PARADISE DICTIONARY

DICTIONARY OF ENGLISH WORDS OF ARABIC ETYMOLOGY

WITH

PARADISE INTRODUCTION

ADVENTURES OF ARABIC LANGUAGE THROUGHOUT HISTORY

(A Comprehensive Introduction of Arabic Influence on English Language)

PART II

Mohannad Al-Fallouji Al-Husaini Al-Hashimi,

PhD (London), FRCS (Ed), FRCS (Glas), FRCSI, PDLaw

Professor of Surgical Sciences and Doctor of Philosophy in Medicine



ⓒ مكتبة العبيكان، ١٤٣٠هـ

فهرسة مكتبة الملك فهد الوطنية أثناء النشر

الهاشمي، مهند عبدالرازق الفلوجي

معجم الفردوس / مهند عبدالرازق الفلوجي الهاشمي - ط١ - الرياض، ١٤٣٣هـ

٦٦٤ص، ٢٠×٢٨سم

ردمك: ٨-٧٨٤-٥٤-٩٩٦٠-٩٧٨

١. اللغة الإنجليزية - معاجم - اللغة العربية   أ. العنوان

ديوي: ٤٢٣,١   ١٤٣٠/٤٥٨٩

رقم الإيداع: ١٤٣٠/٤٥٨٩

ردمك: ٨-٧٨٤-٥٤-٩٩٦٠-٩٧٨

الطبعة الأولى

١٤٣٣هـ/٢٠١٢م

الناشر: العبيكان Obeikan للنشر

الرياض - المحمدية

طريق الأمير تركي بن عبدالعزيز الأول

هاتف: ٤٨٠٨٦٥٤، فاكس: ٢٥٤٣٣١٤

ص.ب: ٦٧٦٢٢ الرمز ١١٥١٧

التوزيع: مكتبة العبيكان Obeikan

الرياض - العليا

تقاطع طريق الملك فهد مع العروبة

هاتف: ٤١٦٠٠١٨/٤٦٥٤٤٢٤ فاكس: ٤٦٥٠١٢٩

ص.ب: ٦٢٨٠٧ الرمز ١١٥٩٥

Paradise Dictionary has taken 20 years to finish; it is named after Paradise, an English word of Arabic etymology, with the same meaning in Arabic and English. Furthermore, Paradise is the highest, central, and the best place of 'Gardens of Eden' where the Arabic is the language of communication.

PART TWO

PARADISE DICTIONARY

DICTIONARY OF ENGLISH WORDS OF ARABIC ETYMOLOGY

DICTIONARY PROLOGUE

The Evidence: English Words of Arabic Etymology
GROUPS OF WORDS IN THIS DICTIONARY

As far as the Arabic Etymology is concerned, there are 2 major groups of words:

I. CLASSIFIED WORDS IN CLASSICAL DICTIONARIES (printed in Red)

The Arabic origin of these words is well documented in major Dictionaries such as Oxford, Chambers, Webster's and others. This group comprises around 330 words (printed and marked in **RED** colour) with no dispute as to their Arabic origin. However, this group only represents THE TIP OF THE ICEBERG; their Arabic etymology is entirely dependent on the knowledge of Arabic by the writer(s) or member(s) of linguistic society responsible for the production of a particular Dictionary. Here, the Arabic documented origin is usually acknowledged as the main or the only etymology for such English words even though the word was twisted via French, Latin or Greek routes (i.e. Arabic here is the sole etymology).

Unlike the Mediterranean lands of Christendom (e.g. France, Greece, Italy), England had little direct contact with Arab world, it had therefore, borrowed few Arab words 'from the source'. Its main borrowing however, were at 2nd hand, via French or Latin, meaning that by the time they had passed into English, they had been phonetically (and sometimes syntactically) assimilated not Once but Twice [1][2].

As a result, the English word often has a tenuous resemblance to its Arabic original. The word ***(Zenith)*** derives from Arabic "samat arras" (path overhead); **(zero)** from "cifr" (whence also "cipher" and "cypher"); ***(calibre)*** from "qalib" (casting mould); ***(carat)*** from "qirat"; and ***(algebra)*** from "al jebr" (the reunification of fractions- referring to the solving of equations). An important Arab technical Laboratory contribution was "al inbiq" (the still, whence the alchemist's ***(alembic)*** with which Arab and Muslim Scientists distilled "al ghol" ***(alcohol)***. Other tools were also derived from Arabic words, such as "jarrah" ***(jar)***, "gharrafa" ***(carafe)*** [1][2].

Sometimes, the English and the European people pronounce the original Arabic words with great twist and corruption to extent that the original word is difficult to recognise, for example, they pronounce **Qahirah** as Cairo, **Dimash'q** as Damascus, **Dijlah** as Tigris, **Furat** as Euphrates, **Dahli** as Delhi, and **Mumbai** as Bombay. Also proper names become twisted and corrupted, for example **Y'aqub** pronounced as James, Santiago, Jacob, shamus; also **Yusuf** is pronounced as Joseph, Jose; and king **Qalawun** is pronounced as Kavalun.

Trade contacts with the Muslim world supplied us with "za'faran" ***(saffron)*** that still seasons and colours the cuisine of Mediterranean Europe (it was also used as a dye); the "naranj" ***(orange)*** that yields our breakfast juice; the leafy green "ispinakh" ***(spinach)***; and "al kharshof" (the ***artichoke***).

As much as the Europeans modify and corrupt Arabic words, the Arabs too, do modify the European names. For instance, in the conquest of Andalusia (Iberian peninsula), a small Muslim Umayyad army under the leadership of 'Tariq bin Ziyad' had decisively crushed and defeated a large Visigothic army at the 'Battle of Guadalete' (by Guadalete River) on July 19, 711 (Ramadan, 92 Hijri); Muslims killed the Gothic King '***Rodrigo***' (Roderick), whom Arabs and Muslim historians call by the name of ***'Ludhriq'***. Similarly, in Saladin era, Arabs used to call the Crusader prince **'Renaud de Châtillon'** (Raynald of Châtillon - the Lord of Oultrejordain including Kerak and Montreal) by the name of **'Arnat'.** It was this **'Arnat'** (Raynald) who attacked a caravan of pilgrims travelling from Cairo to Mecca, killing pilgrims and abusing Prophet Muhammad's name, and breaking the truce between Saladin and the Crusaders. Saladin vowed to kill him. Lately, in the Islamic decisive victory over the crusaders at battle of Hattin on July 4, 1187, Saladin captured Raynald and presented Islam asking for his conversion to Islam, but Raynald refused, so Saladin killed him with his own sword, as he promised.

Crusaders as well as traders brought back to Europe Arab notions of comfort, notably the "matrah" (***mattress***), on a heap of which one can recline at ease, sometimes the pillows were heaped in "al qobbah" (the ***alcove***); "suffa" (***sofa*** bed); and "dewan" (***divan*** bed).

Also from the Crusaders, perhaps, came "amir ala" or "amir al bah'r" (***admiral***), i.e. higher commander[3] [4] [5].

Also Arabs provide all-star names in the astronomy, such as ***Achernar, Aldebaran, Algol, Altair, Betelguese, Rigel,*** and ***Fomalhaut***[6].

One may quote here what children of Israel told their father Israel[7] [Ya'qub (Jacob)]:

"And when they opened their bags, they found their stock-in-trade had been returned to them. They said: 'O our father! What (more) can we desire? This, our stock-in-trade has been returned to us" Verse 12:65 Surat Yusuf (Prophet) Joseph

The retrieval of these English words of Arabic etymology from various Dictionaries, their collation and final compilation into this book is, by itself, a painstaking arduous task for any researcher to undertake.

II. UNCLASSIFIED WORDS IN CLASSICAL DICTIONARIES (printed in **Black**)

Arabic etymology however, can also be found among many other words such as:

- Words termed *'bastard words'* with unknown parenthood or '***uncertain***' etymology; however, they are unknown to the dictionary's writers who have limited knowledge in Arabic language and/or comparative Anglo-Arabic philology e.g. **(gadget)** "ada'at", **(tail)** "thail".
- Words with diverse origins or having ***'multifarious'*** etymologies. Indeed, the Arabic origin of such words when contrasted with other etymologies will appear by far, more naturally and linguistically connected, e.g. **(elite)** "el'yat", **(wise)** "wa'iz".
- Some words have come into Arabic from other languages, notably the Greek (or Latin); they were ***adopted by Arabs*** and then preserved by Muslim holly book (Qur'an revealed in Arabic) or spoken by the Arabic Prophet of Islam circa 623 AD and both represent the 2 most authentic sources for Arabic language. Such words were then

popularized and documented in the earliest Arabic Dictionaries ever since and were preserved over 1400 years to this date (long before the later evolution of English language) e.g. **dirham** (Arabic "dirham") from Greek drachma or dram; **dinar, denar** (Arabic "dinar") from Latin denarius; and **street** (Arabic "sirat") from Latin strata.

- Words or word-components (If the word is a compound word) e.g. ***gynaeco-logy, dichotomy, astro-logy, astro-nomy,*** then the Origin of each word component is looked at separately (to form compound meaning).

- Words with original meaning are considered, irrespective of the currently used meaning; the original word may have different meaning when one examines the word etymology. It is reiterated here that **Original** meaning (not the currently used) which was considered Arabic etymology in this Dictionary, e.g. **rogue**, and its related words: **interrogate, arrogant, prerogative**.

- Many words may form a group, and even though they have different meanings, they all come form One Origin, e.g. ***general, gene, gonads, gonorrhoea,*** are words with different meanings, but derived from One Origin: ***genus*** (Arabic **jins).**

  Similarly, ***aster, asterisk, astrology, astronomy, disaster, Easter, sterling*** have all originated from the word ***star*** (Arabic ***Ishtar*).**

  Likewise, **magisterial, mister / mistress** form one family related to **master** (Arabic ***musaiter***, the controller)

- Latin calque (calk) words: loan translation of Arabic names e.g. ***pia mater*,** tender mother, is a Latinized version of the medieval translation of Arabic name *umm raqiqah* (or *umm hanoon*), intimate mother for the thin envelope of the brain; similarly, **piano, sinus, wisdom tooth** are all calque loan translation from Arabic into English via Latin.

- Words discovered, documented, and referred to in many Books (rather than Dictionaries), such as: books on Historical Evolution of the Language [(1)(2)] and Science[(8)(9)], Influence of Islam on Medieval Europe [(10)(11)], and Books on the Origin of Medical Terms [(12)(13)]:

  ♦ Walt Taylor in 1933 attempted to explore these words in a humble booklet called, **"Etymological List of Arabic Words in English"**[(6)].

  ♦ Montgomery Watt, too, attempted to enlist the English words derived from Arabic in the 'Appendix' of his book entitled: **"The Influence of Islam on Medieval Europe"** (1972, reprinted in 1987) [(10)]; he also referred to another comprehensive source by Karl Lokotsch, "Etymologisches Worterbuch der europaischer Worter orientalischen Ursprungs" (Heidelberg, 1927).

  ♦ H Skinner in 1961 discovered Arabic origin for so many medical terms in his excellent book: **"The Origin of Medical Terms"**[(12)].

  ♦ **Hobson – Jobson The Anglo-Indian Dictionary**. By Henry Yule and A. C. Burnell. First published 1886, reprinted 1996. Wordsworth Reference (Wordsworth Editions)[(14)].

- John R Hayes (Editor). **The Genius of Arab Civilization - Source of Renaissance.** Phaidon Press Ltd. Oxford 1976, contains an excellent chapter entitled 'Trade and Commerce' by Ragaei El Mallakh and Dorothea El Mallakh; pages 193-206 contain many English words of Arabic origin in various trades and professions[15].

- (In Arabic) **Linguistic Adventures – Queen of Languages** (Mughamarat Lughawe'ya – malikat al-Lughat) by Dr Abdul Haqq Fadhil, published by Dar Al-Elm Lilmala'yeen, Beirut (undated, but most likely prior to 1968)[16]. This book was an excellent beginning on the right path; however the words discovered were limited and the book was purely written for Arabic readers.

- (In Arabic) **Ten Thousand English Words from Arabic** (ashrat alaf kalimat injiliziyah min asl arabi) by Dr Sulayman Abu Ghush, published in 1977 in Kuwait. Dr Abu Ghush used methods of transposition, elision, omissions, and substitutions and accordingly twisted many English words to produce massive number of Arabic words, and yet he missed to include some of the most obvious and/or well-documented Arabic words in his book[17]. Again, the book is purely written for Arabic readers.

- Habeeb Salloum and James Peters enlisted in 1996 many English words of Arabic origin in their book **"Arabic Contributions to the English Vocabulary"** [18].

- (In Arabic) Dr Ali Fahmi kheshaim wrote in 1986 an excellent book entitled: **"Journey of the Words" (Rihlat al-Kalimat);** he also wrote in 2002 another book entitled**: "Those Emperors and their Arabic Titles and other studies" (Ha'ola' Al-Abatirah wa Alqabuhum Al-Arabiya wa Dirasat Okhra),** but the two books are targeted at Arab readers only.

- (In Arabic) Dr Nabeel Al-Janabi produced TV series **"Arabic Roots of English Language"** in early 2000, but unfortunately with no associated book to refer to.

  And yet, those writers (with the exception of last 5) are ***Orientalists and/or Westeners*** discovering English words of Arabic derivation, while communicating in Arabic as a second language??!!

- However, Arabic etymology can better be discovered, by a bi-linguistic Anglo-Arabic speaking professional (but with Arabic mother tongue), for he can detect these words easily, despite the English corruption. The author of this 'Dictionary' over many years had discovered many other English words of Arabic etymology. Such words were treasured; each was carefully researched, checked and double-checked, unbiased before being finally included in this Dictionary. Such Arabic origin was noted while acknowledging other etymological roots, particularly in words with ***multifarious*** etymologies.

  Corrupted words used in English may sometimes correspond to different Arabic words used for the same meaning, or correspond to one of many different meanings of one Arabic word, because Arabic language is a much bigger reservoir of vocabulary alternatives, than any other known language.

  I was so fascinated by Anglo-Arabic linguistic similarity that over nearly 20 years of my continuous research in history of Medieval Medicine led me to such etymological

research. Indeed, I was able compile a huge data-base containing thousands of English words of Arabic etymology, both phonetically (similar sound), semantically (similar meaning), morphologically (word-letters structure), and syntactically (grammatical use in a correct sentence). This data-base has later become the nucleus of this major 'Dictionary' project.

Evidence: for English Words of Arabic Etymology:

Searching English words of Arabic etymological derivation is not always an easy task. For such research, there must be a ***Proper Worker*** (Writer), ***Proper Work*** (Methodology), and ***Proper work-Tools*** (Sources for such work).

A. Proper Worker (Writer):

The researcher for such a project is required to be:

- A bi-linguistic author or writer with command and fluency of both English and Arabic languages (comprehension, reading, writing, grammar, and understanding literary stories and poems). He must be able to understand the meaning of Arabic words expressed in the holy Qur'an and Prophet Muhammad sayings (Hadiths), being the basic pillars of the Arabic language.
- Preferably, a professional intellectual well-versed in different walks of life. A Doctor may have an advantage in being a preferable writer so that he can understand special medical and pharmaceutical terms as well as the food descriptive terms in addition to general vocabulary knowledge.
- A good reader with in-depth knowledge of Medieval and Islamic History as well as general knowledge in the origins of medical terms and the etymology of English words.
- A good world traveler, since extensive travelling to countries provides occasionally a field study and consolidates writer's vocabulary wealth, so useful in the hunt for words of Arabic etymology.

The author of this dictionary fulfills most if not all criteria (See the introduction: 'About the Author').

B. Proper Work (Methodology)

Reliable evidence for linguistic detection of words of Arabic origin may include:

- The 4 objective criteria (on word close examination)[19]:
  1. Phonetics = the sound of the word pronunciation
  2. Semantics = the meaning of the word
  3. Morphology = the letter structure of the word
  4. Syntax = the proper use of the word in a sentence which is grammatically correct
- History of Language, Evolution of Sciences, and knowledge of the Origin of Medical Terms, Geography and Travels, all contribute to the understanding of the authentic etymology of the word, and play a critical role in this linguistic research activity.

Bastard words of uncertain parenthood and words with multifarious origins represent a fertile field for research (see under unclassified words in classical dictionaries).

C. Proper Work-Tools (Sources)

- Having established the linguistic similarity phonetically, semantically, morphologically, and syntactically, and having identified the historical background (if any), such words Arabic origin will be consolidated when such words are used in **Qur'an**[7] or **Hadiths** (Prophet Muhammad's sayings)[20], which represent the most authentic sources (circa 623 A.D.) and the ultimate linguistic masterpieces in Arabic, for they are the preserving media of the Arabic language over the last 14 centuries in its current used form.
- That Arabic derivation can also be confirmed if such words appear in the 2 oldest and the most reliable Arabic Dictionaries i.e. **"Lisan Al-Arab"** (Arab Tongue) written by Ibn Manzur just before 1100 A.D. [21], and **"Al Kamoos Al Muheet"** (The Surrounding Sea) written by Al-Fairozabadi before 600 A.D. [22]. These 2 Dictionaries represent the most authentic documents of Arabic words used when the Arabic was ***lingua franca*** of the Medieval ages across the Muslim World.
- Careful study of words painstakingly compiled by Orientalists/Westerners (see above under Unclassified words). Retrieval of such words and their compilation in this Dictionary is in itself no less painstaking job.

The following words are only few examples -see also [10] [14]:

"abash" (Abyssinia); "at-tube" (adobe); "half" (Alfa); "al-henna" (alkanet); "isthmus" (antimony); "albaricoque" (apricot); "al-badinjan" (aubergine); "maymoon" (baboon); "balakhana" (balcony); "baghdadi" (baldachino); "banan mouz" (banana); "burqa" (baroque); "barija" (barque); "begarmudi" (bergamot); "badzahr" (bezoar); "buq" (bug); "qafas" (cabas); "jamal" (camel); "jamal" (camelia); " sakk" (cheque); "shiff" (chiffon); "quffa" (coffer); "qubba" (cupola); "dimishk" (damask); "dimish'qi, damascene" (damson plum); "ilyat" (elite); "zarafa" (giraffe); "qit" (cat); "el-feel" (elephant); "hoodhod" (hoopoe); "cah'f" (cave), "ardh" (earth); "Firdous" (paradise); "sirat" (street); "qist" (just); "coub" (cup); "qat'a" (cut); "datel or daqal" (date); "qabala" (gabelle); "zarabet" (carpet); "ameen" (amen); "atil" (idle); "qitar" (guitar); "jubba" (jump or jumper); "lefa, lufa" (loofah); "al-ud" (lute); "louzeh" (lozenge); "meel" (mile); "mir'ah" (mirror); "maskhara" (mask, masque, masquerade); "mumiya" (mummy); "nabeel" (noble); "naugta" (naught); "ruz" (rice); "rass" (race); "raha -palm of hand" (racket); "thail" (tail); "toll" (tall); and "ada'at" (gadget).

REFERENCES

1. Claiborne R. **The Life and Times of the English Language**. London: Bloomsbury, 1990. Pp. 1 and 3.
2. Strang B M H. **A History of English.** London and New York: Routledge, 1989.
3. Little W, Fowler H W and Coulson J (Revised by C T Onions). **Shorter Oxford English Dictionary on Historical Principles (2 volumes).** Oxford: Clarendon Press, 1934.
4. Macdonald A M and Kirkpatrick E M. **Chambers Etymological (Students') Dictionary.** Edinburgh: Chambers Ltd, 1977.
5. Brewer E C. **The Dictionary of Phrase and Fable**. Cassell. Millennium edition revised by A Room, 2002.
6. Taylor W. **Etymological List of Arabic Words in English**. Cairo: The Egyptian University, 1933.
7. **The Glorious Qur'an - Text & Explanatory Translation**. By Marmaduke Pickthall. Karachi: Taj company Ltd, (undated).
8. Fauvel J and Gray J. **The History of Mathematics**. London: MacMillan Press, 1988.
9. Ayto J. **Bloomsbury Dictionary of Word Origins**. London: Bloomsbury Publishing Ltd, 1991.
10. Montgomery Watt W. **The Influence Of Islam On Medieval Europe.** Islamic Surveys 9. Edinburgh Paperbacks. Edinburgh at the University Press. First edition 1972, Reprinted 1987.
11. **Al-Fallouji M A R, Publications (The Author):**

    a. Al-Fallouji M: **Notes on the early history of Medicine** (Arabic Medicine, Arabic Surgery, The Arabic Legacy, The Greek Medical Legacy). In **'POSTGRADUATE SRUGERY – The Candidate's Guide'.** By MAR Al-Fallouji. Butterworth Heinemann Medical Books. Oxford. Second Edition (March 1998). Pp 616 – 620.

    b. Al-Fallouji M: **Review of Literature** – Milestones, Pebbles and Grains of Sand(Chapter Two). In **'COLORECTAL VASCULAR PATTERNS IN HEALTH AND DISEASE** – An applied Anatomy, Physiology and Pharmacology at the Microcirculation Level '. **PhD Thesis.** By Dr MAR Al-Fallouji. December 1988. Royal Postgraduate Medical School/Hammersmith Hospital (UNIVERSITY OF LONDON). Pages 32 – 70.

    c. Al-Fallouji: **History of Surgery of the Abdominal Cavity: Arabic Contributions.** (The First Large Bowel Anastomosis in the Literature) **International Surgery** September 1993; 78:3:236-8.

    d. Al-Fallouji: **Arabic Caesarian Section: Islamic History and Current Practice Scottish Medical Journal** February 1993; 38:3-4.

    e. Al-Fallouji: **Arabs were skilled in anesthesia. British Medical Journal** April 1997; 314:1128.

    f. Al-Fallouji: **History of Arab Surgery. Part I: General Considerations Emirates Medical Journal** August 1992; 10:174-7.

    g. Al-Fallouji: **History of Arab Surgery Part II: Arab-Islamic influence on Europe Emirates Medical Journal** December 1992;10:250-4.

    h. Al-Fallouji: **History of Arab Surgery Part III: Basic Applied Sciences in Surgery. Emirates Medical Journal** August 1993; 11:132-6.

    i. Al-Fallouji: **History of Arab Surgery Parts IV and V: Clinical Methods and Operative Innovations. Emirates Medical Journal** August 1998; 16:129-34.

    j. Al-Fallouji: Surgery (general) Item no. 537 **Current Work in the History of Medicine** April-June 1997, 174 An international Bibliographical Journal of references The Wellcome Institute for the History of Medicine.

k. Al-Fallouji: **History of Laparotomy for Military Trauma according to the Original Arabic Manuscripts.** In "Proceedings of 34th International Congress of the History of Medicine" held at Glasgow, Scotland 4-8 September 1994 (published in September 1995). British Society of the History of Medicine.

l. Al-Fallouji: **Arabic Influence on English Language in Medicine and Routes of such Linguistic Transfer**. In "Proceedings of 36th International Congress of the History of Medicine" held at Tunis - Carthage, 6-11 September 1998.

m. Al-Fallouji: **Arabic Influence on European Medicine** (Invited Lecture delivered on 7th July 2004) **Thackray Museum Lectures 2004** Yorkshire Medical & Dental History Society Leeds (Great Britain).

n. Al-Fallouji: **History of Surgery in the Arab World** (Invited Lecture delivered on 11 Nov 1992) (Won the Prize for the best lecture) **3rd CONGRESS OF ARAB SURGEONS 10-13 Nov 1992** Tripoli, LIBYA.

12. Skinner H. **The Origin of Medical Terms**. (2nd Edition). Baltimore: The Williams & Wilkins Company, 1961. P 38-39.

13. Ullmann M. **Islamic Medicine. Islamic Surveys 11**. Edinburgh Paperbacks. Edinburgh at the University Press. First edition 1978.

14. **Hobson – Jobson The Anglo-Indian Dictionary**. By Henry Yule and A. C. Burnell. First published 1885 reprinted 1996. Wordsworth Reference (Wordsworth Editions).

15. John R Hayes (Editor). **The Genius of Arab Civilization - Source of Renaissance.** Phaidon Press Ltd. Oxford 1976, pages 2, 12-13, 201-205.

١٦. مغامرات لغوية (ملكة اللغات) للدكتور عبد الحق فاضل . دار العلم للملايين . بيروت (غير مؤرخ، لكنه ربما نُشر قبيل ١٩٦٨).

Linguistic Adventures – Queen of Languages (Mughamarat Lughawe'ya – malikat al-Lughat) by Dr Abdul Haqq Fadhil, published by Dar Al-Elm Lilmala'yeen, Beirut (undated, but most likely prior to 1968).

17. (In Arabic) **Ten Thousand English Words from Arabic** (ashrat alaf kalimat injiliziyah min asl arabi) by Sulayman Abu Ghush, published in 1977 (Kuwait).

18. Habeeb Salloum and James Peters. **Arabic Contributions to the English Vocabulary.** First edition 1996 Libraire du Liban Publishers. Beirut, Lebanon.

19. Fromkin V and Rodman R. **An Introduction to Language.** Japan: Holt-Saunders, 1983.

20. **Mukhtasar Sahih Al-Bukhari (2 volumes)** or Synopsis of Hadiths of The Prophet, collected by Al-Bukhari (810-870 A.D.) collated by Zain Al-Din Al-Zubaidi Beyrouth: recently edited by Dar Al-Nafa'is, 1985. (In Arabic).

21. Ibn Mandhoor. **Lisan Al-Arab** (Arab Tongue). Beyrouth: Dar Lisan Al-Arab, written just before 1300 A.D. and edited recently by Youssef Khayat (undated). (In Arabic).

22. Al-Fairozabadi. **Al Qamoos Al Muheet** (The Surrounding Sea). Beyrouth: Mu'assasat Al-Risala, written before 1400 A.D. and edited recently in 1987. (In Arabic).

❦

GUIDANCE ON THE USE OF "PARADISE DICTIONARY"

1. Words printed in **'Red'** colour are already classified English words of Arabic etymology as documented in Major Dictionaries, such as Oxford, Chambers, Webester, and others.

   Words printed in **'Black'** are unclassified English words of Arabic etymology based on phonetic, semantic, morphology, and syntactic evidence with history whenever possible.

2. Each word is followed by pronunciation located between [ ] and grammar abbreviation located between ( ). The word meanings then follow, both in English and in Arabic; the main derivations of a word are **emboldened** preceded by grammar abbreviation – *in italic.*

3. Thus, each word mentioned in this Dictionary (i.e. English word of Arabic origin), has English text part and Arabic text counter-part. **All** etymological origins of the word are written in ***italic*** at the end of the English text inbetween [ ]. However, in the Arabic text counter-part, **only** the Arabic origin is mentioned and documented in details, because for the Arabic reader will find such origin more than sufficient in giving the original meaning and its usage as compared to the meaning currently used for that particular English word (of Arabic etymology). Academicians are, undoubtedly bi-linguistic (Arabic and English), and thus will be able to read all word's origins located at the end of the English text.

4. Transliteration was usually used as in the reference book quoted from; however when the pronunciation is drastically different from that of the original Arabic word, a more representative literal form of the word was proposed in the Dictionary.

☙❋❧

إرشادات عن استعمال «مُعجم الفردوس»

١. الكلمات المطبوعة باللون «الأحمر» هي ابتداءً كلمات إنجليزيّة مُصنّفة على أنها ذوات أصول عربيّة. بناءً على توثيق المعاجم الكبيرة، مثل: أُكسفورد، شامبرز، ويبستر، وغيرها.

والكلمات المطبوعة باللون «الأسود» هي كلمات إنجليزيّة غير مُصنّفة على أنها ذوات أصول عربيّة. بناءً على دلائل التوثيق اللغويّ صوتاً، معنىً، شكلاً، وإعراباً مع التاريخ قدر الإمكان.

٢. كلّ كلمة متبوعة باللفظ الموضوع بين [ ] والمختصر النحويّ الموضوع بين ( ). ثم تتبعها معاني الكلمة باللغتين الإنجليزيّة والعربيّة؛ اشتقاقات الكلمة الرئيسة مكتوبة بالأسود الثخين بعد المختصر النحويّ. بالطبعة المائلة.

٣. لذا فكلّ كلمة مذكورة في هذا المُعجم (أي الكلمة الإنجليزيّة ذات الأصل العربيّ) لها جانب النصّ الإنجليزيّ وجانب مقابل للنصّ العربيّ. وجميع أصول الكلمة مكتوبة بالطباعة المائلة في نهاية النصّ الإنجليزيّ فيما بين [ ]. لكنه في النصّ العربيّ المقابل قد ذُكِرَ الأصل العربيّ فقط، ووثّق بالتفصيل أحياناً؛ ذلك لأن القارئ العربيّ سيجد الأصل العربيّ أكثر من كافٍ لإعطاء المعنى الأصليّ واستعماله ومقارنته بالمعنى المُعاصِر المُستعمَل لعين تلك الكلمة (ذات الأصل العربيّ). ومما لا شكّ فيه أنّ الأكاديميين هم ثنائيو اللغة (العربيّة والإنجليزية)، ولذلك يستطيعون قراءة جميع أصول الكلمة الموضوعة في نهاية النصّ الإنجليزيّ.

٤. استُعمِل النقل الحرفي اعتياديّاً، كما جاء في الكتاب المرجعيّ الذي نُقِلَ منه؛ ولكن عندما كان اللفظ مختلفاً كثيراً عن لفظ الكلمة العربيّة الأصلي، فقد وضِعَ الشكل الحرفي الأكثر تطابقاً (مع الأصل العربيّ) في هذا المُعجَم.

Examples:

أمثلة:

agree [a-gre"] (v.i.)

قرّ وأقرّ

to get on with one another: to come to an understanding: to contest (to): to assent (to): to concur (with): to be consistent, to harmonise (with): to suit (with with –e.g. *heat does not agree with him*): (*grammar*) to be in concord with –taking the same gender, number, case, or person:. *–pr.p.* **agree"ing**; *pa.p.* **agreed"**. –agreed", used loosely, as if *pa.p.* of *v.t.* for agreed upon, accepted (e.g. *agreed syllabus*). *–adj.* **agree"able**, pleasant: pleasing (to): in favour of (with *to*): willing: consistent with (with *to*). *–n.* **agree"ableness**. *–adv.* **agree"ably**. *–n.* **agree"ment**, concord: conformity: a bargain or contract. [Old French *agreer*, to accept kindly –Latin *ad*, to, *gratus*, pleasing. Arabic *qarra, aqarra*, to admit the truth:*–n. iqrar*, admission; *musta"qarr*, the final settlement]

أذعنَ للحقّ. والاسم منه الإقرار: الإذعان للحق. مُستقرّ: آخر القرار.

camise [ka-mes"] (n.)

قميص

قال الله تعالى: ﴿وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًاۖ فَصَبْرٌ جَمِيلٌۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾﴾

[يوسف: ١٨]

Abbreviations used in "Paradise Dictionary"

الاختصارات المُستعملة في «مُعجم الفردوس»

adj.	Adjective	(صفة أو نعت)
adv	Adverb	(ظرف، حال)
e.g.	(Latin exempli gratia)	(مثلاً)
i.e.	(Latin id est)	(بمعنى، هذا يعني)
infin.	Infinitive	(صيغة المصدر؛ أي: الفعل المُضارع)
	e.g. in irregular verbs	(فمثلاً في الأفعال غير القياسيّة):
	(infinitive or verb in present tense)	(صيغة المصدر أو الفعل في صيغة الزمن الحاضر؛ أي: المُضارع)
	awake, wake	أفاق
	(past tense)	(صيغة الماضي للفعل
	awoke, woke	يُفيق)
	(past participle)	(اسم المفعول)
	awaked, awoken	مُفاق
n(s).	noun(s)	(اسم أو أسماء)
p.	Participle	(الفاعل)
p.adj.	participial adjective	(صفة الفاعل)
pa.p.	past participle	(اسم المفعول)
pa.t.	past tense	(صيغة "الفعل" الماضي)
pr.p.	present participle e.g. cutting	(اسم الفاعل حاضراً مثلاً: قاطِع)
vb.	Verb	(فعل – اعتيادياً فعل مُضارع)
v.i.	verb intransitive	(فعل لازم؛ أي: غير مُتعدٍّ)
v.t.	verb transitive	(فعل مُتعدٍّ – انتقاليّ)

SOURCES on English words of Arabic Etymology

مصادر الكلمات الإنكليزية ذوات الأصول العربية

All English words of Arabic (or potential Arabic) origin were checked in:

1. **The Chambers Dictionary** (New Ninth Edition). Editor-in-chief: Ian Brookes, Editorial Consultant: Catherine Schwarz, Editors: Christina Gleeson, Michael Munro, Megan Thompson. Chambers Publishers, Edinburgh 2005.

2. **Chambers Etymological Dictionary** and its revised version: **Chambers Students" Dictionary.** Editors: A M Macdonald and E M Kirkpatrick. Both by Chambers Publishers, Edinburgh 1977.

3. **The Oxford Dictionary of Word Histories.** Editor: Glynnis Chantrell. Oxford University Press 2002.

4. **Shorter Oxford English Dictionary on Historical Principles (2 volumes).** Sixth Edition. Produced by Oxford Corpus (600,000 words, phrases, and definitions). Oxford University Press, 2007.

5. **Bloomsbury Dictionary of Word Origins.** By John Ayto. Bloomsbury Publishers 1990.

٦. الفيروزآبادي: **القاموس المحيط** (كتب قبل ٧٠٠ سنة)، الطبعة السادسة، ١٩٩٨، تحقيق: مكتب تحقيق التراث في مؤسسة الرسالة، بإشراف: محمد نعيم العرقسوسي، مؤسسة الرسالة.

Al-Fairozabadi. Al Qamoos Al Muheet (The Surrounding Sea). Beirut. Mu"assasat Al-Risala, written before 700A.D. and edited in 1998.

٧. ابن منظور: **لسان العرب**، بيروت، دار لسان العرب، حققه: يوسف خيّاط، (غير مؤرّخ).

Ibn Mandhoor. Lisan Al-Arab (Arab Tongue). Beyrouth: Dar Lisan Al-Arab, written just before 1300A.D. and edited recently by Youssef Khayat (undated).

٨. منير البعلبكي: **المورد** (قاموس إنجليزي – عربي). الطبعة الثامنة والثلاثون ٢٠٠٤، دار العلم للملايين – بيروت.

Al-Mawrid (A Modern English-Arabic Dictionary) by Munir Ba"albaki. Dar El-Ilm Lil-Malayen. Beirut 2004

٩. الدكتور سليمان أبوغوش: **عشرة آلاف كلمة إنجليزية من أصل عربي**، ط عام ١٩٧٧، شركة كاظمة للنشر والترجمة والتوزيع.

10. **Montgomery Watt W. The Influence Of Islam On Medieval Europe.** Islamic Surveys 9. Edinburgh Paperbacks. Edinburgh at the University Press. First edition 1972, Reprinted 1987.

11. **Brewer E C. The Dictionary of Phrase and Fable.** Cassell. Millennium edition revised by A Room, 2002.

Arabic Travels and Tourist Books:

١٢. **رحلة ابن بطوطة** Travels of Ibn Battuta: **تحفة النظار في غرائب الأمصار وعجائب الأسفار**، تحقيق: محمد عبد المنعم العريان، مراجعة: مصطفى القصّاص، بيروت ١٩٨٧.

١٣. **رحلة ابن جبير**، وهي الرسالة المعروفة باسم: **اعتبار الناسك في ذكر الآثار الكريمة والمناسك**، لأبي الحسن محمد بن أحمد بن جبير الكناني الأندلسي، دار الكتب العلمية. ٢٠٠٣.

١٤. أبو الحسن بن علي المسعودي: **مروج الذهب ومعادن الجوهر**، (في ٤ أجزاء)، المكتبة العصرية، صيدا وبيروت، ٢٠٠٥، الجزء الأول، صفحة ٩٣.

١٥. الشريف الإدريسي: **نزهة المشتاق في اختراق الآفاق**، دراسة د. إبراهيم خوري، مركز زايد للتراث والتاريخ، العين (الإمارات العربية المتحدة)، الطبعة الأولى ٢٠٠٠، صفحة ٢٤٣–٢٤٤.

16. **Sicily by Paula Hardy. Lonely Planet publications. Web site: www.lonelyplanet.com**

English words of Persian origin were also checked in:

١٧. السيّد أدّي شير (رئيس أساقفة «سعرد» الكلداني): **كتاب الألفاظ الفارسية المعرّبة**، الطبعة الثانية ١٩٨٧–١٩٨٨، دار العرب للبستاني ٢٨ ش الفجالة – القاهرة، طبع في المطبعة الكاثوليكية للآباء اليسوعيين في بيروت سنة ١٩٠٨.

١٨. الجواليقي: المُعرّب من الكلام الأعجميّ على حروف المعجَم، الطبعة الأولى ١٩٩٨، دار الكتب العلميّة، بيروت.

English words of Indian origin were also checked in:

19. **Hobson-Jobson The Anglo-Indian Dictionary**. By Henry Yule and A. C. Burnell. First published 1886 reprinted 1996. Wordsworth Reference (Wordsworth Editions).

20. Judd D. **The British Raj** (The Documented History Series). England: Wayland (publishers) Ltd, 1987.

English Proper Names were also checked in:

21. (a) **Bloomsbury Dictionary of FIRST NAMES.** By Julia Cresswell. Bloomsbury Publishers 1990.
    (b) **The Oxford Dictionary of English Christian Names.** By E G Withycombe. Oxford University Press. Oxford at the Clarendon Press. 1977 (3rd Edition).
    (c) **Cassell"s Dictionary of first Names.** By Adrian room. Cassell Wellington House. London. 2002 (2nd Edition).

English words of Medical nature were also checked in:

22. **Henry Alan Skinner. The Origin of Medical Terms.** Second Edition 1961. The Williams & Wilkins Company, Baltimore (USA).

23. **Dorland"s Illustrated Medical Dictionary.** International Edition (30th Edition) 2003. Chief Lexicographer Elsevier: Douglas Anderson. Saunders (An Imprint of Elsevier) , Philadelphia (USA).

٢٤. **المعجم الطبيّ الموحّد** (إنجليزي – عربي – فرنسي). الطبعة الثالثة ١٩٨٣، مجلس وزراء الصحة العرب، منظمة الصحة العالمية، اتحاد الأطباء العرب، المنظمة العربية للتربية والثقافة والعلوم، ميدليفانت – سويسرا.

The United Medical Dictionary (English-Arabic-French). Third Edition 1983. Council of Arab Ministers of Health, W.H.O. , Arab Medical Union, ALESCO. Medlevant AG, Switzerland.

25. **Ullmann M. Islamic Medicine**. Islamic Surveys 11. Edinburgh Paperbacks. Edinburgh at the University Press. First edition 1978.

٢٦. الوزير أبوالمطرف عبد الرحمن بن محمد بن وافد الأندلسي (المتوفى ٤٦٠ هجري): كتاب الأدوية المفردة، ضبطه ووضع حواشيه أحمد حسن بسج، دار الكتب العلمية، بيروت، الطبعة الأولى ٢٠٠٠.

27. **Al-Fallouji M A R, Publications (The Author):**
   a. Al-Fallouji M: **Notes on the early history of Medicine** (Arabic Medicine, Arabic Surgery, The Arabic Legacy, The Greek Medical Legacy). In **"POSTGRADUATE SRUGERY-The Candidate"s Guide".** By MAR Al-Fallouji. Butterworth Heinemann Medical Books. Oxford. Second Edition (March 1998). Pp 616-620
   b. Al-Fallouji M: **Review of Literature**-Milestones, Pebbles and Grains of Sand (Chapter Two). In "**COLORECTAL VASCULAR PATTERNS IN HEALTH AND DISEASE-** An applied Anatomy, Physiology and Pharmacology at the Microcirculation Level **". PhD Thesis.** By Dr MAR Al-Fallouji. December 1988. Royal Postgraduate Medical School/Hammersmith Hospital (UNIVERSITY OF LONDON). Pages 32-70.
   c. Al-Fallouji: **History of Surgery of the Abdominal Cavity: Arabic Contributions.** (The First Large Bowel Anastomosis in the Literature) **International Surgery** September 1993; 78:3:236-8
   d. Al-Fallouji: **Arabic Caesarian Section: Islamic History and Current Practice Scottish Medical Journal** February 1993; 38:3-4
   e. Al-Fallouji: **Arabs were skilled in anesthesia. British Medical Journal** April 1997; 314:1128
   f. Al-Fallouji: **History of Arab Surgery. Part I: General Considerations Emirates Medical Journal** August 1992; 10:174-7
   g. Al-Fallouji: **History of Arab Surgery Part II: Arab-Islamic influence on EuropeEmirates Medical Journal** December 1992;10:250-4
   h. Al-Fallouji: **History of Arab Surgery Part III: Basic Applied Sciences in Surgery. Emirates Medical Journal** August 1993; 11:132-6
   i. Al-Fallouji: **History of Arab Surgery Parts IV and V: Clinical Methods and Operative Innovations. Emirates Medical Journal** August 1998; 16:129-34
   j. Al-Fallouji: Surgery (general) Item no. 537 **Current Work in the History of Medicine** April-June 1997, 174 An international Bibliographical Journal of references The Wellcome Institute for the History of Medicine.
   k. Al-Fallouji: **History of Laparotomy for Military Trauma according to the Original Arabic Manuscripts.** In «Proceedings of 34th International Congress of the History of Medicine» held at Glasgow, Scotland 4-8 September 1994 (published in September 1995). British Society of the History of Medicine
   l. Al-Fallouji: **Arabic Influence on English Language in Medicine and Routes of such Linguistic Transfer.** In «Proceedings of 36th International Congress of the History of Medicine» held at Tunis-Carthage, 6-11 September 1998.
   m. Al-Fallouji: **Arabic Influence on European Medicine** (Invited Lecture delivered on 7th July 2004) **Thackray Museum Lectures 2004** Yorkshire Medical & Dental History Society Leeds (Great Britain)
   n. Al-Fallouji: **History of Surgery in the Arab World** (Invited Lecture delivered on 11 Nov 1992) (Won the Prize for the best lecture) **3rd CONGRESS OF ARAB SURGEONS 10-13 Nov 1992** Tripoli, LIBYA

English words of Astrological and Mathematical nature were also checked in:

28. **Taylor W. Etymological List of Arabic Words in English.** Cairo: The Egyptian University, 1933.

٢٩. عبد الله بن حسين بن عاصم الثقفي: الأنواء والأزمنة ومعرفة أعيان الكواكب في النجوم، دار الجيل، بيروت، ط عام ١٩٦٦.

٣٠. دكتور حسن بن محمد باصرّة: أجرام مضيئة في سماء الدولة الإسلامية، عمّان، دار الفتح للدراسات والنشر ٢٠٠٤.

31. **Fauvel J and Gray J. The History of Mathematics.** London: MacMillan Press, 1988.

English words of Greek origin or mythology were also checked in:

32. The Newnes Concise Dictionary: Greek and Roman Mythology. **By Michael Stapleton (introduction by Stewart Perowne). Newnes Books. England. 1985.**

English words of Religious nature were also checked in:

33. **The Glorious Qur"an-Text & Explanatory Translation. By Marmaduke Pickthall.** Karachi: Taj company Ltd, (undated).

34. **The Holy Qur"an-Text, Translation and Commentary. By Yusuf Ali.** Compliments of Al Rajhi Company For Currency exchange and Commerce. Published by Amana Corporation, Maryland USA. 1983

35. **The Holy Qur"an-English Translation of the meanings and Commentary**. The Custodian of The Two Holy Mosques King Fahd Complex For The Printing of The Holy Qur-an. **Mushaf Al-Madinah An-Nabawiyah.** Revised and Edited by The Presidency of Islamic Researches, IFTA, Call and Guidance.

٣٦. محمد فؤاد عبد الباقي: المعجم المفهرس لألفاظ القرآن الكريم، الطبعة الأولى، دار الحديث، القاهرة، ط ١٩٩٦.

37. Mukhtasar Sahih Al-Bukhari (2 volumes) or **Synopsis of Hadiths of The Arabic Prophet, collected by Al-Bukhari (810-870A.D.)** collated by Zain Al-Din Al-Zubaidi. Beyrouth: recently edited by Dar Al-Nafa"is, 1985.

٣٨. دكتورة سارة بنت حامد محمد العبادي، التحريف والتناقض في الأناجيل الأربعة، دار طيبة الخضراء، مكة المكرمة، ط ٢٠٠٣. (الكتاب في الأصل رسالة ماجستير في كلية الشريعة والدراسات الإسلامية بجامعة أم القرى).

39. **The Plain Truth about Chritmas. By Herbert W. Armstrong. Worldwide Church of God publication. 1974.**

English words of Musical nature were also checked in:

40. **Jean Jenkins and Poul Rovsing Olsen. Music and Musical Instruments in the World of Islam.** Horniman Museum. World of Islam Festival 1976.



aard wolf [ard'woolf']. (n)

the earth-wolf of South Africa, a carnivore near akin to the hyenas. [Dutch aarde, earth, wolf, wolf. Arabic ardh, earth–wolf (not Arabic), earth wolf is called in Arabic is'bar, usbur, the cub of hyena from the wolf].

ذئب الأرض

عِسبار أو عُسبُر من فصيلة السباع.

Aaron [A-rin]. (n.)

In the Bible Aaron is the brother of Moses and is traditionally regarded as the founder of Jewish priesthood. The meaning of the name is not known; it is not known if the name is Hebrew or Egyptian. The plant Aaron's rod is so called from the story that when Moses and Aaron's right to leadership of the exiled Children of Israel was challenged, Aaron's rod, or staff, budded and blossomed when laid upon the altar, as a sign that he was chosen by God. Arabic Haron, Haran, Moses' brother, the name is derived from hairon, a kind of dates. Haranawi, harn'nwah, plant good for oral pain and as laxative and also called qarnowah or fulaifilah].

هارون

وهاران أخو موسى، عليهما السلام الاسم مُشتقّ من هيرون: ضربٌ من التمر. هَرْنوي وهَرْنوه: نبتٌ جيدٌ لوجع الحلق ويلين البطن، ويسمّى أيضاً: قرنوَة أو فليْفِلة.

aba [aba]. (n.)

a type of loose-fitting sleeveless garment made of thick wool or cotton used by men or women to cover their bodies [Arabic aba'a colloquially referred to as aba or abaya].

عباءة

أو عبايه كساء فضفاض للرجال والنساء، بفتحتين بلا أكمام، يُصنعُ من القطن أو من الصوف السميك.

abacus [aba-kus]. (n.)

a counting-frame or table or tablet: –pl. abaci (-si). [Latin and Greek abax, –akos, a board for reckoning on – Semitic abq, sand or dust – Arabic habu'asa, beads, stones or pebbles].: the first primitive calculator used by Arab merchants when dealing with Chinese as a means of simple communication and financial calculation [Latin for calculus, diminutive of calx, a little stone calx (Arabic kils, stone or rock)].

حب الحصى: حبُّ كلس

(مِعداد صينيّ)، وعلم الحساب مبني على عدّ الحصى جمع حصوة أو حصاة، (أي "كالكس" بالإنجليزية. وكلس أي حصاة مُتكلسة بالعربيّة).

abate [a-bat']. (v.t.)

to lessen: to mitigate: to deduct. –v.i. to grow less. –n. abate'ment, the act of abating: the sum or quantity abated. [Old French abatre, to beat

هبَطَ

أي انحدر أو نقص أو أنقص.

down – Latin ab, form and batere, popular form of batuere, to beat: connected with beat. Arabic habata, to go down or to decrease].

Abba [ab'a]. (n.)

أب، أبو فلان

Father [Aramic word abba retained in the Greek New Testament, and Arabic abb and abbo, father].

abbot [ab'ot]. (n.)

عابد، عبود

the male head of an abbey: -feminine abbess. [Latin abbas, abbatis – Arabic a'bid and abbod, God worshipper].

Abbasid(e)s [ab'ba'side]. (n.)

عبّاسي من الخلافة العبّاسيّة

a ruling Muslim dynasty that derived its name from Abbas, the uncle of Prophet Muhammad; the Abbaside Caliphs established Baghdad as their capital and ruled a huge Islamic empire for 5 centuries, during which period Islamic Civilisation reached its zenith in science, medicine, literature, art and architectural development. [Latinised corruption of Arabic Abbasi].

سلالة العباس عمّ النبيّ مُحمّد ﷺ وعاصمتهم بغداد، ومنه حكموا الإمبراطوريّة الإسلاميّة ٥ قرون، وفي أثنائها وصلت الحضارة الإسلاميّة إلى ذرا المجد في العلوم والطبّ والأدب والفنّ وتطوير العمارة.

abdomen [ab'do min]. (n.)

البطن، البدن

the belly: in mammals, the part between diaphragm and pelvis: in arthropods, the hind part of the body. – adj. Abdominal. [Latin. Arabic albadan or albaten].

Abdullah

عبد الله

The Arabic name, one of the most familiar in the Muslim world, is properly ***'Abd-Allah'***, meaning *'servant of God Allah'*. Although it existed before the rise of Islam, the name is best known as that of the father of Prophet Muhammad, the last Messenger of Islam (peace be upon him). Converts to Islam have adopted the name in recent times; South African Jazz musician ***Abdullah Ibrahim*** (b. 1934) (original name Adolph Johannes Brand).

الاسم العربي، ومن أكثر الأسماء شيوعا في العالم الإسلامي، ويعني: "العبد والخادم المطيع لله". وبالرغم من أنّ الاسم كان موجوداً قبل فجر الإسلام، لكنه اشتهر لكونه اسم والد النبي محمد خاتم رسل الإسلام ﷺ. وحديثاً تبنى الذين اهتدوا للإسلام هذا الاسم؛ مثلاً موسيقار الجاز من جنوب إفريقية "عبد الله إبراهيم" (ولد عام ١٩٣٤م) (واسمه الحقيقي: رودولف جوهانس براند).

Abel [ab'il]. (n.)

هابيل بن آدم

Abel is the name of the 2nd son of Adam and Eve, killed in a fit of jealousy by his brother Cain. It has been suggested that the name comes from a word meaning 'son' or perhaps from another word meaning 'breath'. Arabic Habeel,

هابيل هو ابن آدم (أبو البشر)، وقد قُتل هابيلُ بيد أخيه قابيل حَسداً، وهابيل يعني بالعربيّة: الرجل العظيم أو الطويل.

the son of Adam; he was killed by his brother Qabeel (Cain). In Arabic, Habeel literally means the great man or the tall man].

abelmosk [a'bal mosk]. (n.)

fragrant plant; its seeds are used in perfumes. [Latin abelmoschus from Arabic habbul'misk (musk grains), or abul'misk (essence of musk)].

حب المسك

وهو المِسك النباتيّ الأبيض أحد أنواع المسك الثلاثة: النباتيّ، والحيوانيّ، والصناعيّ.

abet [a-bet']. (v.t.)

to incite by encouragement or aid (used chiefly in a bad sense such as conspiracy). –pr.p. abett'ing; pa.p. abett'ed. –n. abett'er, abett'or, one who abets. [Old French abeter – a (Latin ad), to, and beter, to bait, from root of bait. Arabic abbat or ta'abata sharran to plot an evil plan (conspire secretly)].

أبّطَ

تأبّطَ شراً.

abhor [ab-bor']. (v.t.)

to shrink from with horror: to detest, loathe. – pr.p. abhorr'ing; pa.p. abhorred. –n. abhorr'ence, extreme hatred. –adj. abhorr'ent, detesting; repugnant (often with to). –n. abhorr'ing (archaic), object of abhorrence. [Latin abhorrere – ab, from, and horrere, See horror. Arabic awghar, to be full of hatred].

أوغرَ

أوغرَ صدره بالبغضاء.

abide [a-bid']. (v.t.)

to abide or wait for: to endure: to tolerate: to conform to, adhere to (with by): -pa.t. and pa.p. abode. [O.E. abidan and bidan, to wait - Arabic abada, to obey].

عبَدَ

أي انصاع للأوامر.

ability [a-bil'i-ti]. (n.)

quality of being able: power (physical or mental): strength: skill. [Old French ablete, French habilete, Latin habilitas, to have. Arabic kabiliat, ability].

قابلية

able [a'bl]. (adj.)

having enough strength, power or means (to do a thing): skilful. [Old French (h)able - L. habilis - Arabic kabil; see ability].

قابلٌ

مُتمكّنٌ ماهرٌ.

-able [-a-bl]. also –**ible** (adj. suffix)

capable of being, when joined with the word before, it converts the noun into adj. e.g. comfort (n.) into comfortable (adj.). See under able

(آبل) أي قابل

مقطع لاحق للاسم يحوّله إلى صفة، مثلاً: كومفورت (اسم): راحة، تتحول إلى كومفورتابل (صفة): مُريح.

abode [a-bod].

عبد، يعبد

[from abide]. See under **abide**

abrade [ab-rad]. (v.t.)

بردَ، أبرد

to scrape or rub off: to wear don by friction. *–n.* **abrasion** (*ab-ra'zh(o)n*), the act of rubbing off. – *adj.* **abrasive** (*-ziv, -siv*), tending to abrade. *–n.* something that abrades (as emery). [Latin *ab*, off - *radere rasm*, to scrape. – Arabic *abrada,* to smoothen and attenuate].

Abraham [a-bra'ham]. (n.)

إبراهيم

capable of being, when joined with the word before, it converts the noun into adj. e.g. comfort (n.) into comfortable (adj.). See under able Another Hebrew name, Abraham means 'father of a multitude'. In the Bible Abraham was originally called **Abram** ('high father'), but as the patriarch of the nation, his name was changed to fit his role. Abraham Lincoln's nickname 'Honest **Abe**' shows one short form of the name; **Aby** is also used, and **Bram** Stoker, the creator of Count Dracula, illustrated another short form. Arabic ***Ibrahim, Ibraham, Ibrahoom, Ibrahom, Ibraham*** derived from the noun ***barhamah***, which means prolonged and quiet thinking. Prophet *Ibrahim* is the father of Prophets; he is the father of the two sons: *Isaac* (2nd son from his first wife Sarah; *Isaac* is the grandfather of Jews and Christians), and *Ishmael* (first son from his 2nd wife Hagar (Hajar); *Ishmael* is the Grandfather of Arabs and of Prophet *Muhammad*, peace be upon them all).

وإبراهام، وإبراهوم، وإبراهُم، وإبرَهم مُشتقة من البَرْهَمَه: إدامة النظر وسكون الطرف. والنبيّ إبراهيم هو أبو الأنبياء؛ وابنه الثاني إسحاق (من زوجته سارة هو أبو اليهود والنصارى)، وابنه الأول إسماعيل (من زوجته هاجَر هو أبو العرب والنبي مُحَمّد سلام الله عليهم جميعاً).

absorb [ab-sorb']. (v.t.)

اشرَبَ

to suck in: to take in: to swallow up: to incorporate: to take up and transform (energy) instead of transmitting or reflecting it: to engage wholly. *–adj.* **absorb'able.** *–n.* **absorbabil'ity**. *–advs.* **absorb'edly; absorb'ingly**. *–adj.* **absorb'ent**, absorbing: able to absorb. *–n.* that which absorbs. *–ns.* **absorb'er**, that which absorbs: material for absorbing neutrons without generating more neutrons; **absorp'tion**, the act of absorbing: entire occupation of mind. *–adj.* **absorp'tive**, having power to absorb. [French – Latin *absorbere – ab*, from, *sorbbere, sorptum*, to suck in. Arabic ashrrab, to be engorged with *sharab* (beverage) or *shirab* (water); *sharaba, ashraba,* to drink; *oshriba* (his/her love), to engage wholly and to fall in love].

جرع الشراب، والشروب (الماء)، شرب وأشرَبَ: سقى. أُشرِب فلانٌ حُبَّ فلان: خالط قلبَه.

absurd [ab-surd]. (adj.)

ridiculous. -ns. Absurd'ness; aabsurd'ity, the quality of being absurd. -adv. Absurd'ly. [L. absrds-*ab*, inten. *surdus*, deaf, dull. -Arabic *ab-sar* and *basira*, dull unhappy].

أبسر، باسرة

﴿وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ﴾ [القيامة: ٢٤].

Ibn Tufail (or Tufayl) or **Abu Bakr Muhammad ibn Tufail al-Andalusi** (1105–1185);

(Latinised: **Abubacer Aben Tofail;** Anglicised: **Abubekar Ebn Tophail**). He was in his sixties when he met Ibn Rushd in 564 Hijri/ 1169 AD. Born in Wadi Ash (Guadix), a small town in Spain northeast of Granada, he died 87 years of age in Morocco in 581 Hijri/ 1185 AD. Ibn Tufail was the second most important Muslim philosopher in the West, the first being Ibn Bajah (Avenpace or Avempace). He served as a secretary for the ruler of Granada, and later as vizier and physician for Abu Yaqub Yusuf, the Almohad ruler of Al-Andalus (Andalusia), to whom he recommended Ibn Rushd (Averroes) as his own future successor in 1169 (see below).

ابن طفيل، هو أبو بكر محمد بن طفيل الأندلسي (١١٠٥–١١٨٥م).

(باللاتيني اسمه: أبو باسر ابن توفيل؛ بالإنجليزية: أبو بيكر ابن توفيل). وكان في الستينات من عمره عندما التقى ابن رشد عام ٥٦٤ هـ/ ١١٦٩م. ولد في وادي آش (كواديكس)، وهي قرية صغيرة شمال شرق غرناطة، وتوفي في المغرب عام ٥٨١ هـ/ ١١٨٥م وهو يبلغ ٨٧ من عمره. ويُعدّ ابن طفيل ثاني أعظم فيلسوف مسلم في الغرب، و لأول هو ابن باجه (أفينبيس كما يعرف بالغرب). كان ابن طفيل أمينَ سر حاكم غرناطة، ثم صار وزيراً وطبيباً عند أبي يعقوب يوسف، سلطان الموحدين ببلاد الأندلس، وقد قدّم ابن طفيل عام ١١٦٩م الفيلسوف ابن رشد (أفيروس) وزكاه للخليفة ليكون خلفه في المستقبل.

Abulcasis, Abukasim

See under **Albucasis**

أبو القاسم الزهراوي

الطبيب والجرّاح العربي المسلم.

abutilon [abu'ta'lon]. (n.)

plant. [Latin *abutilon* from Arabic *abu tailon*].

ابو طيلون

نبات ذو زهر أحمر اللون، أو أحمر بخطوط صفراء.

abyss [a-bis]. (n.)

a bottomless depth. [Gr. abyssos, bottomless-Arabic aboss, hated said in relation to hell].

عبس

﴿يَوْمًا عَبُوسًا قَمْطَرِيرًا﴾ [الإنسان: ١٠]. .

Abyssinia [ab-i-sin'ya]. (n.)

African country opposite Yemen on the other side of Red Sea. [Arabic abasha, al-habasha].

حَبَشَة

بلاد الحَبَشَة على الجانب المقابل لليمن من البحر الأحمر.

acacia [a-ka'shi(y)a]. (n.)

a genus of thorny leguminous plant with pinnate leaves, some of which produce gum arabic. [Latin –Greek *akakia* -*ake*, a sharp point or prickle

أكاسية أو القاسية

نبات شوكيّ قاسيّ وضربٌ من (الدار صينيّ)، يُستخرَجُ من بعضه الصمغ العربي.

(some species of acasia have spines). Arabic ***akasia*** or ***al qasia***, hard thorny plant from which gum Arabic is extraxted].

Academic [a-kad'em-ik]. (adj.)

See academy below.

أقدمي أو أكاديميّ

academy [a-kad'em-i]. (n.)

(*originally*) the school of philosophy of Plato who lived in ***Akademia***, name of quarter or garden outside Athens where he taught for 50 years, thereafter teaching activities of the Elder teachers were termed Platonic, academic or educational: **a** higher school, a university: a society for the promotion of science or art. *–adj.* **academic, academical**, of an academy: scholarly: theoretical as opposed to practical. *–n.* **academic**, a Platonic philosopher: one studying or teaching at university, especially one who has scholarly tastes *–adv.* **academically**. *–n.* **academician** (*a-kad-e-mish'n*), member of academy, especially of French Academy (letters) or Royal Academy, London (painting and circa). [Greek ***Akademia***, name of garden originally outside Athens where Plato taught –However in Arabic ***aq'damia,*** the seniority: the respect of the elder seniors and following their footsteps due to their experience, wisdom and wide knowledge, derived from ***aq'dameen***, the elders (*plural* of ***aq'dami***)].

أقدميةُ الأقدمين (أكاديمية)

احترام الأقدميّة والأقدَمين بما يتميّزون به من خبراتٍ وتجاربِ العمر المتراكمة مع الحكمة والمعرفة الواسعة. إغريقيّاً «أكاديمياً»، اسم حديقة خارج أثينة، حيث كان يُدرّس أفلاطون الفلسفة لمدة ٥٠ سنة، وبعد موته سُمّيت الفعاليّات التدريسيّة بالأفلاطونيّة أو الأكاديميّة أو التعليميّة.

acarid [ak'a rid']. or **acaridan** [akar'e dan]. (n.; adj.)

a tick similar to louse belongs to **Acaridae** family of insects. *–adj.* **acaroid**. *– n.* **acariasis** [ak'a ri'a sis]., an itch due to infestation by acarid insects. [Arabic *kurrad*].

قرّاد

حشرة تشبه القمل.

acclimatise [a-klim'a-tiz]. (v.t.)

to inure to a new climate. –Also **acclim'ate**. *–n.* **acclimatisa'tion**, the act of acclimatizing: the state of being acclimatized. –Also **acclima'tion, acclimati'tion**. [French *acclimater*, from *a*, to, and *climat*. Arabic *aqlama, ta'aqlama*, to get used and adapted to the new climate. *–n.* *aq'lama*]. See **climate**

أقلمَ

تأقلمَ (بالأقاليم)، أقلمَة.

accolade [ak-ol-ad]. (n.)

the mark used in conferring knighthood, now a light touch on each shoulder with the flat of a sword: high award, honour or praise publicly

قلادة

أو تقليد قلادة التميّز.

given. [French – Latin *ad*, to, *collum*, neck. Arabic *alqoladah*].

Accommodate [a-kom'od-at]. (v.t.)

أقام

to adapt: to make suitable: to adjust: to bring to settlement or agreement: to furnish or supply (with): to oblige: to lodge. *–p.adj.* **accomm'odating**, willing to make adjustment: obliging: asily corrupted. *–n.* **accommoda'tion**, adaptation: adjustment: obligingness: an arrangement or compromise: space or room: lodging: a loan of money. [Latin *accommodare, -atum –ad*, to, *commodus*, fitting. Arabic *aqama*, to settle (in a place); *iqamat, maqam, muqam*, an accommodation: the stay in a place. Also *qawama*, to rectify].

أي استقرّ في مسكنٍ وتكيف فيه.

accomplish [a-kum'plish]. (v.t.)

أكمله واستكمله وكمله

to complete: to effect, fulfil: (*archaic*) to equip. –*adjs.* **accom'plishable**, that may be accomplished; **accom'plished**, complete in acquirements, especially graceful acquirements: polished. *–n.* **accom'plishment**, completion, fulfilment: acquirement, especially one regarded as primarily of social value. [Old French *acomplir* – Latin *ad*, to, *complere*, to fill up. Arabic complementary; derived from the verb *akmala, istakamala, kammala,* to complete (something) in order to be perfect (i.e. to be *kamil, kameel*), eaching the ultimate final stage of perfection (i.e. *kam'al, kumool*). See Verse 5: 3 of Surat Al-Ma'ida (The Table Spread) of Qur'an: "This day have I perfected (*akmal'tu*) your religion for you, completed My favour upon you, and have chosen for you Islam as your religion"]. See **complete, complement,**
compliment, and **comply**

أتمه حتى يكون كاملاً، وكميلاً، مشتقّ من كمال: تمام. قال الله تعالى: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣].

accords [a-kord']. (n.)

عُقود جمع عَقد

agreement: harmony. –n. accordance, agreement: conformity. *–v.i.* to agree: to be in correspondence (with). *–v.t.* to grant, give to (a person). –*adv.* **accord'antly**. *–p.adj.* **accord'ing**, in accordance: agreeing. –adv. **accord'ingly**, in agreement (with what precedes): consequently; **according to**, in accordance with: as asserted by. – **of one's own accord**, of one's own free will, spontaneously. [Old French *accorder* – Latin *ad*, to, *cor, cordis*, the heart. Arabic *uqod*, (*plural* of *aq'd*, an agreement), agreements in writing, de-

وهو الضمان والعهد، مشتقة من عقدَ الحبل وشدّ الجمل موثق الظهر. عِقد: قلادة، جمعها عقود أيضاً.

rived from *aqada*, to tie a knot, symbol of legal binding. Also *iq'd*, necklace: *–plural uqod*].

accumulate [a-kum'ul-at]. (v.t.)

كوّم كومة

to heap or pile up, to amass. *–v.i.* to increase greatly: to go on increasing. *–n.* **accumula'tion**, a heaping up: a heap, mass, or pile. *–adj.* **accum'ulative**, heaping up. *–n.* **accum'ulator**, a thing or person that accumulates, especially an electric battery that can be recharged by sending a reverse current through it: in a computer and circa, a device that performs arithmetical operations and stores the results. [From Latin *accumulatus, pa p.* of *accumulare – ad*, to, *cumulus*, a heap. Arabic *kawama*, to accumulate; *kawm*, accumulation].

accursed [a-kurs'id, -kurst]. (adj.)

قرَشَ

subjected to a curse: ill-fated, doomed: worthy of a curse: extremely wicked. [Old English prefix *a-*, intensive and *cursian*, to curse. Arabic *qarasha*, to cut apart and then recollect pieces; *aq'rasha*, to trap (someone) and to attack (him), derived from *qirsh*, shark feared by all sea animals, a symbol of wicked power].

قطّعه، وجمّعه من هنا وهنا، وضمّ بعضه إلى بعض. أقـرَشَ: سـعى بـه ووقـع فيـه، والتقـريش: التحـريش والإغراء. القِرش: سمكـة بحريّة تخافها أسماك البحر كلّها.

accuse [a-kuz']. (v.t.)

أكيوس أو أك كيوز

to bring a charge against: to blame (with of before the thing charged). *–n.* **accusa'tion**, the act of accusing: the charge brought against anyone. *–adj.* **accus'atory**, containing accusation. *–p. adj.* **accused** (*a-kuzd'*), charged with a crime: usually as *n.*, the person accused. *–n.* **accus'er**, one who accuses or brings a charge against another. [Old French *acuser* – Latin *accusare, -atum – ad,* to, *causa*, cause. Arabic *qa'dha, qa'dhah* (pronounced by English as *ka'za*), to demand referring someone to court: to make *qadhi'yah* (pronounced *kasy'ah*), a court case or legal action]. Also see **cause** and **excuse**

بمعنى قاضاه واستقضاه: أي طلب أن يقاضيه. مُشتقّ من قضـاء وقضـا (باللهجـة الدارجـة في مصـر كـزا): أي الحكـم والبيـان. قضـيّة: هـي بيـان حقـائق القضـاء القانونية.

ache [ak]. (n.)

آخ

a continued pain. *–v.i.* to be in continued pain: *–pr.p. ack'ing; pa.p. ached. –n.* **ach'ing**, continued pain or distress. [The verb was properly *ake*, the noun *ache* (as in speak and speech) –Old English verb *acan* and its derivative *n. aece*. Arabic *akh*, the cry of pain].

كلمة تدلّ على مُعاناة الألم.

Achernar [akher-nar]. (n.)

آخر النهر الظليم (فلك)

star constellation in Astrology. [Arabic *akher alnah'r, akher alnah'r aldhaleem*, end of river or end of darkened river].

acid [as'id]. (adj.)

قاسي (باللهجة المصريّة آسي)

sharp: sour: (*geology*) containing a large proportion of silica. *–n.* a sour substance: in chemistry, variously considered as:– any of a class of substances which redden litmus and combine with bases, certain metals and circa, to form salts: any of a class of substances that dissolve in water with the formation of ions: any of a class of substances that can transfer a proton to another substance: (*slang*) LSD or other hallucinogenic drug. *–v.t.* **acid'ify**, to make acid: to convert into an acid. *–v.i.* to become acid. *–pr.p.* **acid'ifying;** *pa.p.* **acid'ified.** *–ns.* **acidifica'tion; acid'ity, ac'idness**, quality of being acid or sour: degree of sourness; **acido'sis**, the presence of acids in the blood beyond normal limits. [Latin *acidus – acere*, to be sour. Arabic, *qa'si* (pronounced by Egyptians as *a'si*), sharp or sour].

لاذعٌ حامض.

acme [ak'me, -mi]. (n.)

قِمّة

the top or highest point: the culmination or perfection: crisis, as of a disease. [Greek *acme*, a point, the highest point – *ake*, a point. Arabic *qimmah*, the top of head or top of anything and top of people. *Akimmah*, plural of *kumm*, the cover of date-palm seeds: cover of horse head].

أعلى الرأس وأعلى كل شيء، وجماعة الناس. أكِمّه: جمع كمّ، وهو وعاء الطلع وغطاء رأس الخيول.

acquire [a-kwir']. (v.t.)

حكر

to gain: to attain to. *–adj.* **acquir'able**, that may be acquired. *–ns.* **acquire'ment**, something learned or got by effort, not by a gift of nature; **acquisi'tion**, the act of acquiring: that which is acquired: something worth acquired, a useful gain. *–adj.* **acquis'itive**, desirous of, or directed towards, acquiring (possessions). *–n.* **acquis'itiveness.** [Old French *aquerre* –Latin *acquirere, -quistum –ad*, to, and *quaerere*, to seek. Arabic *hakara*, to gain and to keep; *aqar*, the possession such as house or building].

احتبَسَ انتظاراً لغلائه.

acre [a'ker]. (n.)

أكار، عَقار

probably original unenclosed land, then a field: now a measure of land containing 4840 square yards: (*plural*) lands, estates generally. *–n.* **acreage** (*a'ker-ij*), the number of acres in a piece of land. *–adj.* **a'cred**, possessing land. [Old Eng-

عَقار: ما يُملك من منزل أو قصر أو ضَيعَة.

lish *aecer*, cognate with German *acker*, Latin *ager*, Greek *agros*, Sanskrit *ajra*. Arabic *akar*, piece of land; *iqar*, a property].

acrid [ak'rid]. (adj.)

biting to the taste, pungent, bitter; also *figurative ns.* **acrid'ity, ac'ridness**. [Latin *acer, acris*, sharp. Arabic *sar'd*, severe cold; *misrad*, a man capable ob bearing cold. Also *qaris*, biting sharply cutting. derived from *qarasa*, to bite].

صرد

برد، ورجلٌ مِصراد: قويٌ على البرد. قارص: لاسع قاطع من قرص.

across [a-kros']. (preposition)

from side to side of: on or to the other side of. – Also adv. [Prefix a- (Old English on), on, and cross. Arabic kurs, rounded like the sun and the disc; circulated between people].

قرص

مستدير كعين الشمس، يُدور بين الناس.

act [akt]. (v.i.)

to conduct oneself: to perform, as on the stage. – n. a law or decision of a legislative body. [Latin *agree actum*; Germanic *agein*, to put in motion; Sanskrit *aj*, to drive. Arabic *aq'd*, contract agreement *–plural uqud*; aqada, to agree to make a contract].

عقد، جمعه عُقود

الضمان والعهد مشتقة من عقد الحبل وشدّ الجمل الموثق الظهر.

acton [ak'ton]. (n.)

A stuffed jacket worn under a coat of mail (also **hacqueton** or **haqueton**). [Old French *auqueton*, from Spanish, from Arabic *al qutun*, the cotton]. Same as **haqueton.**

القطن

وتعني السترة (أو الجاكيت) المحشوّ قطناً، تلبس تحت الزردية (أي: الدرع) في أثناء الحرب (للتفصيل انظر تحت كلمة: haqueton).

Adam [a-dam]. (n.)

Adam comes from the Hebrew word for 'red', referring either to the colour of his skin or to the earth from which he was made. It has been a very popular name in recent years throughout the English-speaking world, but has particularly strong associations with the Celtic areas in Britain. In Scotland, its early popularity led to the development of many variants and pet forms, such as **Adie, Edie, Edom** and **Yiiddie**. There is also a rare Scots feminine form **Adamina**. The Welsh form of Adam is **Adda**, and the Irish have a subsidiary form of the name, **Adamnan** which means ' little Adam'. This was the name of an Irish saint and bishop of the 7th-8th centuries who was renowned for his work for peace and for his writings. and who also made of the earliest recorded 'sighting' of the Loch Ness Monster.

آدم

أبو البشر صلوات الله عليه، خلق من تراب الأرض الأسمر (أدمة)، وبالعبرية يعني أحمر، وبالعربية أسمر اللون بلون الأرض. أصبح الاسم شائعاً في السنوات الأخيرة في العالم الناطق بالإنجليزية، وخصوصاً ارتباطه الوثيق بالمناطق السيلتيّة في بريطانية. ففي اسكتلندة أدى شيوع الاسم لتطوير أسماء الدلال مثل: آدي، إيدي، إيدوم، وييدّي. وهناك شكل أنثويّ اسكتلنديّ نادر آدامينا. الشكل الويلزي لآدم هو آدّا، والإيرلنديون لهم شكل ثانويّ للاسم: آدمنان الذي يعني آدم الصغير. وهذا هو اسم قدّيس إيرلنديّ في القرنين السابع والثامن والمشهور بعمله للسلام وبكتاباته، والذي سجّل أول ملحوظة في رؤية مخلوق بحيرة نيس

Adam, the father of Mankind (peace be upon him), so called because he was created from the earth and possesses its colour].

الاسكتلندية (وهو حيوان هائل من فصيلة الديناصور).

adapt [a-dapt']. (v.t.)

أدَّب، هذّب

to make apt or fit, to accommodate (with *to* –e.g. circumstances, environment – or *for* –e.g. purpose): to alter, modify to suit. *–adj.* **adapt'able**, that may be adapted: changing readily. –*ns.* **adaptabil'ity; adapta'tion**, the act, process, or result of adapting; **adapt'er, adapt'or**, an attachment or accessory enabling a piece of apparatus to be used for some purpose other than that for which it was intended. [French *adapter* – Latin *adaptare – ad*, to *aptare*, to fit. Arabic *addaba, hathaba*, to make fit in character].

add [ad]. (v.t.)

عدّ وعَديد

الاسم من عدّ: الإحصاء، مُشتقة من عدّ وعدَدَه.

to put (one thing) to (another): to find the sum of: to say in continuation, to remark further. *–.i.* to increase (with *to*): to perform the operation of summing up. *–n.* **addi'tion,** the act of adding: the thing added: the rule in arithmetic for adding numbers together: title, honour. *–adj.* **additional,** that is added; **add up**, to find the sum of: to amount (*to*) on adding (*literally* and *figuratively*): to point to a reasonable conclusion.
[Latin *addere, additum –ad*, to, *dare*, to put. Arabic *adda, adada*, to count the sum by adding; *–n. add, adid*, the sum of adding or counting].

addict [a-dikt']. (v.t.)

دِكر أو ذِكر

(مشتقّ من دَكرَ أو ذَكرَ أي: قال وأعلن، ثم تطور المعنى إلى الإدمان بالإعلان أي أنه صار أسيراً لرغباته. أو قد يكون أصل الكلمة أيضاً من العربية عوّدَ تعوّدَ عادةً فهو مُتعوّد مُعتاد.

to give (oneself) up to (generally in a bad sense). *–n.* (*ad'ikt*) a slave to a habit or vice, especially drugs. *–adj.* **addict'ed**, given up (to). *–n.* **addic'tion.** [Latin *addicere, addictum*, to consent, devote – *ad*, to, *dicere*, to declare (to say). Arabic *–ns. dik'r, thikr* (derived from *dakara, thakara*, to say and declare. Also *awada, ta'awada*, to be addicted to; *–n. a'dah*, habit or addiction; *–adj. muta'awid, mu'tad*]. See under **dictionary**.

additive [ad'i-tiv]. (adj.)

عَدّيّ أو عددي (إضافي)

of the nature of an addition: characterized by addition: to be added. –Also *n.* [Latin *additives – addere*. Arabic *addi, adadi*, additive]. See **add**.

adenoid, -al [ad'en-oid, -al]. (adj.)

غدّيّ، الغدّيّ

من الغدّة وجمعها غدد.

of a gland-like shape: glandular: affected by, or as if by, adenoids (as a voice). *–n.* (*plural*)

ad'enoids, swollen tissue at the back of the nose. [Greek *aden*, a gland, *eidos*, form. Arabic *ghuddi, alghuddi*, glandular derived from *ghuddah*, gland].

adept [ad-ept']. (adj.)

أديب من أدّبَ أدَبًا، أديبٌ لبيبٌ

completely skilled. *–n.* an expert. [Latin *adeptus* (*artem*), having attained (an art), *pa.p.* of *adipisci –ad*, to, *apisci*, to reach, obtain. Arabic *adeeb*, adept, skilled with manners; derived from *addaba*, to make fit in character]. See **adapt**.

adequate [ad'e-kwat]. (adj.)

الدِقة

sufficient: equal to (requirements – with *to, for*). *–adv.* **ad'equately**. *-ns.* **ad'equateness, ad'equacy**, state of being adequate: sufficiency. [Latin *adaequatus*, made equal *–ad*, to, and *aequus*, equal. Arabic *aldeqqat, adeqqat*, sufficient skill (at work): perfection].

adjourn [a-jurn']. (v.t.)

أجّل

to put off to another day, to postpone: to discontinue (a meeting) in order to resume it at another time or place.*–v.i.* to suspend proceedings and disperse for any time specified, or *sine die*. *–n.* **adjourn'ment**, the act of adjourning: the interval it causes. [Old French *ajorner* – Low Latin *adiurnare* – Latin *ad*, to, Low Latin *jurnus* – Latin *diurnus*, daily].

administer [ad-min'is-ter]. (v.t.)

الدفتر، دفتردار

كلمة تركيّة مُعرّبة، وتعني مركز الحكومة الإدارية، حيث توثيق التقارير كتابةً في الدفاتر (يقابلها بالفارسيّة الدواوين).

to manage as a steward, substitute, or executor: to conduct or execute (as office of religion): to tender (an oath – with *to*): to apply, give (e.g. a remedy, a rebuke – with *to*). *–n.* **administra'tion**, the act of administering: management the government (legislative, executive, and judicial, or executive and judicial only): the Government: the period during which a particular person controls the government or management of a state, region, or concern. *–adj.* **admin'istrative**, that administers. *–n.* **admin'istrator**, one who manages or directs: the person to whom is committed the administration of the estate of a deceased person who has appointed no executor: *–feminine* **administra'trix**. *–n.* **admin'istratorship**. [Through French – Latin *administrare –ad*, to, *ministrare*, to minister. Arabic adopted from Turkish *dafter* or *addafter*, Governmental office for the civil administration

and management; *dafter-dar*, Governmental civil administrator. From Arabic *dafter*, writing files, or reports documentation (equivalent to Persian *divans*)].

admiral [ad'mir-al]. (n.)

أمير البحر

a naval officer of the highest rank. In the British navy, **ad'mirals of the fleet** rank first; then **ad'mirals, vice'ad'mirals,** and **rear'-admirals**. –*n.* **ad'miralty**, former board of commissioners for administration of naval affairs. [Middle English *admiral* —from Old French *amiral*. Originally from Arabic *amir*, a lord, a chief *–d* introduced through confusion with Latin *admirari*, to wonder at. Arabic *amir*, *ameeral* or *ameeral bah'r*, prince of the sea, or commander of the sea].

أو أمير البحار، وهي رتبة عسكرية لقادة البحر العثمانيين، أخذها الإنجليز وحوّروها إلى كلمة: (أدميرال) وهي أعلى رتبة عسكرية لقادة البحر البريطانيين.

admire [ad-mir]. (v.t.)

أضمرَ

to regard with wonder or surprise: to esteem highly: to regard with enthusiastic approval. –*adj.* **admirable** (*ad'mir-a-bl*), worthy of being admired. –*n.***ad'mirableness**. –*adv.* **ad'mirably**. –*n.* **admira'tion**, the act of admiring: wonder, together with esteem, love, or veneration: (*archaic*) astonishment. –*n.***admir'er**, one who admires: a lover. –adv. **admir'ingly**. [French *admirer* – Latin *ad*, at, *mirari*, to wonder. Arabic *adhmara*, to hide his emotion of love (or other sentiments) derived from *dhameer*, conscience].

أخفى الحُبّ (أو غير ذلك من المشاعر) في ضميره، والضمير هو السِّرّ وداخل الخاطر.

ado [a-doo]. (n.)

الضوضاء والضأضاء

a to-do: bustle, trouble, fuss. [Contraction of *at do*= to do, a form of the infinitive borrowed from the Scandinavian. Arabic *aldhawdha', dha'dha'*, people noises in war; *mudhawdh*, one making noises].

أصوات الناس في الحرب، رجل مُضوض: مُصوّت.

adobe [a'do'bi]. (n.)

الطوب

the bricks or blocks of mud for building muddy houses. [Spanish *adobe* from Arabic *attob*].

adufe [ad-daff]. (n.)

الدُّف

a musical instrument made of leather and struck by hand or fingers.

آلة موسيقيّة من الجلد يُضرب عليها باليد أو بالأصابع.

aedile or **edile** [e'dil]. (n.)

عادل (قاضٍ عادل)

a magistrate in ancient Rome whose duties included the charge of public buildings. –*n.* **ae'dileship**. [Latin *aedilis* – *aedes, -is*, a building. Arabic *adil*, just: the just man].

aegis [ə'jis]. (n.)

حاجز للوقاية

(*originally*) a shield belonging to Zeus, or to Pallas: anything that protects: patronage. [Latin – Greek *aegis*. Arabic *hajis*, a barrier: separator].

aesthesia [es-thet'iks]. (n.)

إحساس

the principles of taste and of art: the philosophy of the fine arts. *–n.* **aesthete** (*es'thet*), one who affects an extravagant love of art. *–adjs.* **aesthet'ic, aesthet'ical**, pertaining to aesthetics. – *adv.* **aesthet'ically**. *–n.* **aesthet'icism**, the cult of the beautiful, or susceptibility to artistic influences, especially when carried to excess. –Also **esthetics, esthete** and circa. [Greek *aisthetikos*, perceptive *–aisthanesthai*, to feel. Arabic *ehsass*, fine feeling].

وهي قواعد التذوق والفنّ.

Aether

أثير

Same as ether

aestivate or (US) **estivate** [es-ti-vat]. (v.i.)

اصطاف

to pass the summer, especially (usually of animals and insects) in a state of torpor. –n. **aestivation, estivation**, a spending of the summer; manner of folding in the flower bed *(botany)*; dormancy during the dry season *(zoology and botany)*. –adj. **aestival, estival**, of summer. [Latin *aestivus, aestivalis*, relating to summer, and *aestivare*, to pass the summer, from *aestas*, summer. Arabic *istafa*, to pass the summer (in a colder country); –n. *istiyaf* from the word *saif*, summer or hot season].

قضى فصل الصيف في بلاد أبرد من بلاده، الاسم منه اصطياف مُشتقّ من صيف: فصل القيظ بعد الربيع. ومنه ظاهرة اصطياف الحيوانات والحشرات في سبات بلفّ ورق الشجر عليها في أعلى الشجرة.

affidavit [af-i-da'vit]. (n.)

إفادة

a writing declaration on oath. [*Affidavit*, 3rd person singular perfect of a Low Latin *affidare*, to pledge one's faith. Arabic *ifadat*, 3rd person witness given in writing under oath before the judge at Court].

الشهود المُحلّفين تحت اليمين في المحاكم.

afford [a-ford']. (v.t.)

رَفدَ وأرفدَ

to yield, produce: (with can) to bear the expense of (also figurative as we can't afford, it is not expedient for us). [Middle English *aforthen* – Old English *geforthian* or *forthian*, to further or to cause to come forth. Arabic *rafada, arfada*, to give and to provide; *–ns. raf'd, irfad*; Also *rafid* (*plural rawafid*), the tributary to a river; *al-*

أعطى. الرَّفد والإرفاد: العَطاء. ومنه روافد النهر. الرافِدان: نهرا دجلة والفرات.

rafidan, the 2 rivers: Tigress and Euphrates].

affray [a-frai]. (n.)

a fight causing alarm: a brawl. [Old French *afrayer, esfreer* – Low Latin *exfridiare*, to break the king's peace – Latin *ex*, and Old High German *fridu* (German *friede*), peace. Arabic *afrata*, to fight out of control; *–n. afratah*].

عَفرَتة من عفرَتَ

تشاجر دون السيطرة على الشجار.

affright [a-frit']. (v.t.)

to frighten. *–n.* sudden terror. [Old English *afyrhtan –a-, intensive* and *fyrhtan*. Arabic *faraqa*, to be frightened; *–n. tafriq*, frightening]. See **fright**

فرَق

فزِعَ، التفريق: التخويف.

afraid [a-frad']. (adj.)

struck with fear: frightened (of): reluctantly inclined to think (that): admit with regret. [*Pa.p.* of obsolete verb *affray*, to startle, frighten. Arabic *faraqa,* to be frightened: *–n. tafriq*, frightening]. See **affray**

فرَقَ

afreet or **afrit** [af'ret; af-ret']. (n.)

an evil demon in Arabian mythology. [Arabic *ifrit*, *ifreet*, a big jinni creature. See Verse 27:38-39 of Surat An-Naml (Ants) of Quran: "He (King Solomon) said (to his own men): 'Ye Cheifs! which of you can bring me her throne before they come to me in submission?. A stalwart (ifreet) of the Jinn said: 'I will bring it to thee before thou rise from thy Council: indeed I have full strength for the purpose, and may be trusted'"].

عِفريت

مخلوق جنيّ كبير. قال الله تعالى: ﴿قَالَ يَـٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ۞ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ﴾ [النمل: ٣٨–٣٩].

Africa [af'rika]. (n.)

the black continent bounded by Mediterranean sea, Red sea, Arab Sea, and Atlantic Ocean (sea of darkness). Arabic name *afriqya*, so-called after *ifriqish bin ibrahah Al-ra'ish*, or after *fariq bin nas'r bin Ham*, or because of many divisions (*firqa*, division: *–plural firaq*, divisions), or because it separated Egypt from Morocco, or because its population were so needy that charities are always distributed on them (*tufarraq aliha sadaqat*)]. See under **Asia** and **Europe**

إفريقيّة

القارّة السوداء التي يحدّها البحر المتوسط والبحر الأحمر وبحرالعرب والمحيط الأطلسي (بحر الظلمات)، وإفريقية سُمّيت كذلك بإفريقيش بن أبرهة الرائش أو بفارِق بن نصر بن حام، أو لكثرة الفرقة عندهم؛ مشتقةً من فِرقة (جمعها فِرَق)، أو لأنها فرّقت بين مصر والمغرب، أو لأنها تفرّقُ عليها الصدقات (لفقرهم).

affusion [a-fu'zh(o)n]. (n.)

the act of pouring upon. *–v.* **affuse**. [Latin *affusio, -onis – affundere – ad*, to, *fundere, fusum*, to pour.Arabic *afadha*, to pour upon: *–n. ifadha*].

إفاضة من أفاض (الماء مثلاً)

aga or **agha** [a-ga, or a'ga]. (n.)

a Muslim (especially a Turkish) commander or chief officer. [Arabic adopted from Turkish *agha*, Persian *ak, aka*, a lord].

آغا

قائد مُسلم تركي، أو كبير القوم.

again [a-gen', a-gan]. (adv.)

once more: in addition: moreover: in return: back. [Old English *ongean*, again, opposite; German *entgegen*. Arabic *aidhan*, once again].

أيضاً

agar-agar [a-gar-a'gar]. (n.)

one of various seaweeds used in cooking, medicine, bacteria-culture and circa: a jelly made from one of these. [Malay name of a kind of seaweed (*Spherococcus lichenoides*); it is succulent when boiled to a jelly, and is used by Chinese with birdsnest in soup. They also employ it as a glue and apply it to silk and paper intended to be transparent. It grows on the shores of the Malay Islands, and is much exported to China. Arabic *ghir-ghir*. weed (or seaweed); *gharr*, a narrow river; *gharra', ghurai'ra'*, a good plant; gha'r, large tree from which oil is extracted: vine leaves; *ghawr*, the bottom deep region of everything e.g. sea and river (and whatever it contains)].

الغِرغِر

عُشب (كعشب البحر). الغرّ: النهر الدقيق. الغرّاء والغرَيراء: نبتٌ طيّب. الغارُ: شجرٌ عظيم له دهن وورق الكرم. الغور: القعر من كلّ شيء (كالبحر والنهر وما يحويه).

agate [ag'at]. (n.)

a precious stone composed of more or less concentric layers of quartz of different tints. [Greek *achates*, said to be so called because first found near the river *Achates* in Sicily. Arabic *aqiq*, red precious stone similar to ruby (*yaqot*)].

عقيق

حجر نفيس أحمر يشبه الياقوت.

age [aj] (n.)

the time during which a person or thing has lived or existed: a stage of life: later years of life: mature years: legal maturity: a period of time: any great division of world history: a generation of men: (colloquial) a long time (often plural). *–v.i.* to grow old. *–v.t.* to make old:*–pr.p.* **aging** (*aj'ing*); *pa.p.* **aged** (*ajd*). *–adj.* **aged** (*aj'id*), advanced in age: (*ajd*) of the age of. *–n. plural* (*aj'id*) old people. *–adj.* **age'less**, never growing old. [Old French *aage, edage* –Latin *aetas=aevitas* –Latin *aevum*, age; cognate with ever. Arabic *ajjaza*, to get older; *–n. ajoz*, old person (said for man or woman)].

عَجّزَ

أصبحَ عجوزاً، والعجوز: الشيخ أو الشيخة (كبير السنّ).

agile [aj'il]. (adj.)

active, nimble. *–n.* **agility** (*a-jil'i-ti*), quickness of motion, nimbleness. [French –Latin *agilis* – *agere*, to do or act. Arabic *a'jil*, quick mover (opposite *a'jil*); *ajalah*, speed, quick motion].

عاجل

(عكس "جل)، والعَجَلة: السرعة وخِفة الحركة.

aggravate [ag'ra-vat]. (v.t.)

to make more grievous or worse: (*colloquial*) to provoke, irritate. *–n.* **aggrava'tion**, a making worse: any quality or circumstance which makes a thing more grievous or worse. [Latin aggravare, -atum –ad, to, gravis, heavy. Arabic *aqrafa*, to aggravate by confusing and lying to: *–ns. qaraf, muqrif*].

أقرفَ عليه

بغى وخلط وكذب عليه. الاسم منه قرَف ومُقرِف.

aggress [a-gres']. (v.i.)

to attack first. *–v.t.* to attack. *–adj.* **aggress'ive**, making the first attack: prone to do so, self-assertive; offensive as opposed to defensive. *–ns.* **aggression** (*a-gresh'(o)n*), first act of hostility; **aggress'iveness; aggress'or**. [Latin *aggredi*, -*gressus –ad*, to, *gradi*, to step. Arabic *aqrasha*, to incite a fight; *qawarish* (said to spears), fighting spears; *taqreesh*, attacking and fighting].

أقرَشَ

سعى به ووقعَ فيه، التقريش: التحريش والإغراء، تقارشت الرماح: تداخلت في الحرب فهي رماحٌ قوارش.

aggrieve [a-grev']. (v.t.)

to press heavily upon, hence (*figurative*) pain or injure (usually passive). [Old French *agrever* – Latin *ad*, to, *gravis*, heavy. Arabic *akraba*, to sadden with calamity: *–n. kar'b*, calamity that depress people: *–adj. makrob*].

أكرَبَ

أحزَنَ، والكرب: الحُزن يأخذ بالنفس؛ فهو مَكروب.

agony [ag'o-ni]. (n.)

a violent struggle: extreme suffering: the death struggle in particular. *–v.i.* and *v.t.* **ag'onise**, to suffer, or subject to, agony. *–adj.* **ag'onising** (or *–iz'-*), causing agony. *–adv.* **ag'onisingly** (or *–iz'*). **–agony column**, the part of a newspaper containing advertisements for missing friends, advice on personal problems and circa. [Greek *agonia –agon*, contest. Arabic *ana'*, *anyah*, agony: suffering; *a'na*, to suffer].

عناء وعَنية

نصَبٌ، عاناه: شاجره وقاساه.

agree [a-gre']. (v.i.)

to get on with one another: to come to an understanding: to contest (to): to assent (to): to concur (with): to be consistent, to harmonise (with): to suit (with with –e.g. *heat does not agree with him*): (*grammar*) to be in concord with –taking

قرّ وأقرّ

أذعنَ للحقّ، والاسم منه الإقرار: الإذعان للحق. مُستقرّ: آخر القرار.

the same gender, number, case, or person:. *–pr.p.* **agree'ing**; pa.p. **agreed'**. **–agreed'**, used loosely, as if *pa.p.* of *v.t.* for agreed upon, accepted (e.g. *agreed syllabus*). *–adj.* **agree'able**, pleasant: pleasing (to): in favour of (with *to*): willing: consistent with (with *to*). *–n.* **agree'ableness.** *–adv.* **agree'ably**. *–n.* **agree'ment**, concord: conformity: a bargain or contract. [Old French *agreer*, to accept kindly –Latin *ad*, to, *gratus*, pleasing. Arabic *qarra, aqarra*, to admit the truth:*–n* *iqrar*, admission; *musta'qarr*, the final settlement].

agri-culture
[ag'ri-kul-tyur, -chur]. (n.)
art or practice of cultivating land. *–adj.* **agricult'ural**. *–n.* **agricult'urist**, one skilled in agriculture – also **agricult'uralist**. [Latin *agricultura* – *ager*, a field, *cultura*, cultivation. Arabic *ak'r, ta'kkur*, digging out channels and watering them; *akkar*, the cultivator who ploughs land: *–plural akarah*].

أكرٌ وتأكير

حفر الحُفر ليجتمع فيها الماء، فيُغرَفُ صافياً، الأكار: الحرّاث، وجمعهم أكرَه.

Ahmed [a'med]. (n.)

a common proper Muslim name, one of the best known in the English-speaking world, is from Arabic ***ahmad***, 'more praiseworthy', itself from *hamida*, to praise; it is another name for Prophet Muhammad (peace be upon him). US Jazz musician **Ahmed Abdul-Malik** (born 1927) is a well known name in musics. See under **Muhammad**

أحمد

اسم علم إسلاميّ شائع، وواحد من أكثر الأسماء شهرة في العالم الناطق بالإنجليزية، مُشتقّ من العربيّة أحمد؛ أي: الأكثر حمداً وشكراً، من حمدَ أي شكرَ؛ وهو الاسم الآخر للنبيّ مُحَمد ﷺ. وممن تسمّى في الغرب بهذا الاسم موسيقار الجاز الأمريكيّ أحمد عبد الملِك (الذي ولِدَ في ١٩٢٧م) أحد المشاهير في عالم الموسيقا. انظر اسم مُحَمد.

Aid [ad]. (v.t.)

to help, assist. *–n.* help: anything that helps: a helper: an apparatus and circa that gives help, e.g. hearing-aid: a subsidy. *–n.* **aid'er**, one who brings aid: a helper. *–adj.*
aid'less. **–in aid of** (*slang*), intended to achieve. [Old French *aider* – Latin *adjutare* frequentative of *adjuvare* – *ad*, interjection *juvare, jutum*, to help. Arabic *ayada*, to help; *–n. aid, a'd, mu'idah*, aid derived from supporting hand (*yad*); *mu'ayad*, aided (supported person); *mu'ayid*, aiding (supporting person)].

أيّدَ

ساعَدَ، أيد وأدّ ومؤايده: مُساعدة مُشتقة من يدّ المُساعَدة. مؤيَّد: مُساعَد، مؤيِّد: مُساعِد.

ail [al]. (v.i.)

to feel pain, be ill. *–v.t.* to trouble, afflict – obsolete except in such impersonal phrases as, 'What

علّ أو اعتلّ

ails you?'–*n.* **ailment**, pain: indisposition: disease. [Old English *eglan*, to pain. Arabic *alla*, *i'talla*, to become ill]. See under **illness**

ailment [al-ment]. (n.)

علة، ألم

See under **ail**

aim [am]. (v.i.) (with at)

أمَّ

to try to hit with a missile: to direct the intention or endeavour towards (with at). *–v.t.* to point or direct to wards a mark. *–n.* the action or manner of aiming: the mark aimed at: design, intention. *–adj.* **aim'less**, without purpose or object. *–adv.* **aim'lessly**. [Old French *esmer*, to reckon – Latin *aestimare*, to estimate. Arabic *amma*, to aim for; *mi'am*, the guide: the guiding camel for all camels; *imam*, the leader; umm, mother, guiding and leading her children and house; umm, the root and pillar of anything as in *umm Al-Qura*, Makkah, or *umm Al-Quran*, Al-Fatiha (the Opening Chapter)].

قصَدَ، مِئمّ: الدليل الهادي، والجمل الهادي لباقي الجمال. أمّ: الوالدة الهادية للبيت والأطفال، أمّ كلّ شيء: أصله وعُماده، مثلاً: أمّ القرى: مكة، وأمّ القرآن: سورة الفاتِحة.

air [ar]. (n.)

أير

the mixture of gases we breathe: the atmosphere: light breeze. *–v.t.* to expose to the air: to dry: to bring to public notice. *–n.* **air'ing**, exposure to air or heat. *–adj.* **air'y**, consisting of or relating to air: open to the air: like air: unsubstantial: light of heart, sprightly. *–adv.* **air'ily**. *–n.* **air'ness**. *–adj.* **air'less**, without air: without wind: without free communication with the open air. [French – Latin *aer* – Greek *aer*, air. Arabic *air*, gentle wind; *iyar*, air; *heer*, hair, northerly wind; *ya'heer*, mirage; *he'yar*, clouds]. Also see **malaria**

هو ريحُ الصّبا، والإيار: الهواء. هِير وهَيّر (هو ريح الشمال). اليهير: هو السراب. يقال: أكذب من اليهير، الهيار هو السحاب.

Aisha [a'eesha, ay'sha]. (n.)

عائشة

proper Arabic name meaning 'living, or full of life, or womanly', and Aisha bint (daughter of) Abu Bakr Al-Siddiq was the name of the most favourite wife of the prophet Mohammed (peace be upon him and may Allah be pleased with her and her father), in whose room, and in whose lap and arms he died. In the form ***Ayesha***, it was used by Rider Haggard for the name of She-Who-Must-Be-Obeyed in his novel She (1887). ***Ayeisha*** is also used.

اسمُ علم يعني المفعمة بالحياة والحيوية، واسم (عايشة) استخدمه الروائي البريطاني "رايدر هاكارد" لشخصية المرأة الواجب طاعتها في روايته (هي) عام ١٨٨٧. وهو اسم أمّ المؤمنين عائشة الصِّدِّيقة (بنت أبي بكر الصدّيق) أحبّ زوجات النبي مُحَمّد ﷺ إلى قلبه، توفي الرسول ﷺ في غرفتها وفي حِضنِها وبين ذراعيها (رضي الله عنها). وعائشة اسم علمٍ يستخدمه الغربيون أيضاً تيمناً بزوج النبيّ ﷺ.

Akeelah | **عقيلة أو عاقلة**

The girl's name Akeelah ***a-kee-lah*** is a variant of Akela (Old German), and the meaning of Akeelah is "noble". The baby name Akeelah sounds like Akilah and Akiela. Other similar baby names are Adellah and Akeeva. Akeelah is an uncommon first name for women and an equally uncommon last name for both men and women (1990 U.S. Census). *Akeelah and the Bee* is a 2006 American Drama film. It tells the story of Akeelah Anderson, an 11-year-old girl who participates in the 'Scripps National Spelling Bee'. It also explores issues of education in the black community. Arabic **Aqeelah, Aqilah** (*Feminine* name of **Aqil**), derived from *Aq'l*, meaning 'mind and knowledge', thus in Arabic, the name *Aqeelah* means 'the brainy and knowledgeable lady'. ***Aqeelah Ratib*** is a famous Egyptian actress.

مشتقة من العقل؛ أي: العلم بالأمور، فيكون معناها بالعربية: صاحبة العقل والعلم، ومنها اسم الممثلة المصرية عقيلة راتب. كما تعني (النبيلة) باللغة الإنجليزية والألمانية القديمة. والأسماء الإنجليزية الشبيهة هي عديلة و أكيفة. والاسم غير مشهور للنساء والرجال في أمريكة. (عقيلة والنحلة) هو اسم الفيلم الأميركي لعام ٢٠٠٦، الذي يحكي قصة فتاة عمرها ١١ سنة اسمها عقيلة أندرسون، تشارك في منافسة "نحلة التهجية الوطنية للكلمات". ويكشف الفيلم عن مشاكلات التعليم في مجتمع السود الأمريكي.

al- [ol]. (adv.) | **أول**

prefix meaning all, when joined with the word (whether *adj., n.,* or *adv.*) it will always convert it into an *adv.* e.g. most (*adj.*) into **almost (all-most)**; ready (*adj.*) into **already (all-ready)**; right (*adj.* or *n.*) into **alright (all-right)**; ways (*n.*) into **always (all-ways)**; and though (*adv.*) into **although (all-though)**. See below under **all**

مقطع سابق بمعنى كلّ، يحوّل الكلمة بعده (سواء كانت صفة، أم اسماً، أم ظرفاً) دوماً إلى ظرف مثل: موست (صفة) أي: أغلب نسبة إلى أولموست: على الأغلب؛ ريدي (صفة): حاضر، نسبة إلى أُولريدي: حاضراً أي: الآن؛ رايت (صفة أو اسم): حَسَنٌ إلى أولرايت: حَسَناً (بالموافقة على الشيء)؛ وَيز (اسم): حالات إلى أولويز: في كل الحالات أو دوماً؛ ذو (ظرف): مع ذلك إلى أولذو: بالرغم من ذلك (أو مع ذلك).

alabaster [al'a-bas-ter]. (n.) | **مرمر مصري**

a semi-transparent massive gypsum. *–adj.* made of alabaster. [Greek *alabastros*, said to be derived from *Alabastron*, a town in Egypt].

مُستخرج من مدينة البسطرون المصريّة.

a la [a la]. (preposition) | **على (نمط)**

in the manner of. [French. Arabic *ala*, on the style of].

a la carte [a la kart]. (adv.) | **على الكارد**

according to the bill of fare. Also *adj.* as in an *a-la-carte* dinner, one chosen dish by dish, each dish being paid for at the price stated on the menu; compare with *table d'hote*. [French. Arab-

أو القرطاس (الخارطة). أي حسب قائمة الأسعار (المكتوبة مثلاً).

ic *ala card*, according to menu written on cards: according to plan (on the map)].

Aladdin [a-lad'in]. (n.)

علاء الدين

a character in the Arabian nights. *–ns.* **Aladdin's cave** (*figurative*), a place full of wonderful treasures; –**Aladdin's lamp**, magic object able to grant all one's desires asked for; –**Aladdin factor** is the title of best seller book by Jack Canfield and Mark Victor Hansen, Berkley Books, New York (1995); the book teaches the reader about the art of how to ask for what you want.

أحد أبطال روايات "ألف ليلة وليلة". "كهف علاء الدين" (مجازاً) أيّ: مكان يحوي كنوزاً مدهشة. "فانوس علاء الدين": شيء سحريّ يلبّي جميع رغبات السائل. "عامل علاء الدين": عنوان الكتاب الأكثر مبيعاً للمؤلفين جاك كانفيلد ومارك فكتور هانسين، كتب بيركلي في نيويورك سنة (١٩٩٥)، وهذا الكتاب يُعلم القارئ فنّ كيفية السؤال لما يريده.

a la mode, alamode [a-la-mod]. (adv. and adj).

على الموضة

according to the fashion. [French. Arabic *ala moda, almu'awadah*, according to popular habit].

أو المُعَوَّدَة.

alarm [a-larm]. (n.)

إعلام

a call to arms: notice of danger: sudden surprise with fear: a mechanical contrivance to arouse from sleep or to attract attention. *–v.t.* to call to arms: to give notice of danger: to fill with dread. *–adv.* **alarm'ingly**. *–n.* **alarm'ist,** one who excites alarm: one given to prophesying danger. – Also *adj.* [French *alarme* – Italian *all'arme*, to arms. Arabic *i'lam*, notification (of danger, or to attract attention)].

(بالخطر أو لجلب الانتباه).

alas [a-las']. (interjection)

الأسى

expressive of grief. [Old French *(h)alas* (modern French *helas*); *ha!ah!las(se)*, wretched, weary – Latin *lassus*, wearied. Arabic *al'asa, al'asaf, wa'asafah*, expression for feeling sorry (for someone)].

الأسف، وا أسفاه.

albacore or **albicore** [al'ba-kor]. (n.)

الباكورة

a large tuna with long pectoral fins; a species of mackerel [Portugal *albacor* from Arabic *albukr, albakr*, young camel].

نوعٌ من السمك الكبير، مُشتقّ من البُكر والبَكر: ولد الناقة أو الفتيّ منها.

albatross [al'ba-tros]. (n.)

القطرَس أو الغطريس

any of several large web-footed sea-birds of Southern Ocean: used symbolically to mean an oppressive and inescapable fact, influence, etc. (from the dead bird hung round the neck of the sailor in Cole-

الفخور في مشيه (من الطيور البحريّة الكبيرة). كذلك الغطاس أي: الذي يغطس في الماء.

ridge's Ancient Mariner). [Corrupted from Spanish *alcatraz*, perhaps with reference to Latin *albus*, white, from their colour. Arabic *qatras* or *ghatress*, the proudly-walking (bird); also *al-ghattas*, the diving bird]. See **alcatras**

albino [al-be'no]. (n.)

a human being or animal whose skin and hair are abnormally white, and the pupil of the eye of pink colour: a plant lacking chlorophyll: *–plural* **albi'nos**. [Portuguese or Spanish *albino*, whitish – Latin *albus*, white. Arabic *alba'in*, the one conspicuously seen].

البائِن

الواضح للعيان (بسبب لونه الأبيض).

Albucasis, Abulcasis, Abukasim

an Arabian physician and surgeon (936 - 1013AD), born in Cordova in the 11th century. He wrote extensively on medical subjects in his famous textbook (The Recourse of Him Who Cannot Compose) ***'Altasref Liman Ajiza an Alta'lef'*** and acknowledged to be the first surgeon to invent many surgical instruments (more than 100 instruments), to use a syringe with a piston, to use catgut suture as purpose-made for surgical suturing to perform intestinal anastomsis (using 2 methods: ants and sutures), to document 5 various methods of abdominal closure in trauma, to perform thyroidectomy, tracheostomy, and forceps delivery. Gerard of Cremona translated Abulcasis text from Arabic into Latin. However, Abulcasis surgical text was first translated to English by Channing (Oxford, Clarendon Press, 1778). Later, the Wellcome Institute of the History of Medicine in London with translation and commentary by M Spink and G Lewis, in 1973 produced the Definitive Edition (Arabic pages facing English translation) under the title: **'Albucasis – On Surgery and Instruments'**.

أبو القاسم الزهراوي

الجرّاح العربي المسلم الذي وُلِد في قرطبة سنة (٩٣٦– ١٠١٣ بعد الميلاد) الذي كتبَ بإسهاب في الطبّ في موسوعته:

«التصريف لمن عجز عن التأليف» وقد اشتهر بأنه أول من صَنع آلات الجراحة (أكثر من ١٠٠ آلة)، واستعمل زرّاقاً بالدافع، واستعمل خيط قط، مُصنع خصيصاً للخياطة الجراحيّة، وخاط الأمعاء بطريقتي النمل والخيط، وعدد خمس طرائق لخياطة البطن أثناء الجروح، واستأصل الغدّة الدرقيّة، وفتحَ الرُغامي، وأول من ولد بتوليد الملقط. ترجم جيرارد الكريمونيّ كتاب أبي القاسم من العربية إلى اللاتينيّة. لكن «شانتج» هو أول من ترجم كتابه إلى الإنجليزيّة (أكسفورد، طبع كلاريندون، ١٧٧٨). ومؤخراً قامت مؤسسة ويلكوم لتاريخ الطبّ، في لندن بترجمة وتعليق م سبنكس وج لويس، وإصدار الطبعة المُميّزة في ١٩٧٣ (النصّ العربيّ يقابل الترجمة الإنجليزيّة) بعنوان «أبو القاسم في الجراحة والآلات».

alcaiceria [al-ki-the-re'a]. (n.)

a bazaar. [Spanish from Arabic *qaisari'ya*, souk to commemorate *Qaisar*, Caesar, just like *hameedi'ya*, souk in Damascus built during the reign of Ottoman Sultan Abul Hameed].

القيصريّة

سوق لتخليد قيصر، مثل الحميديّة: سوق في دمشق، بُنيَ في عهد السلطان العثمانيّ عبد الحميد.

alcaide or alcayde [al-kad' or al-ki'dha or -da]. (n.)

the governor of a Spanish fortress: a Spanish goaler. [Spanish alcaide, from Arabic *al-qa'id*,

القائد

بالعربيّة من قادَ، وبالإسبانيّة حاكم القلعة أو الهدّاف الإسبانيّ.

from *al*, the and *qa'id*, leader, from *qada*, to lead].

alcalde [al-kal'da]. (n.)

formerly, a Spanish judge or magistrate: a Spanish mayor. [Spanish from Arabic *al-qadi, judge* from *qadha*, to judge].

القاضي

بالعربيّة من قضى: حَكَمَ، وبالإسبانيّة قاضيّ أو حاكم أو مُحافِظ إسبانيّ.

Alcantara [al-kan-tar'a]. (n.)

a synthetic fabric resembling suede, used in clothing, interior decoration, etc. [Arabic al-qantara, the bridge].

القنطرة

قماش صناعيّ يشبه الجلد السويديّ المُزأبر، يُستعمل للملابس والزخرفة الداخليّة. مُشتقّ من العربيّة القنطرة: الجسر.

alcatras [al'ka-tras]. (n.)

a name applied to several large water birds, such as the pelican, gannet, frigate bird and albatross. [Spanish Alcatraz, pelican. Arabic *qatras* or *ghatress*, the proudly-walking (bird); also *al-ghattas*, the diving bird].

القطرَس أو الغطريس

الفخور في مشيه (من الطيور البحريّة الكبيرة). كذلك الغطاس ي الذي يغطس في الماء.

alcazar [al'ka-zar]. (n.)

a fortified palace or castle. [Spanish *alcazar* from Arabic *alkas'r*, a palace].

القصر

alchemy or alchymy [al'ke-mi]. (n.)

old chemistry. [Middle English *alkamie* – Old French *alquemie* – Latin *alchymia*. Arabic *alkimia*, instigated or invented by **Geber** [ga'bir]. or **Jabir ibn-Hayyan Al-Koufi** (written ***Haijan***, but actually Hay'yan), an Arabian alchemist of Mesopotamia who lived in the 8th century AD; he wrote a book entitled "*Lapis Philosophorum*" or Philosophers' Stone]. See under **Geber**

الكيمياء

وهو علم ستحدثه جابر بن حَيان الكوفي الكيميائي العربي الذي عاش في القرن الثامن الميلادي وله كتاب مُترجم إلى اللاتينية تحت عنوان: "حجر الفلاسفة" (لابيز فيلاسوفورم). انظر تحت اسم جابر.

alcohol [al'ka-hol]. (n.)

pure spirit, a liquid generated by the fermentation of sugar and other saccharine matter, and forming the intoxicating element of fermented liquors: a general name for a class of compounds analogous to common alcohol (ethanol). *–adj.* **alcohol'ic**, of or like alcohol: caused by alcohol. *–n.* one addicted to excessive drinking of alcohol. *–v.t.* **al'coholise**, to convert into alcohol. *–n.* **al'coholism**, alcoholic poisoning : condition suffered by an alcoholic. [Latin *alcohol* from Arabic *alkoh'l – al*, the, *koh'l*, fine powder of antimony used in the East to stain the eyelids. But more correctly, it is Arabic for *alkohool,* or *alghool*, the substance that when drunk, will take off your

الكُحول أو الغُول

المشروب الذي يُذهبُ (يغتال) العقل (إذا شُرِب). قال الله تعالى: ﴿ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ۝ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ۝ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴾ [الصافات: ٤٥–٤٧].

mind. See Verses 37:45-47 of Surat As-Saffat (Those Ranged in Ranks) of Qur'an: "Round will be passed to them a Cup from a clear-flowing fountain. Crystal-white, of a taste delicious to those who drink (thereof). Free from ghawl (headiness); nor will they suffer intoxication therefrom."].

Alcoran [al-ko-ran]. (n.)

the Koran. [Arabic *al*, the, and **Koran**].

القُرآن

alcove [al'kov]. (n.)

a dent in the wall to accommodate books or a bed; an isolated protected place in the garden. [French *alcove* – Spanish *alcoba*. Arabic *alcobba*].

القُبّة

انبعاج في الجدار لحفظ الكتب أو لتكوين حُجَيْرَة في البناء لتحوي سريراً: حُجَيْرَة معزولة ومصونة في الحديقة.

Aldebaran [al-deb'a-ran]. (n.)

Name of star constellation in Astrology. [Latin *Aldebaran* from Arabic *aldabaran*, the follower {of the Pleiades (a group of 6 stars in the shoulder of constellation Taurus}].

الدبران

(فلك): أي التابع (لمجموعة بليديس، وهي ٦ نجوم في كتف الثور).

alder [ol'der]. (n.)

genus of trees related to the birch, usually growing in moist ground. [Old English *alor*; German *erle*; Latin *alnus*. Arabic *alder-dar*, special trees].

الدردار (شجر)

aldehyde [al'di-hid]. (n.)

one of a large class of compounds differing from alcohol in having two atoms less of hydrogen. [From al. dehyd. a contraction for alcohol dehydrogenatum, alcohol deprived of hydrogen. The word alcohol is Arabic]. See under alcohol

آلديهايد

الكحول منزوع الهيدروجين، وهو مُختصر من الـ (كحول) – ديهايد (ديهايدروجين أي منزوع الهايدروجين).

alembic [a-lem'bik]. (n.)

a tool made of many tubes for chemical distillation. [Middle English alambic or alembic – Middle French alambic – Latin alembicum. From Arabic alinbeek, convoluted tubes for chemical distillation].

الأنبيق

أنابيب التقطير الملتوية (كيمياء).

Alexander [alek'sander]. (n.)

a proper name; in Greek it means *'defender of men'*. However, there is evidence that the name is coming from earlier ancient Hittite. In the first Greek legend, it was the by-name of Trojan **Paris**, abductor of *Helen*; he was nicknamed **Alex-**

اليكساندر

(بالعربية إسكندر): اسم علم، ويعني بالإغريقيّة «حامي الرجال». ولكن هناك دليل على أن الاسم جاء من أصلٍ حِثّي قديم. وفي أول أسطورة إغريقية، كان هذا هو

ander by some shepherds whose flocks he defended from robbers. Much later, it gained world-wide fame through **Alexander the Great**, King of Macedon (356-323 BC, son of Philip II), whose conquests of Asia as far as India spread his name in the form **Iskander** through that continent. In Arabic **Iskander**, most likely is from ***Al-Sanid***, the helper (see other forms below). Its diminutives are **Alec, Aleck, Alick, Eck, Ecky, Sander, Sandy, Elshander, Elshender, Elick, Allie** and **Ally**. Other pet forms are **Al, Alex, Lex, Xan,** and in the North of England **Sawnie**. The Hungarian **Sandor** is occasionally found. In Gaelic, the name became **Alasdair** (also spelt **Alastair, Alistair, Alister**), which had been adopted by the Lowland Scots by the 17th century, and has become popular outside Scotland in the 20th century. The Russian **Aleksandr** has pet forms **Sasha (or Sacha), Shura** and **Sandy**; they are bi-sexual. From Russia we get the related **Alexis, or Alexi, Alexei** (***'helper'***), the name of popular Greek saint. These are also bi-sexual. Alexander is popular in English-speaking world, particulary in Scotland. The Famous Alexander Graham Bell (1847-1922) is a Scottish-born US inventor of the telephone; while Sir Alexander Fleming (1881-1955) is the UK discoverer of penicillin. **Alexandra,** made popular by the Danish princess who married King Edward VII, is the most widely used female form of the name, but other Feminine forms are **Alexandria, Alexandrina, Alexandrine,** and **Alexia**. From the Italian **Alessandra** we get **Sandra, Sondra,** and **Zandra**, while in France they use **Xandra** and **Xandrine** as pet forms. There are rare Irish feminine forms of Alasdair: **Alastrina** and **Alastriona**.

الاسم الثاني لـ باريس الطروادي، مُختطِف هيلين، وكان الرعاة يسمونه أليكساندر لحمايته لقطعانهم من اللصوص. وبعد ذلك بكثير اكتسب الاسم شهرة عالميّة من أليكساندر الكبير، ملك ماسيدونيا (٣٥٦–٣٢٣ قبل الميلاد، وهو ابن فيليب)، وانتصاراته في آسيا حتى الهند نشرت اسمه بشكل «إسكندر» في أنحاء القارّة. بالعربيّة إسكندر، على الأرجح تحوير لل «السانِد» (لأن الراء في آخر اسمه هي للفاعل بالإنجليزية) ويعني المُساعِد الناصر (انظر الأشكال الأخرى تحت). مُختصرات الاسم هي أليك، إك، إكي، ساندر، ساندي، إلشاندر، إليك، ألي، وآلي. أسماء الدلال الأخرى هي آل، آليكس، ليكس، زان، وفي شمال إنجلترة سَوني. بالهنغاريّة (المَجَريّة) توجد أيضاً ساندور. بلغة الاسكتلنديين (الغيلية) الاسم يصبح ألسدير (أيضاً يُتهجّى ألستير وألستر) الذي احتضنه آهالي اسكتلندة المنخفضة في القرن الـ ١٧ ومن ثم شاعَ خارج اسكتلندة في القرن الـ ٢٠. وبالروسيّة أليكساندر له أشكال دلال: ساشا، شورا، وساندي، وهي أسماء للجنسين (مذكرة ومؤنثة). ومن الروسيّة أيضاً حصلنا على أسماء ذات صلة: أليكسس أو أليكسي (أي السانِد المُساعِد)، وهو اسم قِدّيس إغريقي مشهور. وهذه الأسماء أيضاً للجنسين (مذكرة ومؤنثة).

أليكساندر اسم شائع في العالم الناطق بالإنجليزية وخصوصاً في اسكتلندة. جراهام أليكساندر بيل المشهور ١٨٤٧–١٩٢٢) هو الأمريكيّ الاسكتلنديّ المولد ومخترع التليفون، بينما السير أليكساندر فليمينغ (١٨٨١–١٩٥٥) هو مُكتشف البينسلين. أليكساندرا صار شائعاً بعد زواج هذه الأميرة الدانيماركيّة للملك إدوارد السابع، وهو الاسم الأنثوي الأكثر شيوعاً لهذا الاسم، لكن الأشكال المؤنثة الأخرى هي: أليكساندريا، أليكساندرينا، أليكساندرين، وأليكسيا. من أليساندرا الإيطالي، حصلنا على ساندرا، سوندرا، وزاندرا، بينما في فرنسة يستخدمن كساندرا، وكساندرين كأسماء دلال. وهناك بالإيرلنديّة أشكال مؤنثة لاسم آلسدير: آلاسترينا وآلاستريونا.

Alexandria [al-egz-an'dria]. (n.)

the main Egyptian sea-port city on Mediterranean Sea, called after Alexander the Great, who landed with his army there and ordered his engineers and his army to build it as his relay capital for his Eastern expansion. There are 16 places under the name of Alexandria (after Alexander) in India, Iraq, Iran, Syria, and in other locations.

الإسكندريّة

ميناء مصر المهمّ على البحر المتوسّط، سُمّيَت نسبةً للإسكندر الكبير الذي نزل بجيشه هناك وأمَرَ مهندسيه وجيشه ببنائها كعاصمة ترحيليّة لتوسّعه الشرقيّ. وهناك ١٦ موضعاً باسم إسكندريّة منسوبةً إليه في الهند والعراق وإيران وسورية وفي الحجاز وأماكن أخرى.

alfa [a 'fa]. (n.)

an African name for *esparto* (a strong grass grown in Spain) grass. [Spanish from Arabic *halfa*, strong grass for animals].

حلفا

عشب قوي إفريقي للحيوانات (ينمو أصلاً في إسبانية).

alfalfa [al-fal'fa]. (n.)

a valuable fodder forage-plant: a lucerne plant. [Spanish *alfalfa* from Arabic *alfis'fisa* or *alfissa*].

الفِصفِصة

الفِصة (نوعٌ من العَلف أو النبات الأخضر).

Alfred [al'fred]. (n.)

an Anglo-Saxon name meaning ***'elf-counsel'***, or *'inspired advice'*. Arabic **Al-Fareed**, means the unique unparalleled one; **mufarrad**, the knowledgeable judge, derived from **farrada**, to learn jurisprudence. King Alfred the Great (849-901), was inspiring leader of men and successful general, forcing Danes out of southern England, but also a great patron of learning. Short forms of the name are **Al, Elf, Alf, Alfie**, and **Fred**. **Alured** is coinage of the 19th century, formed from misunderstanding Latin, the *'u'* being a misreading of the *'v'* used for Old English *'f'*. **Alfreda**, a feminine version, can be shortened to **Freda**.

الفريد

مَن لا نظير له. مُفرّد: فقيه، مشتقّ من فرّدَ: أي تفقّه. يعني ألفريد بالأنجلوساكسونيّة المُشاور المُلهم. والملك ألفريد الكبير (٨٤٩–٩٠١) كان قائداً مُلهماً للرجال، وكان عسكرياً ناجحاً، وهو الذي أرغمَ الدانماركيين على الخروج من جنوب إنجلترة، ولكنه أيضاً كان راعياً كبيراً للعلم. والأشكال المُصغرة للاسم هي: آل، إلف، ألف، ألفي، وفريد. أليورد مرتبط بالقرن الـ ١٩ مُكوّن من فهم خاطئ للاتينيّة باستبدال الفاء بال «يو». والشكل المؤنث للاسم هو ألفريده ويُصغر إلى فريده.

alfresco [al-fres'ko]. (adv. and adj.)

in the fresh or cool air. [Italian *al fresco*. Arabic *ala farsh*, on the grass in open air; *ala alfaregh*, on the ground in open air; *ala alfadha*, in the open land and open air. Perhaps *farfasha* means to enjoy in open air].

على الفرْش

الزرع إذا فرِش والفضاء الواسع. على الفريغ: مُستوى من الأرض كأنه طريق. على الفضا: الساحة وما اتسع من الأرض. ربّما الكلمة العاميّة فرفشَ تعني فرَحَ في الفضاء الواسع.

alforja [al for'ja]. (n.)

[Spanish *alforja* from Arabic *alkhorj*, bag of traveller laid on the horse back and contains his necessities].

الخُرج

حقيبة أو كيس ذو جانبين، توضع على الكتف، أو على ظهر فرس المسافر أوالتاجر، ويضع فيها حوائج سفره. وصارت اليوم توضع على الدراجة الهوائية والبخارية.

algae [al'ge]. (n.)

(*botany*) a division of plants, embracing seaweeds and allied forms: a group of cryptogamous plants, in which the body is unicellular or consists of a thallus; it includes the seaweed and many unicellar fresh-water plants, most of which contain chlorophyll. Algae account for about 90% of the earth's photosynthetic activity. [Latin *plural* of *alga*, seaweed. Arabic alaq (singular- *alaqah*), whatever attached to the hand of seaweed and of mud: a water-parasite that sucks blood after attaching (hanging) to the human skin: –plural *alaq*. Also Arabic *ulaiq*, a plant attached to trees: *ullaq*, a plant; alooq, plant eaten by camels].

عَلَق

ما يعلق باليد من الطين وأحراش البحر، وأيضاً دويبة تعيش في الماء وتمصّ الدمّ، جمعها علَق. أيضاً عُلَيق: نبت يتعلّق بالأشجار؛ عُلاّق: نبتٌ؛ عَلوق: شجرٌ تأكله الإبل.

Algarve [al-garif]. (n.)

The name of Portuguese land, called so because of its western position in relation to Arabian Peninsula. [Arabic *algharb*, the western (land)].

الغرب

بلادٌ بُرتقاليّة (البُرتغال) تقع في أقصى الغرب بالنسبة للجزيرة العربيّة.

Al-Ghazali

Abu Hamid Muhammad al-Ghazali lived a relatively short life (1058-1111), he established himself as one of the most important thinkers in the history of Islam. In his book: '***The Incoherence of the Philosophers***', written after more than a decade of travel and ascetic contemplation, al-Ghazali contends that Greek predecessors and contemporary Arab philosophers, such as Avicenna and al-Farabi (and their followers among Ikhwan al-Safa – or Brethren of Purity) have erred in 17 matters when they worked their mind and logic boasting of unassailable arguments on matters of the unknown metaphysics.

الغزالي

إمام الإسلام المُجدد أبو الحامد محمد بن محمد الغزالي (١٠٥٨–١١١١م) مؤلف "تهافت الفلاسفة" و"إحياء علوم الدين" و"كيمياء السعادة" وغيرها. ويُعدّ كتابه "تهافت الفلاسفة" أهم كتاب عرفه العالم الإسلامي والأوروبي في نقد الفلسفة الإغريقية ونقد الفلاسفة العرب المتبعين حذوها، من أمثال ابن سينا، والفارابي، وإخوان الصفا. بل عدّ بعضهم هذا الكتاب مَعلماً تاريخياً وضربةً قاضية لاستكبار الفلاسفة وادعائهم التوصل إلى الحقيقة في المسائل الغيبية بعقولهم البشرية.

algebra [al'je-bra]. (n.)

the branch of mathematics concerned with operations on symbols, involving reasoning about their relationships: a method of calculating by means of letters employed to represent numbers, and signs to represent their relations. [Italian/Latin and Spanish from Arabic *al-jabr*, the re-integration or the resetting of anything broken, hence combination – *jabara*, to reunite. After the name of the book of Muslim scientist Al-Khwarizmi, Hisab al-jabr wa'al-muqabalah, the Calculus of subtraction and equality which has presented the first algorithm for solving a first order Equation].

الجبر

(جَبَرَ الكسور العُشريّة). مُشتقّ من اسم كتاب العالم المسلم الخوارزميّ «حساب الجبر والمُقابلة» لحلّ المسائل الرياضيّة من الدرجة الأولى.

Algenib

Stars constellation in Astrology. [Arabic *al-jan'b*, shaped like the waist].

الجنب (فلك)

Algieba

Stars constellation in Astrology. [Arabic *al-jab'hah*, shaped like forehead].

الجبهة (فلك)

algesia [al-je'se-a]. (n.)

1. nociception 2. excessive sensitivity to pain, a type of ***hyperalgesia*** (a condition in which there is increased appreciation of pain, as opposed to ***analgesia***, a condition in which there is absence of sensitivity to pain, or absence of pain on noxious stimulation). *–adjs.* **alge-**, **algesi (o)**, a combining form denoting relationship to pain; **algesic**, painful; **analgesic**, *an*, negative, *algesia*, thus means relieving pain: an agent that alleviates pain without causing loss of consciousness. [Greek *algesis*, sense of pain, from *algos*, pain. Arabic *alqas'wa, qaswah,* cruelty and pain].

القسوة

قسوة الألم، فهو قاسٍ (تلفظ أحياناً جاسي).

Algol [al'gol]. (n.)

Stars constellation in Astrology. [Arabic *algol* (a monster), or *rass algol* (head of algol)].

الغول، راس الغول (فلك)

algorism [al'go-riz'im]. (n.)

the Arabic system of numeration: arithmetics: an algorithm [Low Latin *algorismus* from Arabic mathematician *alkhwarazmi*, native of Khwarazm (Khiva), the 9th century mathematician Abu Ja'far Mohammad ben Musa, the founder of this Arabic numerical system as well as the fractionation system. After the name of the book of Muslim scientist Al-Khwarizmi, Hisab al-jabr wa'al-muqabalah, the Calculus of subtraction and equality which has presented the first algorithm for solving a first order Equation].

حساب

الخوارزم مُشتقة من الخوارزمي: الرياضي المسلم الذي أوجد نظام العدّ العربيّ والنظام العشري. مُشتقّ من اسم كتاب العالم المسلم الخوارزميّ "حِساب الجبر والمُقابلة" لحلّ المسائل الرياضيّة من الدرجة الأولى.

algorithm [al'go-rith'im]. (n.)

a rule for solving a mathematical problem in a finite number of steps: a set of instructions or steps designed to provide a method of solving a problem or achieving a result (computer): a step-by-step method for solving a problem, often in the form of a flow chart. [Middle English *augrim, algorisme* – Old French *augorisme* – Latin *algorismus* from Arabic mathematician *alkhawarizmi*, the founder of Arabic fractionation system. After the name of the

الطريقة المنهجيّة لحساب الخوارزم

مُشتقة من الخوارزمي: الرياضي المسلم الذي أوجد نظام العدّ العربيّ والنظام العشري. مُشتقّ من اسم كتاب العالم المسلم الخوارزميّ "حِساب الجبر والمُقابلة" لحلّ المسائل الرياضيّة من الدرجة الأولى.

book of Muslim scientist Al-Khwarizmi, *Hisab al-jabr wa'al-muqabalah,* the Calculus of subtraction and equality which has presented the first algorithm for solving a first order Equation].

alguazil [al-gwa-zil]. or **alguacil** [al-gwa-thel]. (n.)
in Spain, an officer who makes arrests, etc. [Spanish *alguacil,* from Arabic *al-wazir*]. See **vizier**

الوزير

أو المسؤول عن الاعتقالات وغيرها.

Alhagi [al-ha'ji or al-ha'je]. (n.)

a papilionaceous manna-yielding genus of desert shrubs. [Arabic *al-haj*, a desert shrub].

الحاجّ وأحاجت الأرض

أنبتت الحاجّ، أي: شوك صحراوي مفرّش على الأرض (كالفراشة).

Alhambra [al-ham'bra]. (n.)

The palace of the Moorish (Muslim) kings of Granada in Andalusia (Spain today). [Arabic al-hamra, the red (house)].

الحمرا

قصر الحمراء للملوك المسلمين (المغاربة) في غرناطة في الأندلس (إسبانية اليوم) وسُمّي بالحمراء لاستخدام الآجرّ الأحمر اللون.

Alhazen [al-hazin]. (n.)

Abu Ali al-Hasan ibn al-Hasan ibn al-Haytham (Latinised **Alhacen** or **Alhazen** (born 965 in Basra, educated in Baghdad, and died in Cairo 1039 AD), an Arabian mathematician, optician, and scientist. Alhazen used both inductive and deductive reasoning; he used observation and experiments in both. Alhazen pioneered the scientific method in his work; indeed, Ibn al-Haytham's scientific method was very similar to the modern scientific method and consisted of the following procedures:

1. Observation.
2. Statement of problem.
3. Formulation of hypothesis.
4. Testing of hypothesis using experimentation.
5. Analysis of experimental results.
6. Interpretation of data and formulation of conclusion.
7. publication of findings.

Ahazen is the father of **Scientific skepticism** or **rational skepticism**, sometimes referred to as **skeptical inquiry**, by questioning the veracity of claims lacking empirical evidence. Scientific skepticism uses critical thinking and inductive reasoning, while attempting to oppose claims lacking in evidence, such as the belief that the vision occurs through light emitted from the eyes. Alhazen invented **camera obscura** (See

أبو علي لحسَن بن الحسن بن الهيثم

(٣٥٤–٤٢٨ هـ/٩٦٥–١٠٣٩م) البصري المولد، البغدادي المنشأ والدراسة، والمتوفى في القاهرة. رياضيّ، كحّال (أي طبيب عيون)، عالم في علم البصريات وإسهاماته في حقل ابصريات ظهرت في كتابه "البصريّات". وهو أول من عرف أن أشعة الأجسام تدرَك في راتنة أو رصينة العين، ووصف رؤيا المنظار الثنائي ذي العينين، وعلق على ظاهرة الانعكاس الضوئي، وقام بتجارب على العدسات المحدّبة. وقد ترجم الفيزيائي البولندي "ويتلو" (١٢٧٠م) أعمال ابن الهيثم ومؤلفاته، التي قرئت باهتمام وحظيت بشهرة واسعة في الأوساط الغربية. كما قم "ف. رايسنر" (١٥٧٢م) بطبع مؤلفات ابن الهيثم ثانيةً. ويُعدّ ابن الهيثم صاحب المنهج الاستقرائي (Irduction) (الاستدلال من الخاص على العام)، والمنهج الاستنباطي التجريبي (Deduction) (الاستدلال من العام على الخاص). وفي الحالتين كان يعتمد على الملاحظة وعلى التجربة. بل إنّ ابن الهيثم هو الذي استحدث الطريقة الصحيحة في البحث العلمي، التي لا تختلف عن طريقة البحث العلمي الحديث، والمبنية على الخطوات الآتية:

this Dictionary under **Camera**). Scientists built upon Alhazen's work on **camera obscura**. Once Alhazen established that light given off by external objects enters the human eye, the natural question was "what is the nature of light that enters the human eye?" Series of experiments that began with Alhazen's work 1000 years ago has led to a progressively deeper understanding of the nature of light. Two common theories about the nature of light were debated for years. Sir Isaac Newton was the principal proponent of a theory suggesting that light was made of small particles. Yet, the English naturalist Robert Hooke (the Curator of Experiments at the Royal Society of London) supported a different theory that the light was a type of wave, like sound waves. In 1801, Thomas Young conducted a now classic scientific experiment that helped resolve this controversy. Young, like Alhazen, worked in a darkened room and allowed light to enter only through a small hole in a window shade (Alhazen's camera obscura). Young refocused the beam of light with mirrors and split the beam with a paper-thin card. The split light beams were then projected onto a screen, and formed an alternating light and dark banding pattern –that was a sign that light was indeed a wave. Approximately 100 years later, in 1905, new experiments led Albert Einstein to conclude that light exhibits properties of both waves and particles. Einstein's dual wave-particle theory is now generally accepted by scientists (**See under Camera**).

١. المشاهدة.
٢. تعيين المشكلة.
٣. تكوين النظرية.
٤. اختبار النظرية بالتجربة.
٥. تحليل النتائج التجريبية.
٦. تفسير المعلومات وصياغة النتائج.
٧. نشر نتائج البحث (تأليف الكتب).

يُعد ابن الهيثم أبو مذهب التثبّت العلمي بالشك والمسائلة؛ للتثبت من مصداقية الإدعاءات التي تخلو من الدليل التجريبي. ويعتمد مذهب التثبّت العلمي على التفكير الانتقادي والاستنتاج الاستقرائي، عبر معارضة الإدعاءات غير المُثبتة، مثلاً: الادعاء القديم بأن الإبصار يكون بخروج إشعاع الضوء من العين البشرية لرؤية الأجسام الخارجية. وقد اخترع الحسن بن الهيثم القمرة أو الحجرة المظلمة (انظر المعجم تحت اسم كاميرا).

وقد بنى العلماء أعمالهم بناءً على عمل الحسن بن الهيثم في القمرة أو الحجرة المظلمة. فبعد أن أثبت ابن الهيثم قانونه بأن الضوء إنما يشعّ (أو ينعكس) من الأجسام الخارجية قبل أن يدخل عين الإنسان، صار السؤال الطبيعي هو: "ما هي طبيعة الضوء، الذي يدخل عين الإنسان"؟ وابتدأ مسلسل التجارب الحديثة المتتالية بالبناء على عمل ابن الهيثم قبل ١٠٠٠ سنة، وأدت هذه التجارب تدريجياً لفهم عميق لطبيعة الضوء. فتشكلت نظريتان حول طبيعة الضوء، وظلت متضاريتان لسنوات عدة. وصار السير إسحاق نيوتن المُنظر الرئيسي للنظرية التي تزعم أن الضوء يتكوّن من جُزيئات دقيقة. في حين اقترح عالم الطبيعيات الإنجليزي روبرت هوك (أمين التجارب في المجمع الملكي بلندن) نظريةً مختلفة تقول إن الضوء هو نوع من الموجات، كموجات الصوت. وفي ١٨٠١م قام توماس يانغ بما يُعدّ اليوم التجربة العلمية الكلاسيكية التي حلت هذا النزاع. عمل يانغ مثل ابن الهيثم في غرفة مظلمة، وسمح للضوء بالدخول إليها عبر فتحة صغيرة في ستار النافذة المعتم (أي أنه أعاد تجربة القمرة لابن الهيثم). ثم قام يانغ بإعادة تركيز حزمة

الضوء الداخلة عن طريق مرايا، وشطر هذه الحزمة بمساعد: كارت سُمكه سُمك الورقة. ثم أسقط شُعب الحُزَم الضوئية هذه على شاشة، فكوّنت خطوطاً بيضاء وسوداء متعاقبة وكان ذلك إشارة إلى أنّ الضوء في حقيقته عبارة عن موجات. ثم بعد ١٠٠ سنة تقريباً، أي في عام ١٩٠٥م، قام ألبرت آينشتاين بتجارب جديدة. ليستنتج بعدها بأنّ الضوء يُظهر مزايا مشتركة للموجات وللجزيئات الدقيقة معاً. وصارت اليوم نظرية ازدواجية موجات جزيئات الضوء لآينشتاين هي المقبولة عموماً من قبل العلماء (انظر أيضاً تحت كلمة Camera).

Alhena

Stars constellation in Astrology. [Arabic *al-han'ah*].

الهنعة (فلك)

وهي منكب الجوزاء الأيسر.

alibi [al'i-bi]. (n.)

the plea that a person charged with a crime was elsewhere when it was committed: (loosely; colloquial) an excuse. [Latin elsewhere –*alius*, other, *ibi*, there. Arabic *albayina, ala bayina*, the evidence].

البيّنة

على بيّنة الدليل.

alidade [al'e-dad]. (n.)

[Middle English *allidatha* – Latin *alhidada* from Arabic *alithadha*].

العضادة

وهي أداة فلكيّة.

aliment [al'i-ment]. (n.)

nourishment: food: provision for maintenance. –*adjs.* **aliment'al**, supplying food; **aliment'ary**, pertaining to aliment: nutritive. –*ns.* **alimenta'tion**, the act or state of nourishing or of being nourished; **al'imony**, an allowance for support made to a wife when legally separated from her husband. –**alimentary canal**, the principal part of the digestive apparatus of animals, extending from the mouth to the anus – including the gullet, stomach, intestines and circa. [Latin *alimentum* – *alere*, to nourish. Arabic *alma'onat*, the food supply; *almaa'onat*, the support].

المؤنة

الغذاء والقوت، بمعنى: غذائي أو هضمي، ومنه القناة الهضميّة. والمعونة حقّ الزوجة القانوني من مال الزوج بعد الافتراق.

alizarin red [ali-zar'in]. (n.)

Ali-zari (alzarjon) was a commercial term in the Levant for madder. The name is probably from the Arabic al plus izari or azala, from the root

الزرجون

صبغ أحمر لتلوين الإزار (وهو لون الخمر) يُستخرَج من قطران الفحم وكانوا يحضرونه من جذر نبات الفوّة.

meaning to extraxt or press out. Alizarin was known to the ancients and was obtained originally from madder root in which it is the colouring principle. In 1831 Robiquet and Cohn isolated a crystalline substance from madder which they called alizarine. In 1868 Graebe and Liebermann were able to obtain alizarine from anthracene and it is now produced commercially from coal tar. It is used in the dying trade and in medicine as a stain.

alkali [al'ke-li]. (n.)

(*chemistry*) a substance that dissolves in water to form an alkaline solution, especially the hydroxides of sodium and potassium. Alkalis are often spoken of as bases, but the term base has wider signification: *–plural* **al'kali(e)s.** *–adj.* **alkaline** (*al'kalin*), having the properties of an alkali. *–n.* **alkali'nity**, quality of being alkaline: extent of this quality. **–alkaline solution**, an aqueous solution, with strong basic properties, containing more hydroxyl ions than hydrogen ions. **–caustic alkali**, a term which sometimes includes in addition certain other hydroxides. [Middle English *alcaly* – Latin *alcali, alkali.* Arabic *alqali*, ashes, or calx, or calcined ashes, the term having been originally applied to salts, chiefly potassium carbonate and sodium carbonate, got from plant ashes; *qali*, fry, roast].

القلي

أصلاً الرماد الكِلسيّ، وهو مُصطلح يُطلق على الأملاح لاسيما كاربونات البوتاسيوم وكاربونات الصوديوم من رماد النباتات، والقلي: الطهي على النار.

alkaloid [al'ka-loid]. (n.)

any one of a number of organic bases found in plants and often important in medicine on account of their physiological action. –adj. pertaining to or resembling alkali. [**alkali**, Greek *eidos*, from. Arabic **alqalawi, alqulaiwi**, alkali-like].

القلوي والقليوي

شبيه القلي.

alkanet [al'ka-net]. (n.)

a plant. [Middle English alkanet – Spanish alcaneta – Latin alchanna. Arabic alhinna, a plant].

الحنّا

أي: نبات الحِنة لصبغ الشعر.

Alkoran

Same as **Alcoran**

القرآن

all [ol]. (adj.)

the whole of: every one of. *–adv.* wholly: completely: entirely. *–n.* the whole: everything. **–all at once**, suddenly; all but, everything short of, almost; **all in**, everything included: (*colloquial*) exhausted; **all in all**, taking everything into ac-

كُلّ

اسم لجميع الأجزاء بمعنى جميع، مِلء: اسم ما يأخذه الإناء إذا امتلأ.

count: the chief object of affection or desire; **all right**, a colloquial phrase expressing assent or approbation; **all one**, just the same; **all out**, (*colloquial*) with maximum effort. –**at all**, in the least degree or to the least extent; **for good and all**, finally; **once for all**, once and once only, finally. [Old English *all, eall*; German *all*, Gaelic *uile*, West *oll*. Arabic *kull*, all: inclusive of all parts; *mil'*, full as in a container full (mil') of water].

Allah [al'a]. (n.)

The Lord Allah. [Arabic *Allah*, the creator God. Islam revolves on the recitation of '*La Illaha illa Allah, Muhammad rasoolu Allah*' (there is no God but Allah and Muhammad is his messenger)].

اللّه

الخـالِق ربّ العـالمين (سُـبحانه وتعـالى). الإسـلام كلـه يتمحور حول شهادة: (لا إله إلاّ اللّه مُحمّد رسولُ اللّه).

allegory [al'e-gor-i]. (n.)

a description of one thing under image of another. –*adjs.* **allegor'ic, -al**, in the form of an allegory: *figurative. –adv.* **allegor'ically**. –*v.t.* **all'egorise**, to put in form of an allegory. –*v.i.* to use allegory. [Greek *allegoria; allos*, other, and *agoreuein*, to speak. Arabic *al-akher*, the other side].

الآخر

alleluia(h) [al-e-loo'ya].

Same as **halleluiah**

هلل للّه تهليلاً

(قال: لا إله إلاّ اللّه).

alligator [al'i-ga-tor]. (n.)

a reptile of the crocodile group found mainly in America. [Spanish *ellagarto* – Latin *lacerta*, a lizard. Arabic *ullaq*, ghoul (huge or large animal) and horrible creature; *awlaq*, ghoul. *Alqatirah*, the trailer animal].

العُلاّق

الغول والداهيّة. العولق: الغول. القاطرة: حيوان طويل.

allium [al-i'om]. (n.)

garlic: genus of plants including garlic, onion, and chive. [Arabic *al-thum*, garlic].

الثوم

allocate [al'o-kat]. (v.t.)

to divide into shares: to assign as a share. –n. alloca'tion, act of allocating: share allocated: allowance made upon an account. [Latin allocare – ad, to, and locare, -atum – locus, a place. Arabic *allaqa*, to hang (something) on (something); *ilaqah*, a relationship (good or bad); *alaqa*, on portion attached to a person's cloth; *ilq*, one share (*plural a'laq, uloq*, shares)].

علقَ

شيئاً على (شيء). عِلاقة: صداقة أو خصومة. عَلَقه: جَذْبة تكون في الثوب. عِلق: النفيس من كلّ شيء، جمعها: أعلاق وعُلوق.

allow [a-low’]. (v.t.)

عَلّى علاوةً

to permit: to acknowledge, admit, concede: to give, grant (sum of money at regular intervals): to add or deduct in estimating. *–v.i.* to admit (*of*). *–adj.* **allow’able**, not forbidden: permissible. *–n.* **allow’ance**, that which is allowed: a limited portion: a stated quantity: a concession. **–allow for,** take into the reckoning; **make allowance for**, to allow for, especially mitigating circumstances. [Old French *alouer*, to grant, to approve, which combines meanings derived from Latin *adlocare* (*ad*, to, *locare*, to place), and Latin *allaudare* (*ad*, to, *laudare*, to praise). Arabic *alla*, to allow an increase (e.g. salary) for someone: *–n. ala’wah*, allowance].

alloy [a-loi’]. (v.t.)

ألله تأليلاً

حدده (بالحِدادة)، إلٌّ الإلّ: المعدن. ألةٌ: الحربة العريضة النصل، والسلاح وجميع أداة الحرب جمعها إلّ.

to mix one metal with another: to reduce the purity of a metal by mixing a baser one with it: (*figurative*) to temper, moderate. *–n.* (*a’loi*) a mixture of two or more metals (compare with **amalgam**): a baser metal mixed with a finer: anything that impairs quality. [Old French *aleier* (French *aloyer*), to combine – Latin *alligare*, to bind. Arabic *allala*, to make up in blacksmith; *ill*, the metal; *allat*, wide-headed spear: military arms in general: *–plural ill*].

ally [a-li]. (v.t.)

والى ولاء وموالاه

مُتابعة ومُحالفة.

to join in relation of marriage, friendship, treaty, co-operation, or assimilation: *–pa.p.* and *adj.* **allied’**, united by contract or agreement: related. *–n.* **ally** (*a-li*, or *a’li*), a confederate: a state or ruler united by treaty or league: a person or thing giving aid: a person, animal, or plant akin to another: *–plural* **allies’, all’ies** (*-iz*).
[Old French *alier* – Latin *alligare* – *ad*, to, *ligare*, to bind. Arabic *wa’la*, to join and to follow: *–n. wala’a, mo’walah*].

Alma Mater [al’ma ma’ter]. (n.)

الأُم

one’s university or school. [Latin benign mother. Arabic *al’um*, mother].

almacanter [al-ma-kan'tar]. or **almucanter** [al-mu-kan'tar]. (n.)

المُقَنطر

دائرة الارتفاع (للأجرام السماوية) الموازية للأفق. آلة لتعيين مسار النجم عبر المُقنطر. مُشتقّ من العربيّة المُقنطرات أي الساعات الشمسيّة، والقنطرة: الجسر.

(*astronomy*) a circl of altitude, parallel to the horizon: an instrument for determining a star's passage across an almacanter. [Arabic *almuqantarat*, the sundials, from *al*, the, and *qantarah*, bridge].

Almagest [al'ma-jest]. (n.)

a great treatise by Alexandrian astronomer Ptolemy (circa 150 AD) translated from original Greek into Arabic language; extended to other great medieval works on astronomy, etc. [Arabic *al-majiste*, from *al*, the, and Greek *magiste* (syntaxis), greatest (systematic treatise)].

المجسطي

رسالة أو كتاب هائل موسوعيّ في علم الفلك لبطليموس (فلكيّ من الإسكندريّة بمصر) نحو ١٥٠ بعد الميلاد وقد ترجم العرب الكتاب من الإغريقيّة إلى العربيّة. ثم توسّع المعنى بعد ذلك ليشمل أي عمل أو كتاب مرجعيّ كتب في القرون الوسطى في التنجيم أو علم الفلك أو غيره.

Almain [al'man]. (obsolete) (n. and adj.)

German. [French *allemande*, German, and *Allemagne*, Germany, from Latin *Alemanni* or *Alamanni*, a people of South Western Germany. Arabic *al'mania*, Germany; *–adj. al'mani*].

ألمانيّ

أحد سُكان ألمانية من الفرنسية من اللاتينيّة.

almanac [al'ma-nak]. (n.)

calendar: agenda. [Middle English *almenak* – Latin *almanach* from Arabic *almanakh*, weather calendar].

المناخ

التقويم، أو تقويم الجو للزراعة.

almighty [ol-mit'i]. (adj.)

possessing all might or power, omnipotent: very powerful generally: (*slang*) great. *–adv.* **almight'ily**. –n.
almight'iness. **–the Almighty**, God; **the almighty dollar**, a phrase of Washington Irving's, expressive of the greatness of the power of money.
[Old English *aelmeahtig – eal*, all, *mihtig*, mighty. Arabic *al-mu'te*, God, literally means the all-giver of power and money; that explain the famous saying: (O' Lord Almighty, there is no barrier for your giving and there is no giver for what you bar)].

المعطي

الله واهب القوّة والمال، ومنه الدُعاء المشهور: (**اللّهُم لا مانع لما أعطيت ولا مُعطي لما منعت**)، فهو الله العظيم القويّ المقتدر.

alms [amz]. (n.)

(*singular and plural*) relief given out of pity to the poor. *–n.* **alms'house**, a house endowed for the support and lodging of the poor. [Old English *aelmysse*, through Low Latin from Greek *eleemosyne – eleos*, compassion. Arabic *alaws*, charity giving: replacement of the loss; *a'sa*, to treat (him or her); *a'sa* (with money), to give money: *–n. mu'asah*].

الأوس

الإعطاء، والتعويض من الشيء. آسا: داوى، آساه بماله مواساةً: أناله منه.

aloe [al'o]. (n.)

a genus of plants of the lily family of considerable medicinal importance: *–plural* **aloes**, also used as *singular* as the name of a purgative bitter

ألوَه وألوّ وألوّه

(فارسي مُعرّب) وهو الصبر (أو الصُبّر) ذو الفوائد الطبّية وعوده يُتبخر به.

drug, the juice of the leaves of several species of aloe. [Old English *aluwan* – Latin *aloe* – Greek *aloe*. Arabic/Persian *alwah, ulo', ulo'wah*, aloe of medicinal properties; when dried it is also used for fumigation].

alp [alp]. (n.)

a high mountain:–*plural* **alps**, specially applied (*capitals*) to the lofty ranges of Switzerland. [Latin of Celtic origin; compare with Gaelic *alp*, a mountain; allied to Latin *albus*, white (with snow). Arabic allaba, to gather people to: *–n. alb*, huge gathering to something; *–adj. alob* (coined with wind), cold; also *alba'in*, the one conspicuously seen].

الب أو جبال

الألب مُشتقة من ألبَ القوم إذا أتوه من كلّ جانب، والألوب: الريح الباردة.

alpine [alp'in]. (adj.)

pertaining to the Alps (*capitals*), or to any lofty mountains: very high characteristic of mountain tops. [Latin of Celtic origin; compare with Gaelic *alp*, a mountain; allied to Latin *albus*, white (with snow). Arabic *albawn*, lofty palace: the long distance berween two things; also *alba'in*, the one conspicuously seen]. See also **alp**

البون

القُصر العالية والمسافة ما بين الشيئين. البائن: الواضح الرؤية من بعيد (لبياضه).

alpha [al'fa]. (n.)

the first letter of the Greek alphabet: the first, chief (e.g. the brightest star of a constellation): the beginning. –**alpha and omega**, the beginning and the end: the chief purpose; **alpha particles**, one of the products of the spontaneous disintegration of radioactive substances: they have been identified as the nuclei of helium atoms; **alpha rays**, streams of alpha particles. [Greek *alpha* – Hebrew *aleph*, an ox, the name of the first letter of the Phoenician and Hebrew and Arabic alphabets].

ألِف

أول حروف الأبجدية العربيّة والعبريّة والفينقيّة، واليونانيّة (ألفا).

alphabet [al'fa-bet]. (n.)

the letters of a language arranged in conventional order. *–adjs.*
alphabet'ic, -al, relating to, or in the order of an alphabet. *–adv.*
alphabet'ically. [Greek *alpha, beta*, the first two Greek letters. Arabic *alif-ba'*, the first two letters of Arabic language].

ألِف باء

Altair [al-ta'ir]. (n.)

Flying eagle (Astrology). [Arabic *alnas'r* (eagle) *altair* (flying)].

الطائر

النسر الطائر (فلك).

altambour

See **tambour** and **tabour**

الطمبور

altitude [al'ti-tud]. (n.)

height: a high point or position: angle of elevation above horizon: high rank or eminence. [Latin *altitude –altus*, high. Arabic *altawd*, a high mountain; *alintiad*, going high in the atmospheric air; *mintad* (said for building), high, elevated (building)].

الطود

الجبل العظيم (العالي). الانطياد: الذهاب في الهواء صُعُداً، بناءٌ مُنطادٌ: مُرتفِعٌ.

alum [a'lum]. (n.)

a mineral salt, the double sulphate of aluminium and potassium, used as a mordant in dyeing. [Latin *alumen*. Arabic *hulam*, because salt is sticky. It is said to have been first found a Roccha in Syria about 1300. the use of alum in the dyeing trade was introduced into Europe from the East; the art of boiling alum does not seem to have been known in Europe before 1548. The use of alum in medicine appears to have been instituted by the Arabs].

هلام الشبّ (حجر الزاج)

لأن الملح يكون هُلامياً لزِجاً.

alumnus [al-um'nus]. (n.)

a pupil or student of a school or university: – *plural* **alum'ni**. [Latin *–alere*, to nourish. Arabic *alma'ee*, bright student].

المعيّ

أي: طالب علم ذكيّ.

amalgam [a-mal'gam]. (n.)

mercury mixed with other minerals. [Middle English *amalgame, malgame* – Middle French *amalgame* – Latin *amalgama*. Arabic *almalgam*].

الملغم

مزيج الزئبق مع العناصر الأخرى.

amber [am'ber]. (n.)

ambergris (*obsolete*): a yellowish fossil resin, used for ornaments and circa. *–adj.* made of amber: amber-hued. [Middle English *ambra, ambre* – Middle French *ambre* – Latin *ambar, ambra*. From Arabic *anbar*, ambergris].

عنبر

كهرمان وهو صمغ عطريّ راتنجيّ أصفر اللون متحجّر. والعنبر من حيث الأصل نوعان: نباتي وحيواني المنشأ، فالنباتي هو مادة عطريّة كالزعفران والورس، وأما الحيواني فهو روث دابّة بحرية (اقرأ تحت).

ambergris [am'ber-gres]. (n.)

an ash-grey strongly-scented substance, found floating on the sea, cast on the seacoast of warm countries. It originates in the intestines of the spermaceti whale and used in the manufacture of perfumes. When the sperm whale eats crustaceans, the inner lining of its intestine is scratched thus producing a coating that later hardens and is

عنبر أو حرش عنبر

وهو العنبر الحيوانيّ المنشأ: مادة رمادية اللون شمعية القوام برائحة البلسم الفوّاحة، توجد طافية على سطح البحر، قرب شواطئ المناطق الإستوائية الحارة، وتنشأ في أمعاء حيتان العنبر، وتستخدم في صناعة العطور. عند أكل حيتان العنبر للقشريات، فإنّ الغشاء المخاطي

eventually excreted. Ambergris has a woody, balsamic odour. [French *amber gris*, grey amber. Arabic *harash anbar*, seaweed containing amber material].

الداخلي لأمعاء الحوت يتخرّش مولداً طلاءاً يتصلب فيما بعد، ويخرج منها كفضلات خشبية القوام زكية الرائحة.

ameer or amir [a-mir]. (n.)

أمير

See **emir**

amen [a'men']. (interjection)

آمين

so let it be! [Greek – Hebrew *amen*, firm, true. Arabic *a'meen*, O' Lord accept our prayer].

اللهم استجب.

amenable [a-men'a-bl]. (adj.)

أمين

easy to lead, tractable: liable (to): subject (to). – *ns.* **amenabil'ity**, **amen'ableness**. *–adv.* **amen'ably**. [French *amener*, to lead –*a* (Latin *ad*), and *mener*, to lead – Low Latin *minaret*, to lead, to drive (as cattle) – Latin *minari*, to threaten. Arabic *ameen*, liable to].

موثوقٌ لعملٍ ما.

amenity [a-men'i-ti]. (n.)

أمانة

pleasantness, as regards situation, climate, manners, or disposition: (*plural*) agreeable characteristics – now especially attractive features of a locality (e.g. parks, playgrounds), a residence and circa. [French *amenite* – Latin *amoenitas* – *amoenus*, pleasant, from root of *amare*, to love. Arabic *amanat*, security and safety of guaranteed working services].

تأمين وسلامة الخدمات وضمان عملها.

America [a-mer'i-ka]. (n.)

أمريكة، والأصح: أميركة أو أميركا

–adj. **American**, pertaining to America, especially to the United States. *–n.* **American**, a native of America. The earliest appearance of the name America for this particular landmass dates from 1507. It appears on a world map created by the German cartographer ***Martin Waldseemüller*** in Saint-Dié-des-Vosges. An accompanying book, **Cosmographiae Introductio**,
explains that the name was derived from the Latinized version of the Italian explorer ***Amerigo Vespucci's*** name, **Americus Vespucius**, in its feminine form, America, as the other continents all have Latin feminine names. But Vespucci's role in the naming issue, like his exploratory activity, is unclear and most probably a tale. Some sources say that he was unaware of the widespread use of his name to refer to the new landmass. Others hold that he promulgated a story that he had made a secret voyage westward and sighted land in 1491, a year

(خصوصاً الولايات المتحدة). أمريكيّ (والأصح أميركيّ) هو مواطن أمريكة. أو أميركا. وأول ظهور لاسم أميركة أو أميركا كان في ١٥٠٧ على خارطة لرسّام خرائط ألمانيّ مارتن والدزمولر (في سانت داي ديفوسجيز) مُرفق بكتاب «مقدمة جغرافية الكون» الذي يُبيّن اشتقاق الاسم من اللاتيني لمستكشف إيطالي اسمه أمريجو فيزبوكسي.
أمريكوس فيزبوسيوس هو الاسم الأنثوي لأمريكة كباقي الأسماء اللاتينية المؤنثة للقارات الأخرى. لكن دور فيزبوكسي بالتسميّة مثل استكشافه غامض ولا يتعدّى كونه قصة. بعض المصادر تشير إلى أنه لم يكن يعلم باستخدام اسمه بهذا الانتشار للأرض الجديدة. آخرون قالوا إنه هو الذي نشر قصة أنه قام برحلة سرّيّة

before Columbus. If he did indeed make such claims, they backfired, and only served to prolong the ongoing debate on whether the "*Indies*" were really a new land, or just an extension of Asia. Even Dr. Basil Cottle (Author, Dictionary of Surnames, 1967) points out, new countries or continents are never named after a person's first name, always after their second name (with the exception of some places named after the first names of monarchs or princes, such as Carolina). Thus, America should really have become ***Vespucci Land*** **or** ***Vespuccia*****.** **Christopher Columbus**, who had first brought the region's existence to the attention of Renaissance era voyagers, had died in 1506 (believing, to the end, that he'd discovered and colonized part of **India**) and could not protest Waldseemüller's decision.

A few alternative theories regarding the landmass' naming have been proposed, but none of them has achieved any widespread acceptance.

Another theory, first proposed by a Bristol antiquary and naturalist, Alfred Hudd, in 1908 was that America is derived from ***Richard Amerike***, a merchant from Bristol, who is believed to have financed ***John Cabot***'s voyage of discovery from England to **Newfoundland** in 1497 as found in some documents from Westminster Abbey a few decades ago. Supposedly, Bristol fishermen had been visiting the coast of North America for at least a century before Columbus' voyage and Waldseemüller's maps are alleged to incorporate information from the early English journeys to North America.However, this is also far-fetched theory because English explorers were never clearly mentioned in the discovery prior to Columbus, nor Bristol in particular ever mentioned as a launching pad for such exploration. Unlike Bristol, Lisbon and West African coast were more suitable for seafaring across Atlantic Ocean because of better direction and speed of winds. Furthermore, why the land discovered is called after the merchant (Richard Amerike) and not after the explorer who discovered it (John Cabot, so America should then be called ***Cabotia*** **or** ***Cabot-Land***).

A third and perhaps preferable possibility, hardly known to western historians, may be a medieval Arabian origin of America's name from 11th century. In that time Spain was under the rule of Moorish Muslims, and among them important military leaders were ***Wadha El-Ameri*** (1009-1013) and ***Zohair Al-Ameri*** (1018-1041), both

للغرب ورأى الأرض في ١٤٩١ سنةً واحدةً قبل كولومبوس. إذا كانت ادّعاءاته حقيقةً فإنها تنعكس عليه وتخدم فقط الجدال المستمر فيما إذا كانت الهند (إنديز) هي حقيقةً الأرض الجديدة أو مجرد امتداد لآسية. حتى الدكتور باسل كوتل (مؤلف معجم أسماء الشهرة ١٩٦٧) أشار إلى أنّ الأقطار أو القارات الجديدة لم تسمّى أبداً بعد الاسم الأول للشخص بل دوماً بعد الاسم الثاني (باستثناء بعض المواضع التي سُمّيت بعد الأسماء الأولى للملوك والأمراء مثل كارولينا). لذا فأمريكة يجب أن تكون أرض فيزبوكسي أو فيزبوكسيا.

كريستوفر كولومبوس الذي كان أول مَن نبّه لوجود هذه المنطقة في تفكير رحّالة عصر النهضة، كان قد مات في ١٥٠٦ (مؤمناً لآخر لحظة بأنه اكتشف واستعمر جزءاً من الهند) ولا يستطيع مُحاججة قرار والدزمولر. هناك بعض النظريات البديلة لكن لم تكتسب أي واحدةٍ قبولاً واسعاً.

هناك نظرية ثانية: كان أول من اقترحها المؤرخ الطبيعي والأثريّ لبريستول ألفريد هود في ١٩٠٨ بأن أمريكة اُشتقت من «ريشارد أمريك» تاجرٌ من بريستول يُظنّ أنه موّلَ «جون كابوت» في رحلة استكشاف من إنجلترة إلى الأرض المكتشفة الجديدة في ١٤٩٧ طبقاً لما ورد في بعض وثائق «كنيسة ويستمينيستر» قبل بضعة عقود من الزمن. افتراضياً صيّادو سمك بريستول زاروا ساحل أمريكة الشماليّة قرابة قرنٍ قبل رحلة كولومبوس على الأقل كما إن خرائط والدزمولر يُظن أنها تضمّنت معلومات عن رحلات مبكرة إنجليزيّة لأمريكة الشمالية. لكن هذه النظرية بعيدة المنال؛ لأن المستكشفين الإنجليز لم يُذكروا بوضوح قبل كولومبوس، ولا بريستول خاصّةً ذُكرت كنقطة انطلاق للاستكشافات. وبعكس بريستول، فإنّ لشبونة وغرب إفريقيّة هما أكثرُ ملائمةً للإبحار عبر المحيط الأطلسيّ بسبب أفضلية اتجاه وسرعة الرياح. ثم لماذا تسمّى الأرض المكتشفة باسم التاجر الممول وليس باسم المكتشف الحقيقي جون كابوت، (وتبعاً لذلك فيجب تسمية أمريكة كابوتيا أو أرض كابوت).

arabized seafarers native from Adriatic islands of Dalmatia. In 11th century they organized the Moorish oceanic expeditions across Atlantic to oversea 'Westlands' (in Moorish Ardh-Majhoola) [meaning, unknown territory].; these expeditions then were described also by the medieval Arabian historian Al-Idrisi (1099-1166). Of course, there is another more plausible Arabic theory, that when the waves of African and Arab Muslims arrived and met peacefully with Red Indian Chiefs, Muslims referred to them as *ameroka* or *amerokum* or *amerul makan,* literally your ameer [Arabic *amir*, ruler or chief, or the chief of the area]. Since *ameer, amir, amer* or *emir* is the title given in the East and in North Africa to all independent chieftains, and also to all descendants of Mohammed. *–n.* ***emir'ate***, the office, jurisdiction, or State of an emir. Thus most likely, Red Indians misunderstood *Ameroka* or *Ameriokum* or *Amerul-makan* for the land they inhabited (than their Chief) and most probably the word later was twisted to *America*. [See also **wikipedia** website under **'naming America'**].

هناك نظرية ثالثة؛ وأكثر عقلانيةً، وبالكاد تعرف بين المؤرخين الغربيين، تمثل الأصل العربي لاسم أمريكة في أثناء العصور الوسطى منذ القرن الحادي عشر. في ذلك الوقت كانت إسبانية تحت حكم المسلمين المغاربة، ومنهم القادة العسكريون وبحارة مثل وضاء الأميري (أو العَمري أو العامريّ) ١٠٠٩–١٠١٣، وزهير الأميري (أو العَمري أو العامريّ) ١٠١٨–١٠٤١، وهما بحّارة عرب من جزر "دالماطيا" من الأدرياتيكي؛ قاما في القرن الحادي عشر بتنظيم رحلات مغربية عبر المحيط الأطلسي لأراضي غربية (بالمغربيّة أرض مجهولة). وقد وصف هذه الرحلات أيضاً المؤرخ العربيّ الإدريسيّ (١٠٩٩–١١٦٦) في العصور الوسطى.

وهناك نظرية عربية أخرى أكثر واقعيّة؛ وهي أنّ موجات من الأفارقة والعرب المسلمين وصلت والتقت بسلام مع رؤساء الهنود الحمر، وأشار المسلمون إليهم بكلمة «أميرُكَ» أو «أميرُكم» أي رئيسُكَ أو رئيسُكم أو «أمير المكان». ولما كان الأمير هو لقب يُعطى في الشرق وفي شمال إفريقيّة للرؤساء المُستقلين (وكذلك لذرية النبي مُحمّد ﷺ كما تعوّد الأفارقة). ومنه الاسم إمارة أي دائرة أو دولة الأمير. لذا فإنّ الهنود الحمر ربّما أساؤوا فهم «أميرُكَ» أو «أميرُكم» أو «أمير المكان، إمرة المكان، إمارة المكان (قد تلفظ أمريكان)» على أنها الأرض التي يقطنوها (بدلاً من كونها لغة مخاطبة للرئيس) ومن ثمّ تحوّرت الكلمة إلى أميرُكَ (أي أمريكة).

ami-able [am'i-abl]. (adj.)

lovable: likable: of sweet disposition. *–ns.* **amiabil'ity, am'iableness,** quality, or instance, of being good-natured, likable. *–adv.* **am'iably**. [Old French *amiable*, friendly – Latin *amicabilis* – *amicus*, a friend: there is confusion in meaning with Old French *amable*, lovable – Latin *amabilis* – *amare*, to love. Arabic *hiami*, amiable; *hama*, to be in love with; *–n. hiam*].

هيامي من هامَ هياماً

ami-cable [am'i-ka-bl]. (adj.)

friendly *–ns.* **amicabil'ity,**
am'icableness. *–adv.* **am'icably**.
[Latin *amicabilis* – *amicus*, a friend – *amare*, to love. Arabic *hiami*, amiable; *hama*, to be in love with; *–n. hiam*].

مُحِبٌ هائم

amir [a-mer']. (n.)
Same as **emir**

أمير

ammonia [a-mo'ni-a]. (n.)

a pungent gas, a compound of nitrogen and hydrogen, very soluble in water: (*loosely*) a solution of ammonia in water: a name for a large series of compounds analogous to ammonia. *–adj.* **ammon'iac,** pertaining to, or having the properties of, ammonia. *–adj.* **ammon'iated,** containing ammonia. *–n.* **ammon'ium**, the hypothetical base of ammonia, the radical NH4, which behaves in many ways like the atom of a metal of valency 1. [From **sal-ammoniac** traditionally first obtained in Libya, near the temple of *Ammon,*name of sandy district in which the temple was situated. The reason of the association of the strong odour of ammonia with this temple may be due to one of the following suggested explanations: 1. there was an ammoniacal odour from a nearby cesspool; 2. as it was on the edge of the Libyan desert, it was a stopping place for caravans, so that there was an odour from camel's dung and urine; 3. ammonia was collected by the temple priests from a cesspool and used in this temple to produce overpowering odour].

أمّونيا

أو نشادر مُشتقة من معبد آمون (أو عمّون) في ليبيا حيث رائحة الأمونيا (أو محلول النشادر) القويّة في تلك المنطقة لرملية لأحد الأسباب الآتية: وجود الحمأة (الطين الأسود المنتن)، أو من روائح روث وأبوال جمال القوافل التي تتوقف قرب المعبد، أو بسبب نقل كهان المعبد لماء النشادر من الحمأة إلى المعبد لإنتاج الرائحة القويّة.

Ammunition [am-u-nish'(o)n]. (n.)

military stores, formerly of all kinds, now especially shells, bullets, bombs and circa: (figurative) any material that may be used to discomfit opponents in a controversy. [Old French *(l')ammunition*, for *(la) munition* – Latin *munire.* Arabic *mo'an, plural* of *ma'ona*, supportive equipment, arms, means of power and food]. Also see **munition**

مَوْن مؤونة

am-nesia [am-ne'zh (y) a, or –si-a]. (n.)

loss of memory. [Greek *amnesia –a-*, privative, and *mnestis*, memory. Arabic *nesian am*, total loss of memory].

نسيان عـم

amnesty [am'nest-i]. (n.)

a general pardon of political or other offenders. [Greek *amnestia – amnestos*, not remembered – *a-*, privative, and *mnestis*, memory. Arabic *aman*, security and no offences].

أمان

أي عفوّ عام للسياسيين والمُخالفين.

amputate [am'pu-tat]. (v.t.)

to cut off, as a limb. *–n.* **amputation**. [Latin *amputare – amb-*, round about, *putare*, to cut].

بَتَرَ بتراً

كبتر الساق

amulet [am'u-let]. (n.)

a gem, scroll, or other object carried about the person, as a charm against sickness, harm, or witchcraft. [French *amulette* – Latin *amuletum*, a word of unknown origin. Arabic *himulet, tahmelat*, something carried by a person].

حمولة، تحميلة

ما يحمله المرء من جوهرة أو حجر نفيس أو علامة قلادة أو تميمة: كلّ شيء يحمله ليقيه من المرض والضرر والسحر (تعويذة).

ana-esthesia [an-es-thes'ia]. (n.)

loss of feeling, insensibility. *–adj.* **anaesthetic** (*an-es-thet'ik*),
producing insensibility to external impressions: *–n.* a substance, as chloroform or cocaine, that produces insensibility, whether general, local, or regional. *–v.t.* **anaes'thetise**. *–n.* **anaes'thetist**, one who administer anaesthetics. [Greek *anaisthetos*, without feeling *–an-*, privative, *aesthesis*, sensation. Arabic *bila ihsass*, without feelings, insensibility].

(بلا) إحساس

أي تخدير.

anaesthetic sponge

See under **sponge, soporific sponge.**

إسفنجة مُخدِّرة

ananas [a-na'nas]. (n.)

the pineapple. –Also *anan'a*. [Peruvian. Arabic *ananas*].

أناناس

Andalusia [a-sh-ia]. (n.)

Andalusia is the Arabic name for Iberian Peninsula (Spain and Portugal - (perhaps derived from land of vandals, Germanic tribes that invaded Spain, France and Rome) following Islamic Conquest in 8th century and where Islamic Civilization reached its zenith and became source of inspiration and radiation to Europe throughout 8 centuries and until the fall of Andalusia in 1492 (in what is called Spanish Reconquest) and after the abrogation of Castile agreement by the Spanish, forcing Muslims and Jews into Christianity or facing annihilation via Inquisition Tribunals and/or forced immigration or expulsion from their own homeland 'Andalusia' to the Northern Africa. *–n.* **Andalusian**, a native of Andalusia. – *adj.* **andalusite** (an'da loo'sit).

أندَلس أو الأندَلس

الاسم العربيّ لشبه الجزيرة الآيبيريّة (إسبانية والبرتغال حاليّاً لعله مُشتقّ من بلاد الوندال أو الواندلس وهي القبائل الجرمانية التي اجتاحت إسبانية وفرنسة وروما) وسمّيت بالأندلس بعد الفتح الإسلاميّ في ٧١١؛ حيث وصلت الحضارة الإسلاميّة للذروة وكانت مصدر إلهام وإشعاع لأوربة طوال ٨ قرون، حتى سقوط الأندلس في عام ١٤٩٢، على أيدي الإسبان (ما يسمّونه الاسترداد الإسبانيّ)، وبعد نقض الإسبان لمعاقدة قشتالة قام الإسبان بإجبار المسلمين واليهود على التنصر أو تقتيلهم بمحاكم التفتيش أو إجبارهم على التهجير القسري من ديارهم الأصلية بالأندلس إلى شمال إفريقيّة. أندَلسيّ: أحد سكان الأندلس. أندَلسيّ أيضاً: صفةٌ لذي العلاقة بالأندلس.

aneurysm, aneurism [an'ur-izm]. (n.)

the dilatation of an artery: any abnormal enlargement. [Greek *aneurysma –ana*, up, *eurys*, wide. Arabic *alwaram*, abnormal enlargement (of an artery or otherwise)].

الورم

ورم شرياني: أمّ دمّ.

anger [ang'ger]. (n.)

hot displeasure, often involving a desire to retaliate: wrath. *–v.t.* to make angry: to irritate. *–adj.* **ang'ry**, excited with anger: inflamed: of sullen aspect (e.g. of the sky). *–n.* any angry young man. *–adv.* **ang'rily**. *–n.* **ang'riness**. [Old Norse *angr*; allied to **anguish**. Arabic *naqira*, to become angry: *–ns. niqar, niqrah, naqirah, monaqarah*, anger. Also nograh (*colloquial*), angry dispute].

نقرَ

غضِبَ، وبينهما مُناقرة ونِقار وناقِرة ونِقرة: مُراجعة في الكلام. بالعاميّة نُقرة: تراشق بالكلام.

angle [ang'gl]. (n.)

a corner: the point from which lines or surfaces diverge: (*geometry*) the inclination of two straight lines which meet in a point: (*figurative*) awkward trait: point of view. *–v.t.* to present (e.g. news), not objectively, but in such a way as to serve a particular end. *–adj.* **ang'ular**, having an angle or angles: forming an angle: measured by an angle. *–n.* **angular'ity**. **–angle iron**, an L-shaped iron used to support corners in building and circa. [French Latin *angulus*; cognitive with Greek *ankylos*; both from root *ank*, to bend, seen also in **anchor, ankle**. Arabic *naqala*, to change direction and it changed; *manqalah*, tool for angle drawing; *–adjs. minqal, naqqal, monaqil*, swift in changing direction of arms (and angles)].

نقله

حوّله فانتقلَ ومنه منقلة الزوايا. مِنقال ونقّال ومُناقِل: سريع نقل القوائم.

angora [ang-go'ra]. (n.)

a goat with long white silky hair found in Ankara: mohair: a cat or a rabbit with long silky hair. [Arabic adopted from Turkish *Angora*, now *Ankara*, Asia Minor, famous for its breed of goats].

انقرة

أي معز أنقرة ذو الشعر الأبيض الحريري الطويل (الموهير). (قيل إن أنقرة كانت في بلاد الروم وهي تعريب أنكورية، فإن صحَّ، فهي عمورية التي غزاها المعتصم، ومات بها امرؤ القيس مسموماً).

anil, aniline, anilin [an'il; an'il-in, -en]. (n.)

a plant from whose leaves and stalks indigo (blue dye) is made. *–n.* **aniline**, a product of coal-tar, first obtained from anil, extensively used in dyeing and other industrial arts. [French *aniline* – Portuguese *anil* from Sanskrit *nili* and *nilah*, dark blue. Arabic *alneel, an-nil*, the indigo plant: a blue dye, used in dying and perfumery; it is a

النيل أو النيله

(صبغ أزرق) (كيمياء) يُستخرَجُ من ألياف وسيقان نبات شجرة النيل (انديغو أي الدبغة الهنديّة). الأنيلين سائل زيتيّ سامّ يُستخرج من قطران الفحم ويُستخدَم في صنع الأصباغ والعطور، كما أنه مادة ضروريّة في صباغة النسيج، أدخلها أول من أدخلها العرب إلى أوربة.

critical ingredient in textile dyes, was also introduced to Europe by the Arabs].

anile [an'il]. (adj.)

old-womanish: imbecile. [Latin *anus, -us*, an old woman. Arabic *a'nis*, old unmarried woman].

عانِسي من عانِس

المرأة العجوز غير المتزوجة، مُشتقّ من عَنسَت الجارية: طال مُكثها في أهلها بعد إدراكها ولم تتزوج قط.

Anise [an'is]. (n.)

An umbelliferous plant (*genus Pimpinella*) whose seeds, of a flavour similar to liquorice, are used in making cordials, liqueurs, etc., and in baking. *–n.* **an'iseed**, the seed of anise; anisette. – *n.* **Anisette** [an-i-zet']. a cordial or liqueur prepared from anise seed. *–n.* **Aniseed ball**, boiled sweet flavoured with aniseed. *–n.* **Star anise**, a Chinese evergreen tree (*genus Illicium*) of the magnolia family, with aromatic oil; the star-shaped dried seed pods of this tree, imparting an aniseed flavour when used in cookery. [Greek *anison* anise. Arabic *anisoon*, sweet cumin seeds].

أنيسون، يانسون، أنيس

وهو الكمّون الحُلو، ويُعمَل منه العصير المركز، كما يُستخدم في الطبخ وفي عجين الخبز: ومنه أنيسيد أي بزر الأنيسون أو اليانسون: أنيزت أي شراب الأنيسون أو اليانسون: ومنه كُرات الحلوى باليانسون: ومنه نجم الأنيس وهي شجرة صينية دائمة الخضرة ثمرتها نجمية الشكل ذات نكهة عطرية حلوة تُجفف وتستخدم بالطبخ.

Ankle [angk'l]. (n.)

the joint connecting the foot and leg. *–n.* **ank'let**, an ornament for the ankle. [Old English *ancleow*; compare with German *enkel*, and angle. Arabic *alkahil*, ankle].

الكاحل

المفصل الذي يربط القدم مع الساق.

Ann, Hannah, Nancy

proper names derived from the Hebrew **Hannah** ('God has favoured me'), the name of the mother of the Virgin Mary. Also in Arabic **Hannah**, is the name of Virgin Mary's mother, derived from *hanna*, to be long to, or to be merciful to; *Hannan*, another name of Allah meaning 'the merciful'. Thus, the name became widely spread throughout Europe, where it took many forms. **Anna** is the Greek form, traditional forms are: **Ann, Anne,** and **Ana**. Pet forms are **Annie** which led to **Nan, Nanna** and **Nanny**. These in turn are one source of the name **Nancy** and its short form **Nance; Nansi** is the Welsh spelling. In Farnce, we get **Annette** (in Scotland became **Annot**) and the diminutives **Nanette, Ninette** and **Ninon. Anita** (shortened to **Nita**) and **Anya** come from Spain; and **Anneka, Anika** and **Annika** are Scandinavian pet forms. From Russia **Anouk, Anushka** and **Nina. Annabelle (Annabel, Annabella)** is a compound name meaning *'fair Anna'*.

آن، حنه، نانسي

أسماء علم مُشتقة من العبرية حَنا، (أي رحمني وفضّلني الربّ)، وهو اسم أمّ مريم العذراء. كذلك بالعربية حنه، هو اسم أمّ مريم عليها السلام، مشتقّ من حَنّ: تشوّق ورَقّ إلى، ومنه الحنان: اسمٌ آخر من أسماء الله الحسنى بمعنى الرحيم. ولذلك انتشر الاسم في جميع أوربة، حيث اتخذ أشكالاً عديدة. آنا هو الشكل اليوناني، والأشكال التقليدية هي: آن، آنّ، آنا. أشكال الدلال هي آني الذي كوّن بذلك نان، نانا، وناني. وهذه بدورها كانت أحد مصادر الاسم نانسي ومختصره نانس؛ نانسِ هو شكل الهجاء في ويلز. في فرنسة حصلنا على أنيت (في أسكوتلندة أصبح أنوت) ومختصراته: نانيت، نينيت، ونينون. أنيتا (يختصر إلى نيتا) وآنيا جاءا من إسبانية، أنيكا، أنيكا هي أسماء الدلال الإسكندنافية. ومن روسيا: أنوك، أنوشكا، ونينا. آنابيلّ (آنابيل، آنابيلا) هو اسم مركب بمعنى «آن الجميلة».

annihilate [a-ni'hil-at]. (v.t.)

انحلّ انحلالاً

to reduce to nothing: to put out of existence: (*figurative*) to crush by look or word. *–ns.* **annihila'tion,** reduction to nothing: utter destruction; **annihila'tionism**, the theory that the soul (especially of the unrepentant wicked) dies with the body. [Latin *annihilare, -atum – ad,* to, *nihil*, nothing. Arabic *in'halla,* to melt away and disappear out of existence: *–n. inhilal,* to be dissolved].

انتهى إلى لا شيء.

announce [a-nowns']. (v.t.)

أنصّ

to give public notice of: to intimate: to make known, be evidence of (e.g. a familiar smell announced the goat's arrival). *–ns.* **announce'ment; announc'er,** one who announces, especially who introduces items of a radio or television programme. [Old French *anoncer* – Latin *annuntiare – ad,* to, *nuntiare*, to deliver news. Arabic *alnass* or *annass*, the text delivered, derived from *nassa al-hadith* (Prophet Muhammmad's saying), to narrate and publicly lift it up to its original sources; thus Amr bin Dinar's saying: ''I have never seen a man *annassa* (announcement) of hadith like al-zuhri' meaning publicly authentic. *Minassah*, the chair or bed elevated for public announcement].

النّصّ من نصّ الحديث: رَفعهُ ومنه قول عمرو بن دينار: "ما رأيت رجلاً أنصّ للحديث من الزهري". أي: أرفع له وأسند. مِنَصّة: اسمٌ للسرير والكرسي وما يُرفعُ عليه لإظهاره علناً.

annoy [a-noi']. (v.t.)

أعنى عَناءَ

to molest: to vex: to tease: to harm, especially in military sense: *–pr.p.*
annoy'ing; *pa.p.* **annoyed'**. *–n.*
annoy'ance, that which annoys: state of being annoyed. [Old French *anoier; noun, anoi* (modern *ennui*) perhaps from Latin phrase, *in odio*, as in *'est mihi in odio'*, 'it is to me hateful'. Arabic *a'na*, to annoy: *–n. ana'*].

antimony [an'ti-mon-i]. (n.)

الإثمِد

a brittle, bluish-white metallic element (symbol Sb from stibium; atomic number 51), used in the arts and in medicine. [Through French from Low Latin *antimonium*. Arabic *ithmid,* stone for beautifying eyelashes].

حجر الكحل.

antique [an-tek']. (adj.)

عتيق

ancient: old-fashioned: after the manner of the ancients. *–n.* anything very old: a piece of old furniture or other object sought by collectors. *–adj.* **an'tiquated**, grown old, or out of fashion: obsolete.

قديم والبيت العتيق: الكعبة، شرّفها الله تعالى لأنه أولُ بيت وُضع بالأرض، والجمع عتائق.

–ns. **antique'ness; antiq'uity**, ancient times, especially the times of the ancient Greeks and Romans: great age: (*plural*) manners, customs, relics of ancient times. **–the antique**, ancient work in art: the style of ancient art. [Latin *antiquus*, old *–ante*, before; influenced by French *antique*. Arabic *atique*, old such as *al-bait al-atique*, the holly shrine of Ka'ba at Makkah, the oldest house made on Earth for worshipping Allah: *–plural ata'ique*].

anus [a'nas]. (n.)

أست

the distal or terminal orifice of the alimentary canal. [Latin *anus*, ring, circle. Arabic *as't*, anus].

فتحة المخرج.

any [en'i]. (adj. and pronoun)

أي

one indefinitely: some: whichever, no matter which. –adv. at all, to an appreciable extent. –*pronoun and noun* **an'ybody**, any single person: a person of any account. *–adv.* **an'ybody**, in any way whatever: in any case, at least. *–ns. and pronouns* **an'one**, (or **anyone**), anybody; **an'ything**, a thing indefinitely, as opposed to nothing – also adv. any whit, to any extent. *–advs.* **an'yway, an'yways**, in any manner: anyhow: in any case; **an'ywhere**, in any place whatever; **an'ywise**, in any manner, to any degree. **–at any rate**, whatever may happen or have happened, at all events. [Old English *aenig – an*, one. Arabic *ay*, any; *ay hal*, anyway; *ay shai'*, anything; *ay shakhs*, anybody].

أيّما ، أي حال، أي شيء، أي شخص.

Apache [a-pa'cha]. (n.)

أوباش

A Red Indian of a group of tribes in Arizona, New Mexico and circa: (*a-pash*) a ruffian in Paris or elsewhere. **–apache dance**, a dance showing brutality, real or simulated. [French perhaps – American Indian *apachu*, enemy. Arabic *aubash*, mixed down people].

الأخلاط والسّفِلة.

apart [a-part']. (adv.)

فرَط

separately: aside: asunder. **–apart from**, leaving out of consideration; **set apart**, to separate, consecrate. [French *a'part* – Latin *a parte*, from the part or side. Arabic *farata*, to be apart: to lose (something)].

ضيّعَ.

aperture [a'per-tyur, -chur]. (n.)

البؤرة

an opening: a hole. [Latin *aperture – aperire, apertum*, to open. Arabic *albu'ra*, the hole and fire place (used to be in a hole in the ground)].

الحفرة وموقد النار.

apex [a'peks]. (n.)

the summit, climax, culminating point: the vertex of a triangle:–plural a'pexes, apices (ap'i-sez). [Latin. Arabic *alqubah*, apex].

القبة

Aphra [afra]. (n.)

Proper name means 'dust'. It was a not uncommon name in the 17th century, but its use today is almost entirely due to the fame of Mrs ***Aphra Benn*** (1640-1689), spy, playwright and author of the first anti-slavery novel in English, who is reputed to be the first Englishwoman to have earned her living by her writing was nicknamed by her contemporary admirers *'The Incomparable Astrea'*. Records of her life show her name spelt ***Afra, Aphra*** and ***Ayfara***. In Little Dorrit (1857) Dickens has a character called ***Affery*** Flintwinch, which illustrates the short form of the name. Arabic *Afra'a*, untrodded white earth; *–n. afar*, dust; *–verb afara*, to be covered (or to cover someone) with dust. Also *ya'afor*, dust-coloured dear; this was also the name of a donkey for Prophet Muhammad (peace be upon him)].

عَفرا

اسم علم يعنى تراب، والاسم ليس نادراً في القرن الـ١٧ لكن استعماله اليوم كان كله بسبب السيدة «عَفرا بين» (١٦٤٠-١٦٨٩)، جاسوسة وروائية ومؤلفة أول رواية ضد الرقّ في الإنجليزيّة، وهي أول امرأة إنجليزيّة تكسب معيشتها من كتاباتها حتى دللها مُعجبوها المعاصرون باسم «أسترا التي لا تضاهى». أوراق حياتها أظهرت لسمها عَفرا وعَيفرا. في دوريت الصغيرة (١٨٥٧) أوجد الروائي ديكنز شخصيّةً باسم عَفري فلنت – وينش التي توضح تصغيراً لاسمها، وبالعربيّة عَفراء: أرضٌ بيضاء لم توطأ، من العَفر: ظاهر التراب، وعَفره: مَرغه بالتراب. يَعفور: ظبيٌ بلون التراب، وهو اسم حمارٍ للنبيّ مُحمّد ﷺ.

aphrodisiac [af-ro-diz-i-ak]. (adj.)

exciting sexually: exciting the libido (Latin for sexual desire): any drug that arouses the sexual instinct. –Also *n.* aphrodisia, Greek for sexual pleasure or sexual excitement. [Greek *aphrodisiakos – Aphrodite*, the goddess of love]. See under **Aphrodite**

عَفرَتةٌ جنسيّة

أو مُعفِرت أي مُهيّج للشهوة.

Aphrodite [af-ro-di-te]. (n.)

The Greek goddess of beauty, fertility and love. [Greek mythology claimed that Heaven and Earth personified in Uranus and Gaia got a son called Cronus (father of Zeus). Cronus and his brothers and sisters were called Titans. Uranus (Heaven) was jealous of his children and confined them to Earth, i.e. in the body of Gaia. She found the burden intolerable and encouraged her bravest son, Cronus, to put an end to her suffering. She gave him a sickle and the next time Uranus approached his consort, Cronus castrated him. From the drops of blood which fell on earth, came the Furies and the Giants; from the genitals, which Cronus threw into the sea, was born the godess, Aphrodite (around genitalia gathered

أفروديتي (بالعربيّة عِفريته)

وهي آلهة الجمال والخصوبة والحُبّ الجنسيّ التي يعبدها الإغريق. ادّعت الخرافة الإغريقيّة بأن السموات والأرض مُمثلةً بشخوص «يورانوس وجايا» قد أنجبا ولداً سمّياه «كرونوس» (وهو أبو زيوس). كرونوس وأخوته سُمّوا بال«تيتان أو طنطن». يورانوس (السماوات) كان حسوداً من أولاده فحَبَسَهم في الأرض أي داخل جسم جايا. شعرت جايا بحملٍ لا يُطاق لذا شجّعت ابنها الشجاع كرونوس لوضع نهاية لمُعاناتها فأعطته مِنجلاً وحين اقترب يورانوس من رفيقته جايا قام كرونوس بإخصائه. ومن الدم الساقط على الأرض خرجت الأرواح الشرّيرة للجرائم (فيوري) وعماليق ومَرَدَة خرافيّة

white foam, aphros, and from this Aphrodite arose). Uranus, defeated, left the earth to the Titans, and Cronus and his sister-consort Rhea became the rulers of the world. But Uranus warned his victorious son Cronus that he in turn would be overthrown by one of his sons. Cronus, to ensure his supremacy, swallowed his children as soon as Rhea gave birth to them. But Rhea, in despair asked Gaia to advise her: she told her to give Cronus a stone to swallow when her next son was born. This she did, and hid her son away in safety. The son was Zeus. When Zeus had grown to maturity, Rhea persuaded Cronus to forget his fears and vomit up his children. He vomited his children, but this resulted in a long battle between children with ultimate victory to Zeus.

As for Aphrodite, she stepped ashore at Paphos in Cyprus, and where she trod flowers and grasses grew. She had many lovers, of whom the most famous was Adonis. She made love with Hermes (son of Zeus), and presented him with a son, Hermaphroditus, who enjoyed the benefit of being both male and female. Her nights with Dionysus (another son of Zeus) resulted in a son with a great penis named Priapus, who became the symbol of rampant male, god of fertility, and the guardian of gardens.

1. Aphrodite, Greek goddess of beauty, fertility and love, is recogisable as:

2. Babylonian/Phoenician 'Ishtar or Astarte' among Mediterannean and Near Eastern communities:

3. Scandinavian Freya (or Frigg), goddess of fertility. Friday is the day for worshipping Freya.

4. Roman Venus, goddess of beauty and love (not fertility), the numen of gardens where flowers were grown as well as herbs and food. Hence venereal diseases conracted during sexual intercourse and includes especially syphilis and gonorrhoea, and with clinical manifestation of flowery rosy coloured skin rash in secondary syphilis.

Roman Venus with her son Cupid, the Roman god of love correspond to the Greek Aphrodite and her son Eros, the Greek god of love and was the personification of a timeless impulse and irresistible attraction between 2 people, which can deprive them sense of proportion and can even destroy them.

Arabic *ifreetah* (*feminine* of *ifreet*); *ifreet*, a gi-

ضخمة (جاينت)، ومن أعضاء تناسل يورانوس التي رماها كرونوس في البحر، تجمّعت رغوة بيضاء حولها (أفروس) وخرجت منها أفروديتي (كالعِفريتة). وترك يورانوس المندحر الأرض للطناطن، فأصبح كرونوس وريَا زوجته (وأخته) حُكام العالم. لكن يورانوس حَذّر ابنه المُنتصر بأنه أيضاً سيُزاح بواحدٍ من أبنائه. تحسّباً ولفرض سيطرته بلع كرونوس أولاده بالتتابع عند ولادة ريَا لهم. لكن رَيَا المحرومة أخذت نصيحة جايا بأن تعطي كرونوس صخرة ليبلعها عند ولادة ابنها القادم. ففعلت ذلك وأخفت ابنها «زيوس» بأمان. وعندما بلغ أقنعت رَيَا رفيقها كرونوس أن ينسى مخاوفه ويتقيّأ أولاده ففعل ذلك مما أدى إلى معركة طويلة بين أولاده مع النصر النهائي لِزيوس.

أمّا بالنسبة للعِفريتة «أفروديتي» فإنها خرجت على شاطئ بافوس في قبرص، وأينما وطئت قدماها تنمو الورود والحشائش. ثم كان لها عدة عُشاق ولكن أشهرهم كان «أدونيس». فقد أحبّت هرمز(ابن زيوس) ووضعت منه ابناً اسمه «هيرمافروديت» الذي تمتع بمواصفات الذكر والأنثى. وقد أثمرت لياليها مع دايونيسوس (ابن زيوس الآخر) عن ولدٍ بذكر(قضيب) كبير اسمه «برايابوس» الذي أصبح رمز الذكورة الهائجة وإله الخصوبة وحارس الجنائن.

١. أفروديتي: آلهة الجمال والخصوبة والحُبّ الجنسيّ الإغريقية: تعرف بأسماء أخرى. فهي:

٢. عشتار: آلهة الجمال والخصوبة والحُبّ التي يعبدها البابليّون والفينيقيّون عند مجتمعات الشرق القريب والبحر المتوسط.

٣. فريا (أو فرج): آلهةُ الخصوبة عند الإسكندنافيين. فرايداي (يوم الجُمُعة) هو يوم عبادة فريا عندهم.

٤. فينوس (الزهرة): آلهة الجمال والحُبّ (وليس الخصوبة) عند الرومان، وهي الروح في الجنائن حيث تنمو الورود والتوابل والطعام. لذا فالأمراض الزهريّة تصيب أثناء الجماع الجنسيّ وتشمل مرضى السِفلس

gantic shrewd bad jin; *–verb ta'afrata. Ifreet* and *ifrey* (with man), bad shrewd man. *Afar*, dust and something made of devil's mucus. See Verse 27:39 of Surat An-Naml (The Ants) of Qur'an: "A stalwart (Ifreet) of the Jinn said: "I will bring it to thee before thou rise from thy Council: indeed I have full strength for the purpose, and may be trusted."].

والسَيَلان (وظهور سريريّ بطفح جلديّ بلون الورد في السِفلس الثانوي).

فينوس (الزهرة) الرومانية مع ابنها كيوبيد (إله الحُبّ الرومانيّ) يقابلان أفروديتي الإغريقيّة وابنها إيروس (إله الحُبّ الإغريقيّ) الذي هو شخصيّة تمثل النزوة الأبديّة والانجذاب الذي لا يُقاوَم بين اثنين من الناس التي تحرمهم حاسّة التوازن وقد تدمّرهم.

بالعربيّة عِفريتة: مؤنث عِفريت: المارِد القوى الداهية الخبيث من الجنّ أو النافذ في الأمرالمبالِغُ فيه مع دهاء، وقد تعفرَت فهو رجل عِفريتٌ وعِفريّ: خبيث منكر. من العَفر: ظاهر التراب (والسُّهام الذي يُقال له: مُخاط الشيطان). قال الله تعالى: ﴿قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ﴾ [النمل: ٣٩].

apogee [ap'o-je]. (n.)

the greatest distance of the earth from any of the heavenly bodies, now restricted to the sun and moon, the suns's apogee corresponding to the earth's aphelion, and the moon's being the point of its orbit farthest from the earth. – opposite to perigee. [Greek apogaion – apo, from, ge, the earth. Arabic awj, the highest point].

أوج أو الذروة، ضد الهبوط

وهي أبعد نقطة عن الأرض في مدار القمر.

apprehend [ap-re-hend']. (v.t.)

to lay hold of: to arrest: to perceive by the senses: to grasp by the intellect: to understand: to fear. *–adj.* **apprehens'ible** *–n.*
apprehen'sion, act of apprehending: arrest: mental grasp: ability to understand: fear. *–adj.* **apprehen'sive**, pertaining to sensuous and mental apprehension: timid: anxious. *–n.*
apprehens'iveness. [Latin *apprehendere –ad*, to, *prehendere, -hensum*, to lay hold of. Arabic *afraha, faraha*, to be wondered (by something); *farihah*, stunningly beautiful: *–ns. farahat, farahiat*].

أفْرَهَ وفرُهَ

حَذَقَ فراهةً وفراهيةً، فهي فارِهةٌ (مليحة).

approach [a-proch]. (v.i.)

to draw near: to draw (to): to approximate (to). *–v.t.* to come near to: to come near in quality, value and circa: to be nearly equal to: to open discussion with, address (a person) with the purpose of getting him to act in a particular way. *–n.* a drawing near (*literally* and *figuratively*): a means of access (to), way leading (to – *literally* and *figuratively*): ap-

قرُب، اقتَرَبَ

proximation: (usually *plural*) advances, overtures. *–adj.* **approach'able**. [Old French *aprochier* – Low Latin *adpropiare* – Latin *ad*, to, *prope*, near. Arabic *qaraba iq'taraba*, to come close (to)].

apricot [a'pri-kot; ap'ri-kot]. (n.)

a fruit (plant). [Arabic *albarcok*].

البرقوق (مولدة)

مشمش (وإجّاص صغار)

Arab [ar'ab]. (n.)

One of the Semitic inhabitants of Arabia and adjacent countries: an Arabic-speaking Muslim: an Arabian horse. *–adj.* of or belonging to Arabia. *–adj.* **Arab'ian**, relating to Arabia. *–n.* a native of Arabia: an Arabian horse. *–adj.* **Ar'abic**, relating to Arabia, or to its language. *–n.* language of Arabia. See also **gum Arabic** under gum. **Ar'abism**, an Arabic idiom. **Ar'abist**, a person learned in, or studying, Arabic culture, history, language, etc. **arabiza'tion**– or –s- *n. ar'abize* or –s- *v.t.* to make Arab. **Ar'aby** a poetic name for Arabia. **Arabic numerals**, see below. [Latin *Arabs, Arabis* – Greek *Araps, Arabos*. Arabic *Arabi*, a native of the city; *urb*, opposite to *ajam* (foreigners); *a'rabi*, a native of rural areas. *Aroob*, the loving wife: *–plural urob. Arb*, enthusiasm].

عَرَب جمع عَرَبي

أحَد سُكان الأمصار، العُرْب: ضد العَجَم، أعرابي: من سُكان البادية. عَرُوب: المرأة العاشقة لِزوجها وجمعها عُرُب. العَرْب: النشاط. ومنه الحصان العربي والعلك العربي ومنه التعريب وعَرّبَ ومُستعرب (الشخص الضالع بدراسة العرب وثقافتهم) ومنه العربيّ والعربيّة (الجزيرة العربيّة).

Arab

abbreviation of Arabia; Arabian; Arabic.

عرَب

مُختصر (الجزيرة) العربيّة: العرَبيّ، العربيّة.

araba [ar-a'ba]. (n.)

a Central Asian wheeled carriage (also **ar'ba** or **aro'ba**) [Arabic *arabah*].

عَرَبة

عربَة الحمل بالعجلات التي تستعمَل في أواسط آسية.

Arabella [ar'ab-ill'a]. (n.)

This is a proper Scottish name, and found in early documents as Orable coming from Latin word meaning 'easily moved by prayer' or it comes from a word meaning 'Arab'. Arbel was a common early form, and Arabel seems to be a bit older than the Latinate Arabella. Its pet forms include Bel, Bell, Belle and Bella. Arabic *Arabi*, a native of the city; *urb*, opposite to ajam (foreigners), *a'rabi*, a native of rural areas. *Aroob*, the loving wife: *–plural urob. Arb*, enthusiasm.

عرَبيلا (عرَبية، عُروبة)

اسم علم اسكتلنديّ وُجد في الوثائق القديمة كـ «أورابل» من اللاتينيّة بمعنى «سهلة الحركة بالصلوات»، أو إنها من كلمة تعني «عرب». عربيل وعرابيل أصول أخرى للاسم قبل الأصل اللاتينيّ. أسماء الدلال المختصرة تشمل بيل وبيلاً. عَرَب جمع عَرَبي: أحَد سُكان الأمصار، العُرْب: ضد العَجَم، أعرابي: من سُكان البادية. عَرُوب: المرأة العاشقة لِزوجها وجمعها عُرُب. العَرْب: النشاط.

arabesque [ar'ab-esk]. (adj.)

after the manner of Arabian designs. *–n.* a fantastic style of decoration, used by the Spanish

عربي النسق

نسق التزيين الرائع الذي أدخله المُسلمون إلى إسبانية

Moors (Muslims), consisting of foliage and other parts of plants curiously intertwined: a posture in ballet dancing in which one leg is stretched out backwards parallel with the ground and the body is bent forward from the hips. [French – Italian *arabesco; -esco* corresponding to English *–ish.* Arabic *arabi'anasque*, Arabic Islamic artistic design comprising the 3 main elements: plant foliage, flowers and plants curiously intertwined; various geometrical and mosaic patterns; and calligraphy with numerical designs. Portraying living objects (man and animals) are forbidden in Islam, but non-living objects, such as plants, waters (like ponds, rivers, sees, water-falls, lakes), lands, mountains and rocks, deserts, and other non-living things are allowed to portrayed in Islam].

والمتكوّن من أوراق الشجر وأزهاره المتشابكة. نسق الفن الإسلاميّ يدور حول العناصر الثلاثة: الشجر والنبات بأوراقه وأزهاره وأغصانه المتشابكة؛ الأشكال الهندسيّة والنسوق المُزوّقة؛ ونسوق الخطّ العربيّ المُختلفة الجميلة مع الأرقام والخطوط. رسم الأشياء الحيّة (كالإنسان والحيوان) ممنوعة في الإسلام، لكن الأشياء غير الحيّة كالنبات والمياه (كالبركة والمستقع والنهر والبحر والشلال والبحيرة) والأرض والجبال والصخور والصحراء وغيرها مما لا حياة فيه مسموحٌ رسمه وتصويره إسلامياً.

Arabic numerals [ar'ab'ik nu'mer-als].

the characters 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Arabs invented the system of numbering which replaced the cumbersome Roman numerals; they also invented the zero. They based their invention on the number of angles so that 1 has one angle and 2 (z) has 2 angles and 3 has 3 angles and son. They chose a circle (0) to denote zero because circle has no angle.

أرقام عربيّة

الصفر، والأرقام من الواحد إلى العشرة (بالإنجليزيّة) اخترعها العرب بناءً على عدد الزوايا لكلّ رقم ورمزوا للصفر بدائرة لعدم وجود الزوايا بالدائرة فأصبح نظام الأرقام العربي سهلاً فأُستعيض به عن نظام الأرقام الرومانيّة المعقدة.

Arabic nights [ar'ab'ik nites].

s the title of the book of 'One Thousand and One Nights' stories' written by unknown author(s), translated from Arabic into English by Sir Richard Burton; the book revealed the magic of the East and their advances in various filed of life as told by the queen shahrazad who narrated these stories to her king shahrayar; she used to stop her story-telling at dawn at the most interesting intriguing part of the story, in order to prevent the king shahrayar from killing her, since he did not trust women after the betryal of his first wife. Shahrazad thus continued telling these stories for 1001 consecutive nights and finally survived.

ليالٍ عربية

ليالي ألف ليلة وليلة التي كتبها قاصّ (أو قاصون) باللغة العربية وترجمها للإنجليزية السير ريتشارد برتون. والقصصُ هذه قصّتها شهرزاد للكها شهريار، وكانت تتوقف عن الكلام عند الفجر في أكثر أجزاء القصّة إثارةً لإجبار الملك على مُتابعة قصصها حتى لا تقتل عند الصباح كعادة الملك مع النساء؛ لأنه لا يثق بهنّ (بعد خيانة زوجته الأولى) فاستمرّت في قصصها لمدة ١٠٠١ ليلة على التوالي حتى عاشت حيّة. وتظهر القصص سحرالشرق وتقدّم المسلمين في شتى مجالات الحياة.

Arabic Medicine and **Arabic words in Medicine**

الطبّ العربيّ وكلمات عربيّة طبية

By the 4th century A.D, the beginning of decline and fall of the Roman Empire had more or less started. At this time the empire was divided into an eastern and a western half with Rome the cap-

(راجع النصّ الإنكليزي والكلمات ذات الصلة في مواضعها في مُعجم الفردوس) في القرن الميلاديّ الرابع

ital of the western portion and Byzantium the capital of the eastern half. The language of the western empire was Latin. That of the eastern empire was Greek. In the west the degeneration of the empire and the over-running of Italy by the Goths left a vacuum with no central governmental authority. In the meantime the authority of the Christian church had been growing and becoming more powerful. From 400 A.D. to 1200 A.D. such science as survived in Western Europe was largely in the keepings of the church, and manuscripts were preserved and copied by the monks and were often neglected or forgotten. In the east at Byzantium, Greek knowledge and science was better preserved and in 431 A.D. when ***Nestorius***, a patriarch of Byzantium, was banished for heresy, he fled to southwest Persia where he and his followers founded a school. For two centuries the Nestorian Christians preserved and translated Greek manuscripts including those of Aristotle and Hippocrates.

The rise and spread of Islam began with the birth of the Prophet Mohammed in the year 570. During the 7th century his followers conquered Syria, Iraq, Persia, Egypt, North Africa and Spain. Throughout all this territory, Arabic became the common language and eventually many of the manuscript which had been translated by the Nestorians into Syrian were now retranslated into Arabic. A little later, with the crowning of Abdallah al-Mamun at Bagdad in 813 A.D. as the new Caliph of Islamic world, the development of Arabic literature and science became noteworthy. Mamun founded colleges and established hospitals and attracted to Baghdad the most eminent men available. At his own expense he caused to be translated into Arabic many books from Greek, Persian and other sources. As a result, all of the important Greek manuscripts were translated into Arabic. The arabians raised the dignity of the medical profession from that of a menial calling to one of the learned professions. They developed the science of chemistry as applied to medicine; they established hospitals in the principal cities; they introduced qualifying examinations for entrance into medicine; they invented the system of Arabic numbering which replaced the cumbersome Roman numerals; and they invented the zero. Some of the outstanding Arabian physicians were ***Rhazes*** (850-923), ***Haly Abbas*** (-994), ***Avicenna*** (980-1037), ***Albucasis*** (1013-

تقريباً، كانت بداية هبوط الإمبراطورية الرومانية وسقوطها. ففي هذا التاريخ تقسّمت الإمبراطورية إلى شقين: شرقيّ وغربيّ، ومع كون روما عاصمة الجزء الغربيّ وبيزنطة (قسطنطينية) عاصمة الجزء الشرقيّ. ولغة الجزء الغربيّ هي اللاتينيّة ولغة الجزء الشرقيّ هي الإغريقيّة (اليونانية). وفي الغرب كان انحلال الإمبراطورية واكتساح القوط لإيطالية قد ترك فراغاً سياسيّاً من دون سلطة حكومة مركزية. وفي غضون ذلك نمت سلطة الكنيسة النصرانية وأصبحت أكثر قوة ونفوذاً.

ومن عام ٤٠٠ إلى ١٢٠٠ م كان العلم عموماً قد بقي على قيد الحياة في أوربة الغربيّة في محفوظات الكنيسة، وكان الرهبان هم الذين يحافظون على المخطوطات ويستنسخونها، وهي التي كانت تهمَل أو تنسى في كثير من الأحيان. وفي الشرق في بيزنطة، كانت المعرفة والعلم الإغريقي (اليونانيّ) أفضل حفظاً وصوناً؛ ففي ٤٣١م نفِيَ نسطور بطريارك (أب) بيزنطة من البلاد بدعوى الهرطقة، فهرب إلى جنوب شرق بلاد فارس حيث أسّس هو وأتباعه مدرسةً هناك. لمدة قرنين قام النصارى النسطوريّون بحفظ المخطوطات الإغريقية وترجمتها، بما في ذلك مخطوطات أرسطو وأبقراط.

وبدأ نهوض الإسلام وانتشاره بولادة النبيّ مُحمّد ﷺ في عام ٥٧٠ ميلاديّ ومن بعثته ﷺ. وفي القرن السابع فتح أصحابه سورية، العراق، ومصر، وشمال إفريقيّة، وإسبانية. وفي كلّ ربوع هذي البلاد أصبحت العربيّة هي اللغة الشائعة والعامّة، حتى جرى أخيراً ترجمة الكثير من المخطوطات التي ترجمها النسطوريون أصلاً إلى السيريانية (اللغة السورية القديمة) فجرى ترجمتها إلى العربية. وبعد ذلك بقليل، وبتتويج عبدالله المأمون في بغداد سنة ٨١٣ م خليفةً للعالم الإسلاميّ، أصبح تطوير صناعة الآداب والعلوم العربية وارتقاؤها جديراً بالتأمل. فقد شيّد المأمون الكليّات، وأسّس المُستشفيات، واستقطب إلى بغداد غالبية المشاهير من الرجال آنذاك. وعلى نفقاته الخاصّة دعا إلى ترجمة العديد من الكتب

1106), ***Alhazen*** (-I038) and ***Averroes*** (I126-I198).

In the practice of medicine the Arabs introduced a number of new drugs and pioneered many pharmacological methods. They promoted particularly the use of ***camphor, cassia, cloves, mercury, myrrh and senna***. In addition, the Arabs not only invented the apothecary or pharmacist, but developed a number of new vehicles including ***syrups*** and ***juleps*** and the uses of ***tragacanth*** as a demulcent. Arabic medical writing was slow in coming to the notice of Western Europe because few could read Arabic. In the 11th century 'Constantine, the African', a Benedictine monk at Monte Cassino, Italy, was sufficiently familiar with Arabic to produce a paraphrase of Galen and Hippocrates from the medical encyclopedia of Haly Abbas.

A little later at Toledo in Spain a great centre of translation was developed. The work was undoudtedly hampered by the difficulty of mastering the language, the intricacy of the subject matter, and the technical terminology. Also there was the fact that many manuscripts suffered from too many translations; for instance, Galen's Treatise on Medical Experience was translated from Greek into Syrian, from Syrian into Arabic and finally from Arabic into Latin. When we read it in English it becomes a little difficult to be sure what the original words were, especially as the original treatise has been lost. In the translations some words were simply lifted from their Hebrew and Arabic sources and transliterated and many of these have survived. Examples are: ***alkali, sherbet, camphor, borax, elixir, talc, nadir, zenith, zero, cipher, algebra, coffee, admiral, amber*** and ***soda.*** Many other transliterated words have completely disappeared, most of them being replaced by Latin or Greek terms. Occassionally a term such as ***nucha*** was thought to be of Greek origin and so survived.

Of the various translators at Toledo the one best known to us was 'Gerard of Cremona' who made about one hundred translations including many of the works of Aristotle, Hippocrates and Galen. By the end of the 13th century the work of the translators largely had been completed. For 300 years their product was to form a large part of the available knowledge of medicine. Some of the reasons which delayed more rapid development (I) the slowness with which the manuscripts

من الإغريقيّة والفارسيّة والمصادر الأخرى إلى العربية. ونتيجة لذلك ترجمة جميع المخطوطات الإغريقيّة المُهمّة إلى العربية.

وقد رفع العرب منزلة احتراف المهنة الطبية من مهنةٍ وضيعة إلى واحدة من حرف التعليم الراقية. وقاموا بتطوير علم الكيمياء كعلم تطبيقيّ للطبّ؛ واخترعوا نظام الترقيم العربيّ الذي حلّ محل الأرقام الرومانيّة المُرهقة (والصعبة)، وشيّدوا المستشفيات في المُدُن الرئيسة، واستحدثوا الامتحانات المؤهلة للدخول إلى الطبّ؛ وابتكروا الصفر. وهاك بعضاً من أطباء العرب العباقرة: الرازي (٨٥٠-٩٢٣م)، عليّ عبّاس المجوسيّ (٩٩٤م)، ابن سينا (٩٨٠-١٠٣٧م)، أبو القاسم الزهراوي (١٠١٣-١١٠٦م)، الحسن بن الهيثم (٩٦٥-١٠٣٩م)، وابن رُشد (١١٢٦-١١٩٨م). وأدخلَ العرب في ممارسة الطبّ العديد من الأدوية الجديدة، واستحدثوا العديد من الطرائق في تصنيع العقاقير.

وهم الذين شجّعوا على وجه الخصوص استعمال الكافور، وعود القرفة القاسي، وكبش قرنفل، والزئبق، والمِرّ، والسنا. بالإضافة لذلك فإن العرب لم يبتكروا فقط علم الصيدلة أو الصيدلانيّ، بل طوّروا العديد من السوائل المُستحدثة لإذابة الأدوية، مثل: الشراب (السيروب: عصير فواكه مركز)، والجلاّب (شراب منعش من الأعشاب المعطرة)، واستعمال صمغ الكثيراء كمُلطف. وقد تباطأ وصول المؤلّف الطبيّ العربيّ إلى أوربة الغربية بسبب قلة من يجيد قراءة العربية. وفي القرن الـ ١١ الميلاديّ كان قسطنطين الإفريقيّ، الراهب البنيديكتيّ في مونت كاسينو (إيطالية) ضليعاً بالعربية فعمل على إخراج صياغة نصّ جديدة لكتب جالينوس وأبقراط مُستخلصة من الموسوعة الطبيّة لعلي عباس المجوسي. وبعد ذلك بقليل ظهر في طليطلة في إسبانية مركز كبير للترجمة. ودون شكّ تعرقل العمل فيه بسبب صعوبة التحكم لغوياً، وتعقيد مادة الدراسة، وتقنيّة علم المصطلحات. كما أن هناك حقيقةً الكثيرَ من المخطوطات قد عانى من ترجمات عديدة جداً؛ فمثلاً رسالة جالينوس على الخبرة

could be copied, (2) the Black Death (plague) and other epidemics and (3) the One Hundred Years War which lasted from 1337 to 1453. When the period of the Renaissance began to reawaken an interest in science, much of medical knowledge was available only in Arabic texts. A group known as the ***Humanists*** (so-named from a term coined by one of them, the poet Ariosto-"umanisto") developed a decided enmity against another group known as the ***scholastics***, and against the Arabic texts which were being used by the *scholastics*. In their zeal the *Humanists* endeavored to purify the language of science by cast-out ing out all Arabic terms and substituting Greek and Latin terms. Thus modern biological language is almost exclusively Greek and Latin. A few Arabic terms survived, some of them probably mistaken for Greek words.

Of the surviving Arabic terms one of the oldest is ***nucha*** (nape of the neck), a word introduced by 'Constantine, the African', about 1080. Other words of Arabic origin were introduced in Gerard of Cremona's Latin translation of Avicenna, made about 1180. Other translators introduced additiobnal terms but most of the surviving Arabic terms were originally popularized by 'Mondino' (the restorer of anatomy).

In spite of the efforts of the *Humanists*, the 'Canon of Avicenna' remained as a textbook in the medical schools of Western Europe until the 17th century. It should also be noted that many supposed translations of Arabic texts were in reality the work of contemporary writers who either thought it safer to ascribe their work to the Arabs or who followed the rising tide of interest in the treatises of the Arabs. Many such pseudo translations were ascribed to a certain Geber, thus giving rise to many false ideas regarding this author. [See **Henry Alan Skinner. 'The Origin of Medical Terms'** under **Arabic Medicine**].

الطبيّة قد ترجمَ من الإغريقيّة إلى السريانيّة، ومن السريانيّة إلى العربيّة، وأخيراً من العربيّة إلى اللاتينيّة. وحين نقرؤها بالإنجليزيّة يكون من الصعب التأكد من كلمات الأصل للحالة الاستثنائية؛ لأن الرسالة الأصلية قد فُقِدَت. وفي الترجمات، بعض الكلمات قد رُفِعت ببساطة من مصادرها العبريّة والعربيّة، ومن ثمّ نقِلت حرفياً إلى لغة أخرى، والكثير من هذه الكلمات بقيت على قيد الحياة. أمثلة ذلك هي: القلي، وشربت، وكافور، وبورق، وإكسير، وطلق، ونظير، وسمت الراس، وصِفر، والجبر، وقهوة، وأمير البحر، وعنبر، وصودا. لكن الكثير من الكلمات المُحرّفة بالنقل قد اختفت تماماً، وغالبيتها استبدلت بمصطلحات لاتينيّة وإغريقية. وأحياناً نجد مصطلحاً مثل «نخاع» قد ظنّ أنه إغريقيّ الأصل فبقى على قيد الحياة (بسبب التعصب الإسبانيّ ضدّ العربيّة ومحاولة طمس المصطلحات العربيّة). ومن أكثر ما نعرف من المترجمين في طليطلة هو جيرارد الكريمونيّ، الذي ترجم قرابة ١٠٠ عمل وتشمل ترجماته العديد من أعمال أرسطو وأبقراط، وجالينوس. ومع نهاية القرن الـ ١٣ الميلاديّ تكاملَ تقريباً عمل المترجمين. وكان نتاجهم لنحو ٣٠٠ عام يشكل جزءاً كبيراً من المعرفة المتاحة في الطبّ. وقد كان من لأسباب التي عطلت التطوير الأسرع في هذا المجال:

(١) بُطء استنساخ المخطوطات.

(٢) الطاعون أو الموت الأسود والأوبئة الأخرى.

(٣) حرب الـ ١٠٠ عام التي استمرّت من عام ١٣٣٧م حتى ١٤٥٣م.

وعندما بدأت حقبة النهضة توقظ اهتماماً في العلم، كانت أغلب المعرفة الطبّيّة متاحةً في المراجع العربيّة فقط. وأظهرت مجموعة «هيومانِستز» (أي الأدباء الإنسانيّون؛ وقد سُمّوا بمصطلح مكون من إحدى الكلمتين نسبةً إلى الشاعر «أريوستو يومانِستو») عداءً مُستحكماً ضدّ مجموعةٍ أخرى تعرَف بـ سكولاستكز، لكانت تختصّ بالفلسفة الأكاديميّة. وضدّ المراجع العربيّة التي يستخدمها هؤلاء

الأكاديميون (سكولاستكز). وفي خضمّ حماستهم سعى الأدباء (هيومانِستز) لتطهير لغة العلم بنفي جميع المصطلحات العربية منها واستعاضتها بالمصطلحات الإغريقيّة واللاتينيّة. لذا فإن لغة الأحياء (بيولوجي) الحديثة تكاد تكون مقتصرةً حصرياً على الإغريقيّة واللاتينيّة. إلا أن بعض المصطلحات العربيّة قد بقت حيّةً، فعضهم قد ظنّ خطأً أنها كلمات إغريقيّة. ومن أقدم المصطلحات العربيّة الباقية كلمة «نيوكا» وهي تعني مؤخرة العنق، وهي أصلاً من الكلمة العربية نخاع. وهي كلمة أدخلها قسطنطين الإفريقيّ نحو ١٠٨٠ م. وأُدخِلت الكلمات الأخرى ذوات الأصل العربيّ في ترجمة جيرارد الكريمونيّ اللاتينية لابن سينا نحو ١١٨٠م. ومن ثمّ أدخلَ المترجمون الآخرون مصطلحات إضافيّة، لكن أغلب المصطلحات العربيّة الحيّة (الباقيّة) التي قد أُشيعت أصلاً من قبل «موندينو» (مُجدد علم التشريح). وبالرغم من جهود الأدباء الإنسانيّين (هيومانِستز) العدائيّة، فإنّ كتاب «القانون لابن سينا» قد بقي الكتاب المرجعيّ للمدارس الطبيّة في أورية الغربيّة حتى القرن الـ ١٧ الميلاديّ. كما أن من الواجب التنبه أن العديد مما يُسمّى بترجمات المراجع العربيّة إنّما هي بالحقيقة عمل كُتّاب معاصرين ظنوا إمّا أنه آن لهم أن ينسبوا عملهم للعرب أو أنهم اتبعوا المدّ الصاعد للاهتمام برسائل العرب وبحوثهم. والكثير من هذه الترجمات الكاذبة قد نُسبت بالخصوص إلى جابر بن حيّان، مقدِّمة لبعض الأفكار الكاذبة بخصوص هذا المؤلف.

arabica [a-rab'i-ka]. (n.)

coffee produced from the shrub Coffee arabica, grown especially in Brazil and other South American countries

قهوة

تنتج من شجيرة القهوة العَرَبيّة، وتزرع خصوصاً في البرازيل والأقاليم الأخرى لأمريكة الجنوبيّة.

arabinose [a-rab'i-nos]. (n.)

an aldopentose epimeric with ribose at the 2 carbon, occurring naturally in both D- and L-forms, widely distributed in plants in the form of complex polysaccharides, glycosides, and mucilages and also occurring in some bacteria. –**araban** (*ar-a-ban*) any of a group of pentosans com-

عَرَبينوز

حامض عربي، سُمّيَ كذلك لوجوده في الصمغ العربي (أكاسية أو القاسية)، ومن مُشتقاته عَرَبان وعَرَبين (الحامض العربي) وعَرَبينوسايد، والتسمم به يُسمّى تسمم العرَبينوز، وإدراره بالبول يُسمّى إدرار العرَبينوز.

posed of L-arabinose residues; they are major constituents of gums and pectins. **–arabic acid** (*ar'a-bik*), **arabin** (*ar'a-bin*), an amorphous carbohydrate gum composed of residues of arabinose, rhamnose, galactose, and an aldobionic acid composed of glucuronic acid and galactose; its salts with calcium, potassium, and magnesium are the main constituents of gum Arabic (acasia). **–arabinoside** (*ar'a-bin'o-sid*), a glycoside of arabinose. **–arabinosis** (*a-rab'i-no'sis*), poisoning by arabinose, which may produce nephrosis. **–arabinosuria** (*a-rab'i-nos-u're-a*), the presence of arabinose in the urine. **–arabitol** (*a-rab'i-tol*), a sugar alcohol formed by the reduction of the carbonyl group of arabinose.

arabis [ar'a-bis]. (n.)

any member of a large genus, *Arabis*, of trailing plants (family Cruciferae), including rockcress, wall cress, etc. [Low Latin **Arabis**, Arabian, perhaps from its dry habitats].

أحد

أنـواع النبـات العربـي المتسـلق يشـمل أنواعـاً مـن الخضراوات الشبيه بالجرجير، مُشتقّ من البيئة العربيّة الحارّة.

Arabism, arabize, etc.

See under **Arab**

تعريب وعَرّبَ

arable [ar'a-bl]. (adj.)

fit for ploughing or tillage: under cultivation. [Latin *arabilis* – *arare*, cognate with Greek *aroein*, to plough, Old English *erian*, Irish *araim*. Arabic *tareeb*, cutting date-palm leaves, *ariba*, to become active such as increasing river water or well's water. Also *arwa*, to irrigate].

عَربة

صالحة للزراعة مُشتقة من كلمة تعريب: قطع سَعَف النخل، عَرِبَ: نَشَطَ، وعَرِبَ النهر: غمَرَ فهو عارب. وعَرِبَ البئر: كثرَ ماؤها فهي عَرِبة. أيضاً أروى: سقى.

Araby

See under **Arab**

عَربيّ

انظر تحت كلمة عرب.

arak or arrack [ar'ak]. (n.)

Asian alcoholic drink distilled from rice, molasses, or dates. [Arabic *arak*, sweat, juice, liquoralcoholic beverage distilled by sublimation].

عرَق

مشروب كحوليّ آسيوي يُسَلّ ويُقطر من الرز، دبس السكر (مليّص)، ومن التمر. والعرَق: رشح الجلد، أو نقيع التمر، أو مشروب النبيذ.

Aramaic [ar-a-ma'ik]. (adj.)

relating to Aramaea, or Aram (roughly modern Syria) or to its language – also **Aramean** (-*me'an*). –*n.* any of a group of Semitic languages (including that spoken by Christ) once used in this and neighbouring areas in commerce and government. [Greek *Aramaios*. Arabic *Aram*, the

آرامي

لغة النبيّين إبراهيم وعيسى عليهما السلام. مُشتقّ من آرام: أعلام وقبور عاد، إرَم ذات العِماد: دِمَشق أو الإسكندرية، ذو آرام: حُزنٌ به آرام، جَمَعَتها عاد.

landmarks and graves of tribe A'dd; *iram that al-imad*, Damascus or Alexandria; *thu aram*, having sadness that was accumulated by the tribe *A'dd*. The Aramaic language was spoken by Prophets Abraham and Christ].

arc [ark]. (n.)

a part of the circumference of a circle or other curve: angular measurement (e.g. 60 seconds of arc): (*electricity*) a luminous discharge of electricity across a gap between two conductors or terminals. *–v.i.* to form an electric arc. *–ns.* **arc-lamp, arc-light**, a lamp in which the source of light is an electric arc between carbon electrodes. [Old French – Latin *arcus*, a bow. Arabic *qaws, al-qaws*, bow; *irk, arak*, a tree whose branches are used as tooth brush (miswak); *arak, arik,* thick with curved branchs; *arikah*, a raised decorated bedwith legs in a cove. Also *arsh*, an umbrella of curved tree branches: a tent (a tented house): a curved house ceiling]. See under **arch**

قوس والقوس

إرك وآرك: شـجر الحَمـض يُسـتاك بـه. أراك وأرِك: كثيرٌ مُـتفٌ (مُقوّس). أريكـة: سـرير (مرتفـع بقـوائم) مُنجد مُزيّن في قبّة. عرش: مِظلة أو خيمة أوسقف البيت (المقوّس).

arch [arch]. (n.)

a curved structure so built that the stones or other component parts support each other by mutual pressure and can sustain a load: of the foot, the part from heel to toes of the body structure, normally having an upward curve. *–v.t.* to cover with an arch: to curve, raise in an arch. *–n.* **arch'way**, an arched or vaulted passage, especially that leading into a castle. **–dropped, fallen, arch**, a flattened foot arch. [Old French – Latin *arca*, chest, and *arcus*, bow. Arabic *arch, areesh,* an umbrella of curved tree branches: a tent (tented house): a curved house ceiling; *arch*, throne of the king (or the chief): what cover the well of wood and rocks; *arch* (of people), their chief and manager: the chief of, or the chief part of: the infrastructure of: the ultimate authority; *arch* (of foot), the curved prominent structure of the foot; *arasha* (said with grapevine), to extend over the wooden trellis; *–adj. ma'rosh*, the one resting in the shadow of a tree].

عرش وعريش

مِظلـة أو خيمـة أوسـقف البيـت (المقـوّس). عَـرش: سـريرالملك، والخشـب تطـوى بـه البئـر بعـد أن تطـوى بالحجـارة قـدْرَ قامَـةٍ. العـرشُ مـن القـوم: رئيسـهم المـدبّر لأمـرهم ورُكـنُ الشـيء والعـزّ وقـوام الأمـر. العـرشُ مـن القدَم: ما نتأ من ظهرِالقدَم. عَرِشَ الكرْم: رفـع دوالِيَـه على الخشب. المعروش: المُستظِلّ بشجرةٍ أو نحوها.

arch- [arch]. (ark in words directly from Greek)

a prefix, now chiefly as an intensive in an odious sense: the first or chief, as **arch'-angle**, Gabriel the head of angles, or an angel of the highest order; **arch'-enemy**, the main enemy; **archbishop**, the chief bishop; **architect**, the chief builder (*tekton*, builder). [Old English arce, aerce, through

عرش

مقطع بداية الكلمات، بمعنى الرئيس المدبّر للأمور، ورُكنُ اشيء والعزّ وقوام الأمر. لذا عرش الملائكة: جبريل رئيس الملائكة؛ عرش الأعداء: العدو الأكبر؛ عرش الأساقفة؛ وعرش البنائين رئيسهم.

Latin from Greek archi, cognate with archein, to begin, be first, rule. Arabic *arch* (if said with people), their chief and main manager: the chief of, or the chief part of: the main infrastructure of: the ultimate authority].

archaelogy [ark-e-ol'oj-i]. (n.)

a knowledge of ancient art, customs and circa: the science that studies the extant relics of ancient times. *–adj.* **archaeolog'ical.** *–adv.* **archaeolog'ically.**–*n.* **archaeol'ogist**. [Greek *archaios*, ancient – arche, beginning, logos, discourse; *arch-*, first or highest in rank. Arabic *arch*, chief of people: the head of, or the chief part of the main infrastructure of: the ultimate authority. Also *arrakha*, to record history and its earliest events]. See **arch-**

أركيولوجي

كلمة مركبة من آرك (أو آرش) ولوغي. آرش أصلها عرش: رُكنُ الأشياء والعزّ وقوام الأمور. وآثار عروش الملوك ورؤوس القوم. أيضاً آرش من أرّخ: كتبَ بدايات التاريخ. لذا تطوّر المعنى إلى آثار الأقدمين وحياتهم وفنونهم. والمقطع لوغى هو لغة بالعربية، وتعني المدارسة والعلم. ومنه آثاريّ وعالم الآثار.

archipelago [ark-i-pel'a-go]. (n.)

the chief sea of the Greeks, i.e. the Aegean Sea between Greece and Turkey: a sea abounding in small islands: a group of such islands:. *-plural* **archipel'ago(e)s**. [An Italian compound from Greek *archi-*, chief, *pelagos*, sea. Arabic *arch albahr*, sheltering island(s) of the sea, or *archabeel*. Arab (*colloquial*) *bilaj* is the sea].

عرش البحر

رُكنُ البحر أو جُزُره أو أرخبيل. وأرخبيل بحر إيجه بين اليونان وتركية، كان أول ما عرف. بلاج هو البحر بالعامية المعرّبة، وقد يعني ما يبلج من الأرض فوق الماء.

archives [ark'ivz]. (n. plural)

the place in which government records are kept: public records. *–n.* **arch'ivist**, a keeper of archives or records. [French – Greek *archeion*, magisterial residence – *arche*, beginning, power, government; *arch-*, first or highest in rank. Arabic *arch* (if said with people), their chief and main manager: the chief of, or the chief part of: the main infrastructure of: the ultimate authority. Also *arrakha*, to record history and earlier events] See **arch-**

أرشيف أصلها عريش

رُكنُ الأشياء والعزّ وقوام الأمور. وآثار عروش الملوك ورؤوس القوم. أيضاً أرّخ: كتبَ التاريخ بداياته وأحداثه. لذا تطوّر المعنى إلى سجلّات التاريخ وأحداث الماضي المُقيدة بالكتب. ومنه المؤرشِف أو المُعرّش أو المؤرّخ الذي يقوم بحفظ السجلّات.

ardeb [ar'deb]. (n.)

an Egyptian weight unit for weighing grains. [Arabic *ardeb*, weight measure unit].

أردب، أردبيل

area [a're-a]. (n.)

a surface or an enclosed space: (geometry) the superficial extent of any figure: the sunken space around the basement of a building: (figurative) extent or scope. [Latin *area*. Arabic *ara'*, open space where one cannot hide behind anything: a naked open plane land].

عراء

فضاءٌ لا يُستترُ فيه بشيء، أرض مجرّدة عارية من النبات، أو فناء مفتوح لأرض البناء.

arena [a're'na]. (n.)

part of the ancient amphitheatre strewed with sand and used for the combats of gladiators and wild beasts: a place or sphere of contest or action of any kind. *–adj.* **arenaceous** (*a-re-na'shus*), sandy. [Latin *arena*, sand. Arabic *aren*, the place where wild beasts live (e.g. lion); this became a central area for entertaining spectators in Roman time when gladiators fight each other or with lions in a contest till death, the sand was used to comfort animals and to soak up the contestants' blood. Also Arabic *orian* (with sand), clean pure sand].

أرينا

صالة مباراة على الرمل، أصلها مُشتقّ من عرين: مأوى الحيوانات المتوحشة كالأسد؛ ولما صار العرين فضاءً مركزيّاً لترفيه المتفرجين في أيام الرومان عند تقاتل المجالدين (عبيدٌ أو أسرى) بالسيوف مع بعضهم بعضاً أو مع الأسود في مُباراة حتى الموت، استخدم الرمل لراحة الحيوان ولمص دماء المتبارين. أيضاً بالعربية العريان من الرمل: النقيّ منه.

argan [ar'gan]. (n.)

a tall Moorish plant with fruits like olives used for extraction of argan oil. [Arabic *argan*].

أركان

نبتة مغربية طويلة تشبه شجرة الزيتون ويُستخلص منها زيت الأركان.

argue [arg'u]. (v.t.)

to prove, or to maintain, by reasoning: to discuss, dispute: to persuade (into, out of): to be evidence of, imply. *–v.i.* to offer reasons: to dispute: *–pr.p.* **arg'uing**; *pa.p.* **arg'ued**. *–adj.* **arg'uable**, capable of being argued. *–n.* **arg'ument**, a reason put forward in support of an assertion or opinion: discussion, dispute: theme of discourse: an outline of the substance of a book: (*mathematics*) a quantity upon which another depends (e.g. an independent variable upon which the value of a function depends): the value in a mathematical or similar table against which a dependent value is to be found. *–n.* **argumenta'tion**, an arguing or reasoning. *–adj.* **argument'ative**, characterised by argument: addicted to arguing. *–adv.* **argument'atively**. *–n.* **argument'ativeness.** [Old French *argue* – Latin *argutare*, frequentative of *arguere*, to prove. Arabic *haraja, ahraja*, to talk excessively or at length: to be mixed up in talking: *–adj. harrajah*, talkative people].

أهرج وهرَجَ في الحديث

أفاضَ فأكثرَ، أو خلطَ فيه. الهرّاجة: الجماعة يهرجون في الحديث.

ariel also ariel gazelle [ar'I-el]. (n.)

a type of gazelle in Arabian peninsula and surrounding region. [Arabic ariel].

أريَل

ضربٌ من غزلان شبه جزيرة العرب والمناطق المجاورة لها.

arm [arm]. (n.)

the limb extending from the shoulder to the hand: (*figurative*) power: a weapon. *–plural* **arms**, weapons of offence and defence: war. [Old Eng-

أرَمَ الشيء

شدّه (بساعده، ومجازيّاً للقوة والعِراك)، أرَمَ الحبل: فتله شديداً (بساعده)، أُرّم (كرُكع): أطراف

lish *cognate* with Latin *armus*, the shoulder-joint, German *harmos*, a joint. Also French from Latin *arma*. Arabic *arama* (with anything), to pull it with power (*figurative* for the power and fighting); *arama* (with rope), to pleat it strongly (in preparation for use); *or'ram*, finger-tips; *arama* (with what on the table), to eat voraciously without leaving anything (for others to eat). Also Arabic *aram'ram*, strong and large army; *oram* (of the army), the enraged, strong, large portion of the army].

الأصابع. أرَمَ ما على المائدة: أكله فلم يدع شيئاً. عرِم أو جيش عرِم، عَرَمْرَم: الشديد والجيش الكبير، عُرام الجيش: حِدّتهم وشِدّ تهم وكثرتهم.

armature [ar'ma-tyur]. (n.)

armour: anything serving as a defence. [Latin *armature* – *armare*, to arm. Arabic *arama*]. See under **arm**

أرَمَ الشيء

شدّه (بساعده، و تطلق مجازيّاً للقوة والعِراك والدفاع).

armour [arm'or]. (n.)

defensive arms or dress:
collectively, vehicles, especially tanks, with armour and guns, and the forces that fight in them. [Old French *arm(e)ure* – Latin *armature* – *arma*, arms. Arabic *arama*]. See under **arm**

أرَمَ الشيء

شدّه (بساعده، وتطلق مجازيّاً للقوة والعِراك). والمعنى: سلاح الدفاع وقتال الجيش من عربات ودبّابات ومدافع يُقاتل بها.

armada [ar-ma'da]. (n.)

a fleet of armed ships, especially the Spanish Armada of 1588. [Spanish – Latin *armata* – *armare*, to arm. Arabic *aram'ram*, strong and large army; *oram* (of the army), the enraged, strong, large portion of the army].

عرِم

أو جيش عرِم، عَرَمْرَم: الشديد والجيش الكبير، عُرام الجيش: حِدّتهم وشِدّ تهم وكثرتهم.

army [arm'i]. (n.)

a large body of men armed for war and under military command: a body of men banded together in a special cause: a great number. *–ns.* **army ant**, any of several kinds of stinging ants which move about in vast numbers; **arm'y-corps** (*-kor*), a large division of the army in the field. [French *armee* – Latin *armata, feminine pa.p.* of *armare*, to arm. Arabic *aram'ram*, strong and large army; *oram* (of the army), the enraged, strong, large portion of the army; *oram* (of the man), his toughness and hostility; *ar'im*, the flood or heavy rain beyond dam's ability to control, See Verse 34:16 of Surat Saba' (City of Saba' or Sheba) of Qur'an: "But they turned away (from Allah), and We sent against them the flood (released) from the Dams."].

عرَمْرَم

الشديد والجيش الكبير، عُرام الجيش: حِدّتهم وشِدّ تهم وكثرتهم. عُرام الرجل: الشراسة والأذى. عَرِم: المطر الشديد، ومنه قوله تعالى: ﴿ فَأَعْرَضُواْ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ ﴾ لسبأ ١٦].

aroma [a-ro'ma]. (n.)

sweet smell: the odorous principle of plants: (*figurative*) flavour or peculiar charm. *–adj.* **aromat'ic**, fragrant: spicy: (*chemistry*) said of a large class of compounds having a nucleus similar to that of benzene, many of which are odorous. [Through French and Latin from Greek *aroma, -atos*, spice. Arabic *arij*, sweet smell; *arf*, smell whether nice or bad].

أريج

توهج ريح الطيب (الرائحة الذكيّة). عَرْف: الريح طيبة أو مُنتنة.

arrack [ar'ak]. (n.)

See under **arak**.

عرَق

arrest [a-rest']. (v.t.)

to stop: to seize: to catch the attention of: to apprehend by legal authority. *–n.* stoppage: seizure by warrant. –**arrester gear**, shock-absorbing transverse cables on an aircraft-carrier's deck for the **arrester hook**, put out by an alighting aircraft, to catch on. [Old French *arrester* – Latin *ad, restare*, to stand still. Arabic *arsa, rasa*, to stop the ship by the port: to stop and keep standstill].

أرسى السفينة للوقوف بالمرفأ

أوقفَ وثبّت السفينة، فهي لا تتحرك. ثم صارت تعني عموماً توقيف الشرطة والسلطات الرسمية للمواطنين من أجل المسائلة القانونية.

arroba [ar-ro'ba]. (n.)

a weight unit. [Spanish and Portuguese arroba from Arabic *arrobo'*, quarter of quintal].

الرُبع

وحدة وزن.

arrogate [ar'og-at]. (v.t.)

to claim as one's own: to claim proudly or unduly: to ascribe, attribute, or assign (to another). *–ns.* **arr'ogance, arr'ogancy**, undue assumption of importance. *–adj.* **arr'ogant**, claiming too much: overbeating. *–adv.* **arr'ogantly**. [Latin *arrogare –ad*, to, *rogare, -atum*, to ask, to claim; compare with **rogue**. Arabic *gharra*, to to cheet: to over-estimate: *–n. ghar, ghoror, ghirat; –adj. magh'ror, gharer*, arrogant].

غرّه غرّاً وغروراً وغِرّة

خدَعَ وأطعَمَه بالباطل، فهو مغرور وغرير: مراوِغ أي محتال من راغ الثعلب والرجل رَوْغاً ورَوَغان. أي مال وحاد عن الشيء (بمعنى احتال).

arsenal [ar'se'nal]. (n.)

a magazine (storehouse) and/or manufactory for naval and military weapons and ammunition: (*figurative*) a storehouse: industry for weapons-making. [Italian *arsenale* – Spanish, French *arsenal* from Arabic *dar accina'ah*, house of making or manufacturing i.e. factory].

دار الصناعة (ترسانة السلاح)

للذخائر الحربية والمؤن البحرية.

arsenic [ars'(e-)nik]. (n.)

الزرنيخ

a metallic element (symbol *As*: atomic no. 33): a highly poisonous compound of this metal and oxygen (also **white arsenic**). *–adjs.* **arsen'ic, -al, arse'nious**, composed of or containing arsenic – arsenical has the most general meaning: arsenic properly denotes compounds in which the valency of the arsenic is 5, arsenious those in which it is 3, but arsenic is often used less exactly, e.g. arsenic trioxide (As2O3 –arsenious oxide), arsenic pentoxide (As2O5 –arsenic oxide). [Greek *arsenikon*, yellow orpiment fancifully associated with *arsen*, male and the alchemists' notion that metals have sex. Arabic *alzernikh, azernic*].

مـادة سـامّة جـداً لعنصـر معـدنيّ، رمـزه آس، وعـدده الذرّيّ: ٣٣.

artichoke [ar'te-chok]. (n.)

الخُرشوف

a plant. [Italian *articiocco, arciciocco* – Spanish *alcarchofa*. Arabic *alcorchof, ardhi-showki*].

أرضي شوكي (نبات).

Aryan [a'ri-an, ar'yan]. (adj.)

آري مُعربة من السنسكريتيّه آر

relating to the family of peoples otherwise called Indo-European, or Indo-Germanic, or to their languages; now usually confined to the Indian and Persian branch of these peoples and languages: (as used by the Nazis) non-Jewish. [Latin *arianus*, belonging to *Ariana* or *Aria* (Greek *Areis*), the east part of Ancient Persia – Sanskrit either *Arya* (Iran and Persia), often traced to a root *ar*, plough; or *Arya*, noble, a term to include all the races (Indo-Persian, Greek, Romans, Celtic, Slavonic and circa) which speak languages belonging to the same family as Sanskrit. Arabic *Ar*, market: setting fire; *Ary*, the ordinary people who work in the market, set fire and ploughs; Arabic adopted from Sanskrit, Aryan race].

يحـرث، وبالعربيّـة الفصـحى آر: السـوق وإيقـاد النـار، وبالجُملـة الآري تعـني: قومـاً يحرثـون الأرض ويُسـوّقون ويوقـدون النـار، ويشـمل الجنس الآري الـذين يتكلمـون اللغات الهندو – أوربيّة.

ascend [a-send']. (v.i.)

سَنَدَ وأسندَ في الجبل

to climb or mount up: to rise (*literally* and *figuratively*): tto go back in the order of time. *–v.t.* to climb or go up: to mount. *–adj.* **ascend'ant, -ent**, rising: above the horizon: predominant. *–n.* (*astrology*) the part of the ecliptic rising above the horizon at the time of one's birth – it was supposed to have commanding influence over one's life (hence, **in the ascendant**, supreme, in a dominating position): great influence. *–ns.* **ascend'ancy**, controlling influence – also **ascend'ency; ascen'sion**, a rising or going up: **Ascen'sion-day**, the festival held on Holy Thurs-

صَعَدَ. السـند: مـا قابلـك مـن الجبـل وعـلا عـن السـفح. السـند أيضـاً: مُعتمـد الإنسـان. المُسـند مـن الحـديث: مـا أُسنِد إلى قائله.

day, ten days before Whitsunday (the 7th Sunday after Easter), to commemorate Christ's ascension to heaven; ascent', act, or way, of ascending: rise (*literally* and *figuratively*): slope or gradient. [Latin *ascendere, ascensum – ad*, to, *scandere*, to climb. Arabic *sanada*, *asnada*, to go up the mountain; *assanad, alsanad*, what face you of a mountain and a higher place above earth surface; *assanad*, the support of man. Also *musnad* (of hadith), authenticated saying of the Profit by verifying the strength of narrators].

ascetic [a-set'ik]. (n.)

one who trains himself to endure severe bodily hardship as a religious discipline: any extremely abstemious person. *–adjs.* **ascet'ic, -al,** excessively rigid: austere. *–n.* **ascet'icism.** [Greek *asketikos –asketes*, one who trains himself by exercises – *askeein*, to work, take exercise, (*ecclesiastical*) to mortify the body. Arabic *qasi, alqasi* (pronounced by Egyptians as *'asi, al-'asi*), hard and tough (as derived from *qasa*), or means difficult (as derived from *qa'sa*), in term of suffering and enduring hardship, such as extremely hor or cold day or starvation].

قاسٍ (باللهجة المصرية) آسي

صلب من قسا وصعب من قاساه: كابده كالشديد من حرّ أو برد أو قحط. والكلمة الإنكليزية تعني: مُقاساة، ومُعاناة، وتنسّك، وتقشف.

ash [ash]. (n.)

the dust or remains of anything burnt: a symbol of repentance or sorrow: an emblem of pallor (e.g. *pale as ashes*). *–adjs.* **ash'en, ashy**. [Old English *asce*; Old Norse *aska*. Arabic *qish*, remains of wood or dry grass].

قش وبقاياه

ashamed [a-shamd']. (adj.)

affected with shame. [*Pa.p.* of old verb *ashame* – prefix *a-*, **shame**. Arabic *hash'ama, tahsha'ma*, to feel ashamed]. See **shame**

حشم (تحشم)

Asia [a-sh-ia]. (n.)

One of the five main continents (Asia, Europe, Africa, North, and South Americas). *–adj.* **Asiatic**, belonging to Asia. *–n.* **Asciatic**, a native or inhabitant of Asia. Also **Asian** (*azh'yan*, or *ash'i-an*). [Arabic *asa*, sadness; *a'sa*, to help support: to treat the wound; *a'su*, therapy; *a'si*, doctor; *iswa*, the example to followed; *ta'assa, i'itasa*, to follow one's example. Thus Asia is the continent with kind inhabitants supporting and treating each other and following each other's example. However, there are others who consi-

آسية

مشتقة من الأسى: الحزن، آسى: داوى، أسوّ: دواء، آسي: طبيب. إسوة: قدوة، تأسى وائتسى: اتبع قدوته. آسية إذاً هي القارّة ذات السكان الرُحماء في مساعدتهم ومداواتهم لبعضهم واتباع قدوتهم. لكن هناك مَن يدّعي أنّ اسم آسيا أو آسية أطلقه الأوربيون عليها، بمعنى كلّ أرض إلى أقصى الشرق لأوربة، أي القاصية أو قاصية (آسية) وتشمل تركية والشرق الأوسط، ثم توسّع الاسم ليشمل شرق آسية، وجنوب

dered the name 'Asia' was given by Europeans to mean everything East of Europe, namely Turkey and the Middle East. As Europeans explored the globe, the boundary of Asia just pushed eastwards until it included everything from East Asia, Southeast Asia to South Asia, which were previously unknown to Europeans].

شــرق آســية، إلى جنــوب آســية الــتي لم تعــرَف أولاً للأوربيين.

Asia [a-sh-ia]. (n.)

a proper name. *Asia* by tradition is the proper name of the wife of the Egyptian pharaoh (her full name was *Asia bint Muzahim*); she fostered Moses and she died as a Muslim while her husband pharaoh was drowned in the (Red?) Sea when the Children of Israel escaped from Egypt.

آسيّة

اسم عَلم وهي آسيّة بنت مزاحم زوج فرعون مصر، وقد تبنت وربّت النبي موسى (عليه السلام)، وماتت مُسلمةً، وأما زوجها فرعون فقد أغرقه الله في البحر عندما عبرَه بنو إسرائيل من مصر.

asparagus [as-par'a-gus]. (n.)

a genus of plants one aspect of which is cultivated for its young shoots, esteemed as a table delicacy. [Latin – Greek *asparagos*. Arabic *ispharij*, asparagus, the rocky *ispharij* is called *hiliun*].

الأسفارج

نبات الأباراجوس، الصخري منه يُسمى هِليُون.

asphalt [as'falt, now more usually -folt]. (n.)

a dark hard, bituminous substance, anciently used as a cement, and now for paving, roadmaking, damp-proof courses and circa. [Greek *asphaltos*, from an Eastern word. Arabic *alzift, alsift*, the tar used for painting (roads and pavements)].

الزِّفت والسِّفت

القار المزَفت المطلي به.

aspirate [as'pir-at]. (v.t.)

to pronounce with a full breathing, as *h* in house. *–n.* (*-at*) sound of letter *h*: (in Sanskrit and circa) a consonant sound consisting of a stop followed by an audible breath. *–ns.* **aspira'tion**, pronunciation of a letter with a full breathing: an aspirated sound: the act of drawing a gas or liquid in, out, or through, by suction; **as'pirator**, a device for drawing a stream of air or liquid through an apparatus by suction. See **aspire**

زفير

شفط وسحب الغاز من الوعاء. الطموح.

aspire [as-pir']. (v.i. with to or after, or an infinitive)

to desire eagerly: to aim at high things. *–n.* **aspiration** (*as-pir-a'sh(o)n*), eager desire: ambition. *–adj.* **aspir'ing**. *–adv.* **aspir'ingly**. [French – Latin *aspirare, -atum – ad*, to, *spirare*, to breathe. Arabic *zafara*, to expire in a long breathing: to carry out something: *–ns. al-zafeer*, breathing: the intelligent man: expiration; *zaf'r*, ability to carry weights on

زَفرَ زَفراً وزفيراً

أخرجَ نفسَه بعد مَدّه إيّاه، وزَفرَ الشيء زَفراً: حملَه. والاسم منه الزفير: التنفس. الداهية: الشهيق آخِرُه، الزّفر: الحِملُ على الظهر. الزُفر: الشُجاع والقويّ على حَمل القِرَب والأثقال. زوافِر المجد: أعمدته وأسبابه

the back; *zofar*, he who is strong enough to carry water containers; *zawafir* (with *almaj'd*=glory), pillars and causes (of glory)].

المقوّية له.

assagai

Same as **assegai** (See below)

الزائغ

assail [a-sal']. (v.t.)

to attack suddenly or repeatedly (often figurative). –n. assail'ant, one who assails or attacks. [Old French *asaillir* – Latin *assilire –ad*, upon, and *salire*, to leap. Arabic *sala*, to leap and to attack. *–ns. assawl: assa'il, alsa'il*, the attacker].

صال صولاً

وَثَبَ واستطال وقاتلَ، فهو صائل.

assassin [a'sas'in]. (n.)

a killer. [Latin *assassinus* from Arabic *al hashashin*, plural of *hashash*, hashish eater or addict, from the Isma'ili sect; the group used to ingest hashish (cannabis resin) before carrying out military or assassination operations, in order to be fearless].

حشّاشون (جمع حشاش)

مدمنو الحشيشة، وهم من فرقة الإسماعيليّة، وكانوا يتعاطون الحشيش قبيل شنّ عمليات القتال أو الاغتيال؛ لكي يقوموا بأعمالهم بلا خوف.

assault [a-solt']. (n.)

a sudden onslaught: a storming ‹as of a town: an attack of any sort. *–v.t.* to make an assault or attack upon. –**assault at arms,** a display of attack and defence in fencing. [Old French *asaut* – Latin *ad*, upon, *saltus*, a leap – *salire*, to leap. Arabic *sallata*, to overpower and control (somebody) derived from *sultah*, the power; *sultan*, powerful leader; *siltah*, slender long arrow. Also (*colloquial*) *issallat*].

سَلَط

قهرَ وتغلبَ، مُشتقة من السُلطة: القوّة، والسُلطان: القائد القويّ، والسِلطة: السهم الرفيع الطويل. و بالعاميّة (اتسلط).

assegai [as'e-gi]. (n.)

a spear or javelin used in South Africa. [Arabic azzaghayah, slender spear used by some African tribes. Arabic *al-za'igh, azzayegh*, that can't be seen easily; *–feminine azzayeghah,* derived from the verb *zagha*, to move so quickly as not to be spotted by the eye-sight].

الزائغ

رمحٌ نحيف تستعمله بعض القبائل الإفريقيّة، مؤنثه الزائغة، مُشتقّ من زاغ زيغاناً: مال فكلّ البصر (فما استطاع رؤيته).

assert [a-surt']. (v.t.)

to vindicate or defend (e.g. rights): to declare strongly, affirm. *–n.* **asser'tion,** the act of asserting: confident affirmation or demand. *–adj.* **assert'ive,** inclined to assert: dogmatic. *–adv.* **assert'ively.** *–n.* **assert'iveness.** –**assert oneself,** to insist strongly on one's rights or opinions: to refuse to be ignored. [Latin *asserere* (supine *assertum*) *aliquem manu in libertatem*, to lay a

أصَرَّ على الأمر

عَزَمَ، صَرّ: صَوّت وصاح شديداً، والصِرّ: أشدّ الصّياح. الصَّرصَر: الديك.

hand on one (a slave) in token of manumission, hence to protect, affirm, declare *–ad*, to, and *serere*, to join. Arabic *asarra*, to contemplate: to assert; *sarra*, to shout loudly while talking:*–ns. sirr*, the loudest shouting; *sar'sar*, the cock].

assimilate [a-sim'il-at]. (v.t.)

to make similar or like (to): to compare (to): (of plants and animals) to take in (food) and convert into living substance –also *figurative* (with knowledge, experience and circa, as object). *–v.i.* (of food) to be, or be capable of being, absorbed and incorporated. *–adj.* **assim'ilable.** *–ns.* assimilabil'ity; **assimila'tion.** *–adj.* **assim'ilative**, having the power or tendency to assimilate. [Latin *assimilare, -atum –ad*, to, *similes*, like. Arabic *math'ala*, to cut it down and transorm it into a different form:*–n. tamthil*].

مَثَّلَ: قسّم إلى أجزاء ووزعها

نكّلَ أو قطعَه وحوّله إلى صورةٍ أُخرى، والاسم منه التمثيل، وتقالُ لتمثيل الطعام بعد تقطيعه وتحويله إلى صورةٍ أخرى. سمَل عينه: فقأها.

assist [a-sist']. (v.t.)

to help *–v.i.* (*Gallicism*) to be present at a ceremony. *–n.* **assist'ance**, help: relief. *–adj.* **assist'ant**, helping or lending aid. *–n.* one who assists: a helper. [Latin *assistere*, to stand by *–ad*, to, and *sistere* (Greek *histanai*), to cause to stand. Arabic *sa'ada*, to help: to give him a hand (*sa'id*, forearm); *as'ada*, to help (someone) and keep happy; *sanada*, to support and to help].

ساعد

أعانه بساعِده، أسعدَه: ساعَدَه وجعله سعيداً. ساندَ: أعانَ.

associate [a-so'shi-at]. (v.t.)

to join in friendship or partnership, to bring together: to unite in the same body: to connect in thought. *–v.i.* to keep company (*with*): to combine or unite. *–adj.* (*-at*) allied or connected. *–n.* one joined or connected with another: a companion, friend, partner, or ally. *–n.* **associa'tion** (*-si-*), act of associating: union or combination: a society of persons joined together to promote some object: (*football*) the game played under the rules of the Football Association with eleven a side, '*soccer*'- compare with *Rugby*: connection of thoughts, of feelings: (usually in *plural*) thought, feeling and circa more or less permanently connected with e.g. a place, an occurrence. *–adj.* **asso'ciative**, tending to association. [Latin *associare, -atum –ad*, to, *socius*, companion. Arabic *assawa'*: another peer:*–plural aswa'a, swasiat, sawas; istawa'ya,tasawa'ya*, to be 2 peers or equal partners; *swa'an* (you demand the two). you demand the 2 equal partners].

السَّواءُ

العَدل والغير والمِثلُ، وجمعها أسواء وسواسيَة وسَوَاس، استويا وتساويا: تماثلا، وهما سواءان وسيّان: مِثلان. سَواءٌ تطلبُ اثنين: سَواءٌ زيدٌ وعمرو أي: ذوا سَواءٍ.

assuage [a-swaj']. (v.t.)

to soften, mitigate, or allay. *–v.i.* to abate or subside. *–n.* **assuage'ment**, abatement: mitigation. *–adj.* **assua'sive**, softening, mild. [Old French formed as if from a Latin *assuaviare –ad*, to, *suavis*, mild. Arabic *a'sa*, to allay: to treat: to commiserate: to help (someone) with money and support. Also *a'si*, *al-asi*, doctor: *–plural osat, isa'*].

آسى الجرح

داواه، وآسى بينهم: أصلح: عَزّى: آساه بماله وأناله منه، الآسي: الطبيب جمعها أُساة وإساء، كقضاة وظباء.

Assur [a-shoor]. (n.)

God of fertility and prosperity for Assyrians, the inhabitants of Mesopotamia (now Iraq), derived from Arabic *ashir, mu'ashir*, husband (or wife), relative and friend:*–plural oshara'; mu'asharah*, domestic (marital) relashionship. Also *oshara'a* (*singular* said of she-camel), a she-camel in a ten-months pregnancy, equivalent to puerperal woman:*–plural ishar, oshara'wat. Mi'shar* (said of she-camel), lactating she-camel with excessive milk production, a symbol of prosperity and fertility among Arabs: see Verse 81:4 of Surat Al-Takwir (the Folding Up) of Qur'an: "When the she-camels, ten months with young, are left untended."].

آشور أو عاشور

إله الخصب عند الآشوريين في بلاد الرافدين (العراق)؛ مُشتقّ عربيّاً من عشير ومُعاشر: زوج وقريب وصديق جمعها عُشراء، والمعاشَرَة: المخالطة. والعُشراءُ من النوق: التي مَضى لحملِها عَشرة أشهُر، أو هي كالنُّفساء من النساء جمعها عِشار وعُشَراوات، وناقة مِعشار: يَغزُرُ لبَنها وهي رمز الخير والخصوبة عند العرب.

قال الله تعالى: ﴿وَإِذَا ٱلْعِشَارُ عُطِّلَتْ﴾ [التكوير: ٤].

assure [a-shoor]. (v.t.)

to make sure or certain: to give confidence: to tell positively: to insure. *–n.* **assur'ance**, feeling of certainty: confidence: effrontery: a solemn declaration or promise: insurance, as applied to a life. *–adj.* **assured'**, certain: without doubt: insured: confident. *–adv.* **assur'edly** (*-id-li*), certainly. *–n.* **assur'edness.** [Old French *aseurer* – Low Latin *adscurare –ad*, to, *securus*, safe. Arabic *ashara*, to reassure someone with sound advice; *istashara*, to seek an advice in order to be assured; *sha'wara*, to consult others in order to be sure and certain; *shora*, sureness via consultation – originally derived from shara, to extract honey from its cell or mushar (the behive). Thus it means to extract the best correct opinion. Arabic *asarra*, to proactively decide to do, *sarra*, to shout loudly; *–ns. sarr, sarrer*]. See **ensure, insure, secure, sure**

أشارَ

بَيّن الأمر بنصيحةٍ، استشاره: طلبَ منه المشُورة، شاورَ: تناصح من أجل التبين، شورى: التبيّن بطريق التناصح، مشتقة أصلاً من شار العسل شوراً ومشاراً: استخرجه من الوقبة (الكوّة)، والمَشارُ: خلية عسل النحل. والمعنى استخلص أحسن الآراء الصحيحة. أيضاً أصَرّ على الأمر: عزم، وصَرّ صَرّاً وصَريراً: صوّت وصاحَ شديداً.

asswage

a form of **assuage.**

آسى الجرح

Assyrian [assy-rian]. (n.)

One of Assyrians, the inhabitants of northern Mesopatamia (now Iraq), who established one of great ancient civilization in history. See under **Assur**

آشوريّ

أي الواحدُ من الآشوريين الذين عاشوا في شمال بلاد الرافدين (العراق حالياً)، وهم الذين أنشؤوا واحدةً من أعظم الحضارات القديمة في التاريخ.

aster [as'ter]. (n.)

a genus of composite plants with flowers like little stars, mostly perennial, flowering in late summer and autumn, hence called Michaelmas daisies: extended to a summer annual of kindred species brought from China in 18th century and much improved and varied by culture. [Greek aster, a star. Atrabic *Ishtar*, Goddess of love and fertility, worshipped by the Babylonians and Phoenicians (God of love and fertility is called *Tammuz*); *Ishtar* is portrayed on *Ishtar* gate in Babylon and was symbolised in the stars of the sky worshiped by the non-Muslims since the time of Prophet Abraham (peace be upon him)].

أستَر

(نبات) مشتقّ اسمه من عِشتار: آلِهة الحُبّ والإنجاب عند البابليين والفينقيين (إله الحبّ والإنجاب اسمه تمّوز). وعشتار مرسومة على بوّابة بابل، وتتمثل في نجوم السماء التي كانت تعبَد من قِبَل المشركين منذ زمن إبراهيم عليه السلام. ثم امتد رمز عشتار (النجوم) ليشمل هذه النباتات ذات الأزهار نجميّة الشكل.

asterisk [as'ter-isk]. (n.)

a star-shaped mark, used in printing as a sign of reference to a note, of the omission of words and circa, thus*.
[Greek *asteriskos*, diminution of *aster*, a star. Arabic *Ishtar*, Goddess of love and fertility]. See under **aster** and **star**

نجمة أو نجمة عشتار

المرسومة على بوّابة بابل.

asthma [as(th)'ma (also ast'ma, az'ma)]. (n.)

a chronic disorder of the organs of respiration, characterized by paroxysms in which the sufferer gasps painfully for breath. *–adjs.* **asthmat'ic, -al**, pertaining to or affected by asthma: puffing. *–adv.* **asthmat'ically**. [Greek *asthma, -atos – aazein*, to breathe hard. Arabic *azma*, crisis due to breathing difficulty in asthmatic patients].

أزمة

شدّة وهي هنا بسبب ضيق التنفس.

astrolabe [as'tro-lab]. (n.)

an instrument formerly used for measuring the altitudes of the sun or stars. [Greek *astron*, a star, and root of *lambanein*, to take. Arabic *astrolabe*, star-guiding instrument derived from *Ishtar*, Goddess of love and fertility, symbolised in the stars of the sky worshiped by the non-Muslim Babylonians since the time of Prophet Abraham (peace be upon him). Also interestingly, astrolabe is derived from a Nubian man called *lab*, who made *astur* (i.e. lines) of calculation and

أسطرلاب أو لولب

عِشتارالمتمثِلة بشكل نجوم السماء: آلة الاهتداء بالنجوم. كذلك فإنّ اللاب: رجلٌ من النوبة، سَطرَ أسطراً وبنى عليها حساباً فقيل أسطرلاب ثم مُزِجا ونزعت الإضافة، فقيل الأسطرلاب والأصطرلاب (مُعرّفة) – قاله الفيروزابادي في قاموسه تحت اللوب واللاب.

mathematics, then the 2 words were combined to produce *astrolab* (stated by Fairozabadi, author of Qamoos under lawb and lab)].

astrology [as-trol'o-ji]. (n.)

the study of the positions and motions of the heavenly bodies (out of which grew *astronomy*) to determine their supposed influence on the destinies of men (it is forbidden in Islam for anyone to foretell the future of man; the unseen is only known to Allah). *–n.* **astrol'oger**, one versed in astrology. *–adjs.* **astrologic, -al.** [Greek *astrologia – astron*, star, *logos*, discourse. Arabic *ishtar*, star-symbolised goddess of love for Babylonians and Phoenicians, *logy, lugha*, language or discourse]. See under **star.**

أسترو- لوجي

مُشتقة عن العربيّة عِشتار – لغة أي علم النجوم، وعشتار: آلهة الجمال عند البابليّين والفينيقيّين التي يُرمَز لها بنجمة الصُبح أو نجوم السماء. وهو المعروف بعلم التنجيم (ليس بعلم)، وهو مراقبة مواقع وحركات النجوم لتقرير تأثيرها في قدر الإنسان واستطلاع مُستقبله (ومُحرّم في الإسلام لأي إنسان أن يتنبأ بالمستقبل لأنه غيب ولا يعرف الغيب إلاّ الله). وكما قيل كذب المُنجّمون وإن صادفوا.

astronomy [as-tron'om-i]. (n.)

the laws or science of the stars or heavenly bodies. *–n. astron'omer*, one versed in astronomy. *–adj.* **astronom'ic, -al**, of, or pertaining to, astronomy: (of numbers) very large. *–adv.* **astronom'ically**. [Greek *astronomia – astron*, star, *nomos*, a law. Arabic *ishtar*, star-symbolised goddess of love for Babylonians and Phoenicians, *namos*, law]. See under **star**.

أسترو- نومي

مُشتقة من العربيّة عِشتار – ناموس أي قانون النجوم، وعشتار: آلهة الجمال عند البابليّين والفينيقيّين التي يُرمَز لها بنجمة الصُبح أو نجوم السماء. وهو علم الفلك، أي العلم بقوانين النجوم والأجرام السماويّة. والرقم الفلكيّ (أو الأسترونوميكال) هو الرقم الكبير بضخامة مجرّات السماء.

astute [ast-ut']. (adj.)

crafty, cunning: shrewd, sagacious. *–adv.* **astute'ly.** *–n.* **astute'ness.** [Latin *astutus – astus*, craft. Arabic *–adj. assadid, alsadid*, shrewd in reaching correctness: –n. *sadad*, correctness in saying and doing; from the verb *sadada*, to rectify: to be guided for correct path].

السديد من السداد:

الصواب من القول والعمل، مشتقّ من سَدَّدَ: قوّمَ.

asylum [a-sil'um]. (n.)

a place of refuge for debtors and for fugitives from justice: an institution for the care or relief of the unfortunate, such as the blind or (old-fashioned) mentally ill: any place of refuge. [Latin – Greek *asylon –a-*, privative, *syle*, right to seizure. Arabic *asalama, alsalama*, safety: the safe refuge; *madinat al-salam*, the city of peace (and safety) i.e. Baghdad, which used to be the capital of Abbasid Caliphate and the attraction site for all scholars, doctors, judges, and the professionals; nah'r al-salam, the river of peace i.e. river Tigres which passes through Baghdad the city of peace].

أسايلوم أو السلام

وهو ملجأ الهاربين من العدالة أو مصحّة المرضى، مُشتقة أصلاً من السلامة: البراءة من العيوب. مدينة السلام: بغداد عاصمة الخلافة العبّاسيّة وكعبة القاصدين من العلماء والأطباء والقضاة والحرفيين، حيث الأمن والسلام. نهر السلام: نهر دَجلة الذي يمرّ بمدينة السلام.

ate [et or at]. (pa.t.)

of **eat**. [Arabic *qata, iqtata*, to eat or to live on; – *n. qut*, food].

قات – قوت

أي أكلَ.

–ate [et or at]. (adjective)

suffix indicating a salt or a product of chemical process, such as sodium carbonate, silver nitrate, sulfate (sulphate). [Arabic *feminine plural* as in *carbo'rat, nat'rat, sul'fat*].

ات،

جمع مؤنث سالم للأملاح ونواتج العمليات الكيميائية، مثلاً: كربونات ونترات وسلفات.

athlete [ath'let]. (n.)

a competitor in contests of strength: one vigorous in body. *–adj.* **athlet'ic**, relating to athletics: strong, vigorous. *–n.plural* **athlet'ics**, the art of wrestling, running and circa: **athletic sports**. [Greek *athletes – athlos*, contest. Arabic *utull*, tough man; *adhali*, muscular man].

عتلّ: عَضليّ

Atlantic [at-lan'tik]. (adj.)

pertaining to Atlas, or to the Atlantic Ocean. *–n.* the ocean between Europe, Africa, and America. [From Mount *Atlas*, in the north-west of Africa, named from *Atlas, -antos*. See **Atlas**].

أطلسي

الأوقيانوس (المُحيط) الأطلسي الذي أعتقِدَ أنه آخر الدنيا وليس وراءه إلا الظلام، ولهذا سماه العرب (بحرَ الظلمات)، مُشتقّ من طلسَ بَصَرُهُ: ذَهبَ. والطِليس: الأعمى، ومن العمى اشتقّ معنى السواد فقيل الطيلسان: الأسود، لذلك سُميَ الذئب بالأطلس؛ لأنه أمعطٌ (مُتساقط الشعر أو لا شعر على جسده) وفي لونه غبرَةٌ مائلة إلى السواد. طلسَ الكتاب: محاه، انطلسَ أمرُهُ: خفيَ. ومن السواد والعمى والخفاء جاء اسم المحيط الأطلسي.

Atlas [at'las]. (n.)

the leader of the Titans in their unsuccessful war with Zeus; he was condemned to bear heaven on his head and hands. [Greek *Atlas, -antos*. Arabic atlas, eastern Moroccan chain of mountains, symbol of greatness probably named after Greek mythology].

جبال أطلس

ذات اللون المغبر المائل للسواد في غرب المغرب العربي، التي تطِلّ على المحيط الأطلسي. ومن معاني الطلس: السواد والعمى والخفاء، لذلك اشتقّ العرب كلمة (طلاسم): الخطوط المبهمة الخفية المعنى يستعملها الساحر ولعل اسم المحيط الأطلسي وجبال أطلس فيهما كلّ ذلك من سوادٍ وعمي البصر وخفاء الأسرار مما جعلهما رمزاً للقوة أيضاً ومن هنا أيضاً جاءت الخرافات والأساطير اليونانيّة بإله اسمه (أطلس) الذي عوقب بالإله (زيوس) بعقوبة حمل العالم على رأسه ويديه.

atlas [at'las]. (n.)

a book of maps. [Greek *Atlas* (see **Atlas**), whose figure used to be shown on the title-page of atlases. Another Arabic word *atlas*, an obsolete word for 'satin' from the Arabic *atlas*, used in that sense literally bare or bald (comprising Italian *raso* for 'satin'): a silk stuff wrought with threads of gold and silver, and known by this name, was at one time imported from India: the Indian satin. *Atlas* also means an old cloth with faded colour; *tailasan*, black cloth. Perhaps the binders of such maps were either made of satin or *tailasan* (old black cloth) and then called atlases].

أطلس

كتاب الخرائط المجلد بقماش الأطلس (الحرير الهندي)، أو بالطيلسان الأسود أو بالقماش الخلق (القديم لمغبرّ).

atlas [at'las]. (n.)

(*Anatomy*) the first cervical vertebra, which articulates above with the occipital bone and below with axis. See above under **atlas**

أطلس

الفِقْرَة العنقيّة الأولى التي تتمفصل من الأعلى مع مؤخرة القحف، ومن الأسفل مع فِقْرَة المحور (الفِقْرَة العنقيّة الثانيّة)، وهو مُشتقّ من خفاء الأسرار والقوة ومن الخرافة اليونانيّة بإله اسمه (أطلس) الذي عوقب بالإله (زيوس) بعقوبة حمل العالم على رأسه ويديه.

atabal or attabal [at'a-bal]. (n.)

a Moorish drum. [Spanish *atabal* from Arabic *attab'l*, the drum].

الطبل

attack [a-tak']. (v.t.)

to fall upon violently, to assault: to assail in speech or writing: to begin to affect (of a disease). –n. an assault, onset: an access or fit of illness: severe criticism or calumny: mode of beginning a performance. [French attaquer. Arabic ataka, to attack in the battle; fataka, to assault].

عَتَكَ

كرّ في القتال، فتكَ: قتلَ.

attar [at'er]. (n.)

perfume particularly a rose perfume. [Persian *it'r* from Arabic *it'r*, aroma or perfume].

عطر

خصوصاً عِطرٌ برائحة الورد الذكيّة.

attract [a-trakt']. (v.t.)

to draw (to): to cause to approach: to allure: to draw forth (e.g. attention). *–adj.* **attract'able.** *–ns.* **attractabil'ity; attract'ant,** something that attracts; **attrac'tion,** act of attracting: the force that draws or tends to draw bodies or their particles to each other: that which attracts. *–adj.* **attract'ive,** having the power of attracting: alluring. *–adv.* **attract'ively.** *–n.* **attract'iveness.** [Latin *attrahere, attractum – ad*, to, *trahere*, to

أطربَ

سرّ وشوّقَ مَن حَوله، أطرَبَ الإبل: حرّكها بالحُداء (أي زجرها وساق بعضها بعضاً). أيضاً أطرق: سكت وأرخى عينيه ينظر إلى الأرض. ناقةٌ طروقة الفحل: بلغت أن يضربها الفحل، وكذلك المرأة. أطرَق إلى اللهو: مالَ، أطرَق الليل عليه: رَكِبَ بعضه بعضاً، أطرَق الإبل: تبعَ بعضها بعضاً.

draw. Arabic *atraba*, to please and attract his spectators, *atraba* (camels), to move them with talking (so that it will follow each other). Also *attraqa*, to be quiet looking at the ground; *taroqa* (camel or woman), attractive and ready for sexual intercourse; *attraqa* (for playing), to incline to play; *attraqa* (night), to get darker; *attraqa* (camels), to follow each other].

aubergine [o'ber-zhen]. (n.)

a plant [French *aubergine* – Spanish *alberginia* – Sanskrit *vatin-ganah*. Arabic/Persian *albathinjan, baith al-Jan*, Jinni's egg, because the colour changes during growth, from white to dark blue].

الباذنجان أو بيضُ الجان.

لتغيّر لونه من أبيض إلى أزرق غامق في أثناء النمو.

augment [og-ment']. (v.t. and v.i.)

to increase. *–n.* **aug'ment**, increase: (*grammar*) prefixed or lengthened vowel in the past tenses of verb in Sanskrit and Greek. *–adj.* **augment'ative**, having the quality or power of augmenting. *–n.* (*grammar*) a word formed from another to express increase of its meaning. *–n.* **augmenta'tion.** *–adj.* **augment'ed** (*music*), of an interval, greater by a semitone than the perfect or the major. –**Augmented Roman Alphabet**, earlier name for Initial Teaching Alphabet. [Latin *augmentum*, increase. Arabic *adhama*, to increase; *adhamot, ta'adhem*, increase and support].

عَظمَ

كبّر وفخمَ، تعظيماً وعَظمُوت.

augur [u'gur]. (n.)

among the Romans, one who gained what was believed to be knowledge of future things by observing the flight and the cries of birds: a soothsayer. *–v.t.* to foretell, as from signs: (of things) to forebode, betoken. *–v.i.* to conjecture: (of things) to promise (well, ill). *–adj.* **au'gural.** *–n.* **augury** (*o'gu-ri*), the art or practice of auguring: an omen. [Latin; probably from avis, bird. Arabic (*colloquial*) *ughur*, omen; *gharrara* (for birds), to fly and spread wings; *ghuror*, lies (e.g. foretelling) derived from *ta'tyur*, omen or foretelling through watching birds (*tayr* is a bird)].

أغرّ

بالعاميّة شؤم، من غرّرَ الطير: هَمّت بالطيران ورفعت أجنحتها. الغرور: الأباطيل جمع غارّ مُشتقة من التطير، أي رؤية الطير والتنبؤ بالمستقبل (باطِلاً).

aunt [ant]. (n.)

father's or a mother's sister: an uncle's wife. [Old French *ante* (French *tante*) – Latin *amita*, a father's sister. Arabic *ammat*, father's sister].

عمة

أصلاً ثم امتد المعنى ليشمل الخالة وزوجة العمّ.

aura [or'a]. (n.)

a supposed subtle emanation from any source, especially the essence that is alleged to emanate from all living things and to afford an atmosphere for occult phenomena: *–plural aur'ae* (*-e*). [Latin *aura*, a breeze. Arabic *heer*, northerly wind; *yaheer*, mirage as in the saying 'more deceptive than *yaheer*' (more deceptive than mirage)].

أوره

وأوار جمعها أور: حرّ النار والعطش. أيضاً هير: ريح الشمال، واليهير: سراب ومنه «أكذبُ من اليهير».

author [oth'or]. (n.)

one who brings anything into being: a beginner of any action or state of things: the writer of a book, article and circa: elliptically for an author's writings: one's authority for something, an informant: *–feminine* **auth'oress.** *–v.t.* **auth'orise,** to give authority to: to sanction: to establish by authority. *–ns.* **authorisa'tion; auth'orship,** state or quality of being an author. **–Authorised Version,** the translation of Bible completed in 1161 and appointed to be read in churches. [Through French from Latin *auctor – augere, auctum*, cause to be increase, produce. Arabic *athar*, the trace left behind: news of events: narration of sayings. *–plural a'thar, uthor*]. Also see **authority.**

أثر

بقيّةُ الشيء، والخبر، ونقل الحديث وروايته، جمعها آثار وأثور.

authority [oth-or'i-ti]. (n.)

legal power or right: power derived from office or character: opinion, testimony, carrying weight: a book containing, or a person delivering, such opinion or testimony: permission: precedent: justification: a body or board in control: (in *plural*) persons in power: *–plural* **author'ities.** *–adj.* **authorita'rian,** setting authority above liberty. –Also *n.* *–adj.* **author'itative,** having the sanction or weight of authority: dictatorial. *–adv.* **author'itatively.** *–n.* **author'itativeness.** [Latin *auctoritas, -atis – auctor*, author, authority. Arabic *ath'ara ta'theran*, to influence and leave an effect in the victim or leave a trace behind. *Athar* (*pluural*), milestones or influential people; *ath'r*, the sword (symbol of power and influence). Also *Thu al-a'thar*, a man (named *al-aswad al-nah'shali*), so-called because whenever he says a poem against a tribe, he is so influential as to leave a scar behind, and it was quoted that his poetry was so influential that it leaves indelible imprints in his victims the same way the lion leaves its traces in the animal victims].

مؤثر من اثر تأثيراً

ترَكَ فيه أثراً، الآثار: الأعلام (المؤثرون)، والأثر: فِرِند السيف :كنايةً عن القوّة والتأثير). ذو الآثار: الأسود النهشلي: لأنه إذا هجا قوماً ترك فيهم آثاراً أو شِعرة في الأشعار كآثار الأسد في آثار السباع.

austere [os-ter']. (adj.)

harsh: stern: strictly upright. *–adv.* **austere'ly** – *ns.* **austere'ness, auster'ity,** quality of being austere severity of manners or life: abstemiousness. [Latin *austerus* – Greek *austeros* – *auein*, to dry. Arabic *aseer*, hard and harsh].

عسير (صعب وشديد)

auto-, aut-, auth- [o'to-, ot-, oth-]. (in composition)
pertaining to oneself, for oneself, by oneself, independently. [Greek *autos*, self. Arabic *thati*].

ذاتي (مُستقلّ)

auto [o'to]. (n.)

(*colloquial*) an automobile. *–ns.* **au'to-bus, aut'to-car, au'to-cycle,** a motor-bus, car or cycle. [Contraction of **automobile**. Arabic *thati al-haraka*, self-moving].

ذاتي الحرَكة

avail [a-val']. (v.t.)

to be of value or service to, to benefit: to take the benefit of (e.g. avail oneself of). *–v.i.* to be of use: to answer the purpose. *–n.* benefit, use (e.g. of no avail). *–adj.* **avail'able**, that can be obtained or used: accessible. *–ns.* **avail'ableness, availabil'ity**, quality of being available. *–adv.* **avail'ably**. [Through French from Latin *ad*, to, *valere*, to be strong, to be worth. Arabic *nafal*, spoils of war: something useful (*plural anfal*); from it derived the verb *nafala, anfala*, to take spoils of war. Also *afad*, to benefit].

انفلَ ونفلَ

أخذَ الغنيمة والهبة. نفلُ: الغنيمة والهبة (جمعها أنفال). أفاد.

Avenpace or Avempace

Abu Bakr bin Bajah, the great Andalusian philosopher and mathematician, known in the West by his Latinized name, **Avenpace** or **Avempace. He was the teacher of averroes (Ibn Rushd) and Abu bacer (Ibn Tufail); he was contemporaneous of Avenzoar, the great Andalusian doctor (they are the famous 4 great philosophers of Islamic West)**. He was born in Zaragoza in what is today Spain and died in Fes, Morocco in 1138 AD (529 Hijri). He worked, for some 20 years, as the vizier of Yahyà ibn Yûsuf Ibn Tashufin, another brother of the Almoravid Sultan Yusuf Ibn Tashufin (died 1143) in Morocco.

ابن باجه

أبو بكر محمد بن باجه، الفيلسوف والرياضي الأندلسي الكبير، وهو أستاذ ابن رشد وابن طفيل، وكان معاصراً للطبيب ابن زهر الأندلسي (وهم فلاسفة المغرب الإسلامي الأربعة). ولد ابن باجه في سراقوزة بإسبانية، وتوفي عام ٥٢٩ هـ/ ١١٣٨م في فاس بالمغرب. عمل ابن باجه وزيراً قرابة ٢٠ عاماً عند يحيى بن تاشفين (الأخ الثاني لسلطان المرابطين يوسف بن تاشفين) المتوفى عام ١١٤٢م في المغرب.

Avenzoar [avin-zawar]. (n.)

Abu Merwan Ibn Zohr (Avenzoar) (1113-1162

أبو مروان بن زُهر

أبو مروان بن زُهر (١١١٣–١١٦٢ بعد، الميلاد)، وهو

AD) Andalucian Muslim physician. Avenzoar, one of the most eminent of the Arabic physicians, belonged to an illustrious medical family, both his father and grandfather having been physicians. His most important medical work was the Taisir or Introduction. Among other achievements he described the itch-mite, attempted total extirpation of the uterus, experimented on animals, was the first to describe pericarditis and had the courage to speak in opposition to the works of Galen on occasion. His son was his pupil and also wrote several medical treatises.

طبيبٌ أندلسيّ مُسلم، وأحد أطباء العرب البارزين، كما أنه ينتمي شخصياً إلى عائلةٍ طبيةٍ مُتميّزة، حيث إن أباه وجدّه كانا من الأطبّاء. عمله الطبيّ المهم هو: «كتاب التيسير في المداواة والتدبير». من إنجازاته: وصف عثّ الحكة، واستئصال الرحم الكامل. وقام بتجارب على الحيوانات، وهو أول من وصف التهاب التامور (شغاف القلب)، وامتلك الشجاعة للتصريح، خلاف أعمال جالينوس أحياناً. وكان ابنه طالباً عنده، وهو أيضاً كتب رسائل طبيّة عدّة.

aver [a-vur]. (v.t.)

to declare to be true: to affirm or declare positively: *–pr.p.* **averr'ing**; *pa.p.* **averred'**. *–n.* **aver'ment**, positive assertion: (*law*) a formal offer to prove a plea: the proof offered. [French *averer* – Latin *ad*, and *verus*, true. Arabic *ayara, a'wara, awwara* (standards and weights), to evaluate standards and weights and to plea for a unified standardized offer: to measure or to average the number].

عيّر، عاور، عوّر المكاييل

قدّرَها ونظرَ ما بينها.

average [av'er-ij]. (n.)

the mean value of a number of quantities, as obtained by dividing the sum of the quantities by their number: assessment of compensation in the same proportion as amount insured bears to actual worth. –adj. containing a mean value: midway between extremes: ordinary. *–v.t.* to fix the average of. *–v.i.* to exist as, or form, an average. [The word first appears, in various forms, about 1500 in connection with Mediterranean sea-trade; probably Italian *avere* (Latin *habere*, to have), goods, the original sense being a ***'charge on property or goods'***. Also Low Latin *averia*, used for cattle – French *averie*. Many European words of trade are derived from Arabia; and that *averie* is in Dutch *avarij, averij, or haverij* Arabic *a'wara, awwara, ayara*, to measure or to average the number; *mu'ar*, concealed fatty horse; *ta'awara*, to exchange, to *awar* sheep, to lose them].

مُعيّر

مشتقّ من عيّر، عاور، عوّر المكاييل: قدّرَها ونظرَ ما بينها. معار (الفرس السمين المُضمّر)، تعاوروه: تداولوه، عوّر الغنم: عَرّضها للضياع.

Averroes [avi-rooz]. (n.)

Ibn Rushd (Averroes) (1126-1198 AD) Muslim physician. An eminent Muslim philosopher, Judge and physician, born in Cordova in Spain.

ابن رُشد

ابن رُشد (١١٢٦–١١٩٨م): الطبيب المسلم وقاضي الإسلام الشهير والفيلسوف المسلم البارز، ولد في

He was a pupil of Avenzoar. He wrote 'Collegiates in Medicine' and a commentary on the 'Canon' of Avicenna. He appears to have been the first to notice that smallpox occurs only once in the same person.

قرطبة في إسبانية. وهو طالب ابن زُهر. له كتاب «الكليّات في الطبّ» وكتب تعليقاً على «قانون ابن سينا»، وهو أوّل من لحظَ أن الجُدَري يحدث مرةً واحدةً في حياة الشخص الواحد.

aviary [a'vi-ar-i]. (n.)

عوف

a place for keeping birds. [Latin *aviarum – avis*, a bird. Arabic *awf*, bird and cock; *afa, afat* (for birds), to fly round a building, water, or carcasses: to hover around looking for food; *afat aifan*, left flying and stayed aloft].

الطائر والديك. عافت الطير: استدارت على الشيء أو الماء أو الجيف، أو إذا حامت عليه تتردد ولا تمضي، تريد الوقوع. عافت الطير تعيف عيفاً: كرهت وتركت وطارت.

aviation [a-vi-a'sh(o)n]. (n.)

العيف

the art or practice of mechanical flight. [Latin avis, a bird. Arabic *awf*, bird and cock; *afa, afat* (for birds), to fly round a building, water, or carcasses: to hover around looking for food; *afat aifan*, left flying and stayed aloft].

الطيران مُشتقة من عوف: الطائر والديك. عافت الطير: استدارت على الشيء أو الماء أو الجيف، أو إذا حامت عليه تتردد ولا تمضي، تريد الوقوع. عافت الطير تعيف عيفاً: كرهت وتركت وطارت.

Avicenna [avi'seen-a]. (n.)

ابن سينا

Ibn Sina (980-1037) Muslim Persian physician. Beginning practice of medicine at the age of 18, he was called by his contemporaries the prince of physicians. He issued 21 great works and 24 smaller ones on medicine, philosophy and geometry. The largest and most famous of his works is the great "Canon". It included anatomy, physiology, medicine, surgery, obstetrics, psychiatry and material medica. At one time the "Canon" was referred to as "the most famous medical book ever written". It was a standard text in medieval schools of medicine and in the 15th century went through 14 editions.

ابن سينا الشيخ الرئيس، والطبيب الفارسيّ المسلم، الذي ابتدأ ممارسة الطب وهو ابن ١٨ سنة، وسماه مُعاصروه بأمير الأطباء. حرر ٢١ عملاً كبيراً، و٢٤ عملاً صغيراً في الطبّ والفلسفة وعلم الهندسة. أكبر وأشهر أعماله هو كتابه العظيم «القانون في الطب»، ويحوي علوم التشريح والفسلجة والطب والجراحة والتوليد والنفس وموّاد العلاج الطبيّ. وقد عُدّ «القانون» أشهر ما كتب في الطب إطلاقاً، وكان الكتاب المرجعيّ التقليدي الأول لمدارس الطب في عصور أوربة الوسطى (المظلمة)، وفي القرن الـ ١٥ طبع كتابُ القانون ١٤ مرةً.

avoid [a-void']. (v.t.)

أبعدَ

to escape, keep clear of: to shun: (*law*) to make void. *–adj.* **avoid'able**. *–n.* **avoid'ance**, the act of avoiding or shunning: act of annulling. [Prefix *a*=French, *es*=Latin **ex**, out, and **void**. Arabic *ab'ada*, to shun].

ابتعد وهرب من (شيء ما).

awake [a-wak']. (v.t.)

أفاقَ وفاقَ

to rouse from sleep: to rouse from inaction. *–v.i.* to cease sleeping: to rouse oneself: *–pa.t.*

صحا من نومٍ أو غيبوبة. أفاقَ من مرضه: رجعت الصحّة

awoke', awaked'; *pa.p.* awaked', or awoke'. –*adj.* not asleep: vigilant. –*v.t.* and *v.i.* **awak'en,** to awake: to rouse into interest or attention. –*n.* **awak'ening,** the act of awaking or ceasing to sleep: an arousing from indifference. –**awake to,** fully aware of. [Old English *awaecnan* (*pa.t. awoc, pa.p. awaken*) confused with *awacian* (*pa.t. awacode*). Arabic *afaqa*, to wake up; also *afaqa* (from illness), to recover from illness; *ifaqah*, wakening up]. Also see under **wake, watch**

إليه أو رجع إلى الصحّة.

axe, ax [aks]. (n.)

فأس

a tool or instrument for hewing or chopping: –*plural* **ax'es.** –*v.t.* to use an axe on: (*figurative*) to cut down, reduce: (*figurative*) to dispense with. [Old English *aex*; Latin *ascia*; Greek *axine*. Arabic *fa's*].

ay, aye [i]. (adv.)

أي

yea: yes: indeed. –*n.* **aye** (*i*), a vote in the affirmative (in parliamentary use **Ayes** and **Nays:** those voting **Yes** and those voting **No**): (*plural*) those who vote in the affirmative. [Perhaps a dialectical form of *aye*, ever; perhaps a variant of *yea*. Arabic *ay*, yes; (*colloquial* Egyptian) *aiwa*, yes].

بمعنى نعم، بالعاميّة المصريّة أيوَه. بلغة البرلمان الإنجليزي: أي ونيّ (نهي أو نفي)، بمعنى عدد المؤيدين والمعارضين (بعد التصويت على أمرٍ ما).

ayah [i'ya]. (n.)

آية

an Indian waiting-maid or nurse-maid. [Hindustani *aya*; Portuguese *aia*, nurse. Arabic *aya*, a sign (also sign of beauty and mercy), a person; (of Qur'an), uninterrupted verse until the fullstop: –*plural ai* or *ayat*].

علامة (وأيضاً يُقال آية في الجمال والرحمة)، أو شخص، ومن القرآن: كلامٌ مُتصل إلى انقطاعه (جمعها آي وآيات). وتعني بالهندية: خادمة رحيمة.

ayatollah [a-ya-tol'a]. (n.)

آية الله

(sometimes with *capital*) a religious leader of the Shiah sect: (*loosely*) an ideological leader or policy maker. [Persian from Arabic *ayatollah*, sign of God, from *ayat*, sign, and *allah*, God].

وهو المرجع الأعلى والقائد الدينيّ لفرقة الشيعة، مُشتق من آية: علامة من الله.

Ayeisha, Ayesha [a'eesha, ay'sha]. (n.)

عائشة

See under **Aisha.**

انظر تحت كلمة **Aisha.**

azimuth [az'e-meth]. (n.)

السَّمْت

asam't or *zaw'yat asam't* (Astrology). [Middle English *azimut, azimuth* – Old French *azimut*. Arabic *asumot*, plural of *asam't*, a path]. See **zenith**

زاوية السمْت (فلك) السموت وهي جمع سَمت، (أي الطريق) بمعنى الطرُق.

azure [azh'er]. (n.)

sky-blue. [Middle English *asur* – Old French *azur* – Spanish *azur, azul*. Arabic from Persian *lazward* or *lajward*, as in *lapis lazuli*, blue stone].

اللازَوردي

الأزرق السماوي.

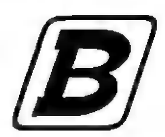
Azrael [az'ri el]. (n.)

Angel of death.[Biblical. Arabic *izra'eel*].

ملَك

الموت عزرائيل.

☙ ❋ ❧



baa [ba] (n.)
the cry of a sheep. *–v.i.* to cry or bleat as a sheep. [Imitative from the sound].

بآ آ
صوت الغنم.

Baal [ba'al] (n.)
sun god of the Phoenicians: a false god generally: *–plural* **Ba'alim** [Hebrew. Arabic *Ba'al*, name of idol or statue, erected in **Ba'al'beck** (Lebanese city named after *Ba'al*, sun god) where it was worshipped by Phoenicians at the time of Prophet Elias; Ba'albeck is also called the Roman city of the Sun. See Verses 37:123-125 of Surat As-Saffat (Those Ranged in Ranks) of Qur'an: "And verily, Iliyas (Elias) was one of the messengers. When he said to his people: Will you not fear Allah? Will you call upon Ba'al and forsake the Best of creators."] Also see under **Christmas**

بَعْل
إلـه الشـمس عنـد الفينقـيين زمـن الـنبي إليـاس عليـه السـلام، ومنـه بعلبـك المدينـة اللبنانيـة حيـث يُعبَـد بعـل. وبعل هو رمز كلّ إله كـاذب أو صنم. قـال الله تعالى: ﴿ وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ۞ إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ۞ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴾ [الصافات: ١٢٣–١٢٥].

baba ghanouzh, baba ganoush or **baba ganouj** [ba'ba ganoosh'] (n.)
puree made with aubergines and tahina (and yougurt), flavoured with garlic and lemon juice, used in Middle Eastern cookery. [Arabic].

بابا غنوج:
هـريس اباذنجـان مـع طحينيّـة (ولـبن) مخلـوط بنكهـة الثـوم وعصـير الليمـون. يُسـتعمل في مطـابخ الشـرق الأوسط.

babble [bab'l] (v.i.)
to speak like a baby: to make a bubbling noise: to talk incessantly or incoherently: to tell secrets (to). *–v.t.* to utter. *–ns.* **babb'le, babb'lement**, idle senseless talk, prattle: confused murmur; **babb'ler**, one who babbles. [Probably imitative; compare with German *pappelen*, French *babiller*. Arabic *balbala*, to utter senseless talk; *–n. balbalah;. –adj. balbal*].

بَلبلَ فهو بَلبال
دائم الهدير والطاوس الصرّاخ. والبَلبَلة: اختلاط الألسنة.

babe [baib], **baby** [ba'bi] (n.)
an infant or child: a thing small of its kind: an inexperienced person: (*colloquial*) one's pet project: (*colloquial*) responsibility. –Also *adj.* *–n.* **ba'byhood**. *–adj.* **ba'byish**. *–n.* **ba'by-sitter**, someone who remains in the house with a baby while its mother or usual guardian goes out. *–v.i.* **ba'by-sit**. [Probably imitative; compare with

بابا، باباتي، ببو
صيحة الطفل الوليد، ومـن ثـمّ صـارت الكلمـة نفسـها تعني الطفل الوليد أو كل صغير في جنسه.

babble. Arabic *ba'bu, baba, babati,* baby's call of his father and also the fatherly call of his baby (*imitative*)].

babel [ba'bel] (n.)

a confused combination of sounds: a scene of confusion: a lofty structure. [Hebrew *Babel*, explained in Genesis xi, as confusion. Arabic *bal'balah*, confusion by mixed sounds].

بَلبله

اختلاط الألسنة.

baboon [ba-boon'] (n.)

a large monkey of various species, having a long face, dog-like tusks, large lips, and a short tail. [French *babouin*, Italian *babuino*. Persian/Arabic *maimoon*, the auspicious one, and then applied by way of euphemism or irony to the baboon or monkey].

ميمون أو بابون (قرد كبير)

ما يُتيَمنُ به، ومن ثمّ أُستخدمت لتعني القرد.

bachelor [bach'el-or] (n.)

an unmarried man: (*history*) a young knight who followed the banner of another: a university graduate, or one who has taken his or her first degree at a university. *–ns.* **bach'elorhood, bach'elorship. –bach'elor-girl,** a young unmarried woman who supports herself. [Old French *bachelor* – Low Latin *baccalarius*, a small farmer. Arabic *batool*, the virgin (e.g. Mary): unmarried: devoted and dedicated (to the worship of the Lord e.g. *Fatimah* daughter of Prophet Muhammad)].

بتول

المنقطع عن الدنيا إلى الله، أو المنقطعة عن الرجال كمريم العذراء، أو المنقطعة عن النساء فضلاً وديناً وحَسَباً، كفاطمة بنت سيد المرسلين عليهما السلام.

Baccalaureate [bak-a-lo're-at] (n.)

the university degree of bachelor. [French *baccalaureat*, from Low Latin *baccalaureus, baccalaureus*, bachelor, which was an alteration of an earlier *baccalarius*, perhaps owing to an association with the 'laurels' awarded for academic success (Latin *bacca lauri* meant literally 'laurel berry'). Arabic *ikleel ghar*, a branch of laurel berry (plant); *bi ikleel ghar, mukalal bilghar*, crowned with laurel berry branch as a sign of success. Also *bihaqel rowaya*, by the testimony of the teacher or the elder].

بإكليل غار أي

مكلّل بالغار تتويجاً بالنجاح والتخرج في الجامعة. أيضاً بحقّ الرواية، (أي بحق رواية أو شهادة شيخه أو أستاذه).

bad [bad] (adj.)

wicked: hurtful: rotten (e.g. egg): incorrect, faulty: worthless: spurious: unfavourable: painful: unwell: severe: *–comparative* worse, *superlative*, worst. *-adv.* **bad'ly.** *–n.* **bad'ness. –bad blood,** ill-feeling. –**go bad**, to decay; **go to the bad,** to go to moral ruin; **with bad grace,** ungraciously.

بادي

الرأي أي بدوي الرأي. بذيء: فاحش، وطعامٌ بَيْد: رديء.

[Middle English *bade*. Arabic *badi*, having bedouin's (bad) opinion; *bathi*, impolite, unpolished; *baid* (food), bad food].

badge [baj] (n.)

a distinguishing mark or emblem. [Middle English *bage*; origin obscure. Arabic *debaj, dab'j*, engraving or embroidery mark; *dabaja*, to mark; *muda'baj*, beautified].

ديباج ودَبج أي نقشٌ

من دَبَجَ ومدَبج أي مزَيّن.

baffle [baf'l] (v.t.)

to check or make ineffectual: to bewilder. [Probably Scottish but compare with French baffler, from Old French *befe*, mockery. Arabic *battal*, to make ineffective and faulty].

بطلَ وأبطلَ

bag [bag] (n.)

a sack, pouch: a measure of quantity for produce: the quantity of fish, game and circa, secured: (*slang*) an unattractive or immoral woman. –*v.t.* to put (especially game) into a bag, hence to kill (game): to seize, secure, or steal:. –*pr.p.* **bagg'ing;** *pa.p.* **bagged.** –*n.* **bagg'ing,** cloth or material for bags. –*adj.* **bagg'y,** loose like a bag. –*ns.* **bag'man,** a commercial traveller. **–bag and baggage** (originally a military expression), entire equipment; **let the cat out of the bag,** to disclose the secret. [Middle English *bagge*. Arabic from Turkish *bagcha*].

بُقجه

(كلمة تركيّة مُعرّبة).

baksheesh, bakhshish,
backsheesh, backshish, buckshish [buk'shesh, bak'shesh] (n.)

a present of money in the East: a tip. [Persian/Arabic bakhshish].

بخشيش أو بقشيش

هدية صغيرة من المال تعطى مكافأةً وإحساناً لمن يعمل لك عملاً ما.

balcony [balk'on] (n.)

a stage or platform projecting from the wall of a building within or without. [Italian *balcone* – *balco*, of Germanic origin; Old High German *balcho*, English **balk**. Arabic *bul'qah*, elevated fenced platform up to the thighs level: *balqa'a* means *fustat*, a tented secluded section; (*colloquial*) *balaqona*].

بُلقة

الشرفة وارتفاع التحجيل إلى الفخذين، وبلقاء: الفسطاط. بَلقونة أو بَلكونة بالعاميّة.

bale [bail] (n.)

a bundle or package of goods. –*v.t.* to make into bales. [Middle English *bale*, perhaps from Old French *bale* – Old High German *balla, palla*, ball. Arabic ibalah, the bundle (of grass): art of

إبالة

الحزمة (من الحشيش)، والسياسة. أبلة: طلبة وحاجة. البالة (فارسيّ مُعرّب): وعاء الطيب والقارورة والجراب.

handicraft. *Abilah*: goods and needs. Also Arabic/Persian balah, the container (e.g. of fragrant sticks)].

balk, baulk [bok] (n.)

an unploughed ridge of turf: squared timber: hindrance, disappointment. –*v.i.* to avoid, shrink: to check, disappoint, or elude. –*v.i.* to swerve, pull up. [Old English *balca*, ridge; Old High German *balcho*. Arabic *balaq*, black and white elevated ground; –*adj. balqa'a. balloqa*, even soft piece of land: the barren land: the land where marble is found]. See **balcony**

بَلَق

أرض مرتفعة بيضاء وسوداء (من الزرع) فهي بلقاء. بلوقة: المفازة، والأرض المستوية اللينة، أو التي لا تنبت إلا الرّخامي، أو البُقعة لا تنبت البتة.

balm [bam] (n.)

an aromatic substance: a fragrant and healing ointment anything that heals or soothes pain. –*adj.* **balm'y**, fragrant: soothing: bearing balm: (*Slang*) mad, crazy. [Old French *basme* (*baume*) – Latin *balsamum*. Arabic short for *balsam, balansam*]. See **balsam**

مُختصر بلسَم وبلنسَم

ذات رائحة خاصة.

balsam [bol'sam] (n.)

the common name of a genus of herbaceous plants: a liquid resin or resinous oily substance derived from various trees of the East or of America. –*adj.* **balsam'ic**, soothing. [Latin *balsamum* – Greek *balsamon*; probably of Semitic origin. Arabic *balsam, balansam* (*qatiran*), resinous oily material derived from special plants and trees].

بلسَم وبلنسَم

قَطِران أو مادة زيتية تستخلصُ من النبات والشجر.

banal [ban'al, ban-al] (adj.)

commonplace, trivial. –*n.* **banality** (*ban-al'-i-ti*). [French. Arabic *bala*, to become old and common; –*adj. bali*, old (clothes): common].

بالي من بَليَ

الثوب أي قدُمَ وخلقَ: البالي (جمعها خلقان).

banana [ba'-na'na] (n.)

a gigantic herbaceous plant of which there are many varieties: its nutritious fruit (of *Musa paradisaica*, and *Musa sapientum* trees). [Spanish or Portuguese from the native name on the Guinea coast (before it was cultivated worldwise). Arabic *banan almoz*, fingers of banana fruit].

بنان الموز

أصابع الموز: شجرة الموز: وهي شجرة كبيرة ذات ثمار مُنضّدة مُغذية، وذو أنواعٍ مُختلفة. كان يأتي من ساحل غينيا في البداية قبل انتشاره زراعته في العالم.

band [band] (n.)

a number of persons bound together for any common purpose: a troop of conspirators and circa: a body of musicians. –*v.t.* to bind (together). –*v.t.* and *v.i.* to associate, unite. –ns. **band'master**, conductor of a band of musicians; **bands'man**, member of a band of musicians;

بَند

العلم الكبير، كقول الشاعر (وأسيافنا تحت البُنود الصواعق)، أو حيل مستعملة، أو عشرة آلاف من الجيش، والفصل أو الفقرة من الكتاب.

band'-wagon, the car that carries the band in a procession (**climb, jump on the bandwagon**, to join the popular or winning side, support the candidate who is obviously going to be successful and circa. –**Band of Hope**, a temperance association for children. [French *bande*, but with changed sense. Arabic/Persian *ban'd*, the large flag: proven tricks: ten thousands soldiers within an army: chapter or paragraph in a book].

bane [bain] (n.)

destruction, mischief, woe: poison: source or cause of evil. *–adj.* **bane'ful**, destructive. *–adv.* **bane'fully**. *–n.* **bane'fulness**. [Old English *bana*, a murderer; Old Norse *bani*, death. Arabic *bain*, mischief and differences].

بين

الفرْقة والمصيبة. امرأة بائِن: انفصَلت عن الرجل بطلاقٍ، بتطليقةٍ بائنةٍ (غير رجعية).

bank [bangk] (n.)

a place where money or other valuable material, e.g. blood, data (blood, data bank) is deposited until required: an institution for the keeping, lending, exchanging and circa, of money. *–v.t.* to deposit in a bank as money. *–ns.* **bank'er**, one who keeps a bank: one employed in banking business; **bank hol'iday**, a day on which banks are legally closed; **bank'ing**, the business of a banker. *–adj.* pertaining to a bank. *–ns.* **bank'-note**, a note issued by a bank, which passes as money, being payable to bearer on demand. [French *banque*, of Germanic origin, cognate with Middle English *banke* (of Scandinavian origin) and with Old French *banc* (of Germanic origin). Arabic adopted from Persian *pankan*, a copper *tazza* (Arabic *tass* or *tassa*) known between Indian farmers used for equal distribution of water between them; thus fruits and vegetations' farmers gather together at a place where they throw *tazza* in water until it is full, taking a period of one hour approximately, and then every farmer takes his ration of water worth of 2-3 full *tazzas*, according to his luck of timing; they divided the time of the day and night of 22 hours to equate 10,000 full *tazza* and they called every measured weight and ration as *pank*. Also, *pinkam*, large banquet, and *finjan* (e.g. of coffee) are both derived from *pankan*].

بَنك (أي مصرف المال) أصلها بَنْكان

طاس من نحاس مُتعارف بين فلاّحي الهند، يتقاسمون به الماء. وذلك إنّ أصحاب الكروم والزروع والبساتين يجتمعون في رأس المقسم، فيلقون الطاس في الماء فيمتلئ بماءٍ من نقيبٍ في قعره إلى أن يمتلئ تماماً فينغمس في الماء. وإن هذا الأمر يتمّ في مدّة الساعة تقريباً. فكلّ من جاءت نوبته يُجري الماء في أثناء ذلك إلى بُستانه أو حقله، فتكون حصّةُ بعضهم ملء طاسٍ وحصّة غيرهم ملء طاسَين أو ثلاثة وذلك على قدر المسقاة، وقد قسّموا حساب زمان الليل والنهار وقوّموه بـ ٢٢ ساعة؛ بما يساوي ملء عشرة آلاف طاس. وأطلقوا اسم «بنك» على كلّ من أكياله وحصصه كذلك. وأيضاً لبنكام: القصعة الكبيرة، وهي تعريب بَنكان. والفنجان (من القهوة مثلاً) تعريب بَنكان أيضاً.

barbarian [bar'bar-yan] (adj.)

uncivilized: without taste or refinement: foreign. *–adj.* **barbarous**, uncivilized: uncultured: brutal. *–n.* an uncivilized man (but usually not a savage): a cruel, brutal man. *–adj.* **barbar'ic**, uncivilized: of art or taste, like that of barbarians. *–v.t.* **bar'barise**,

بربري أي قرد بربريّ بلا ذنب

يوجد في شمال أفريقية وجبل طارق. (جمعها بربر)، والبربري: أحد سكان شمال إفريقيَّة والمغرب، ويشمل أمة أخرى بين الحبوش والزنج، يقطعون مذاكير

to make barbarous. *–ns.* **bar'barism**, uncivilized life: rudeness of manners: a word or expression offensive to scholarly taste; **barbar'ity**, barbaric style: cruelty. *–adv.* **bar'barously**. *–n.* **bar'barousness**. [Latin – Greek *barbaros*, foreign, literally stammering, from the unfamiliar sound of foreign tongues. Arabic *bar'bari* (*–plural bar'bar*), one of the North African native in Morocco including blacks and Abyssinians whose men are known to cut the dorsum of their penises as a *dowry* for their women; thought to be originally one of the offspring of Sam (son of Noah) who settled in Yemen and then conquered Africa under their king Afriqash. Also *bar'bara*, to talk too much and incoherent: to shout; *barr*, land with its own native people; *barrani*, a foreigner or overseas person, speaking a different language].

الرجال ويجعلونها مهور نسائهم، من نسل سام بن نوح عاشوا في اليمن (هم بطنان من حِمْيَر صِنهاجة وكتامة)، وصاروا إلى البربر أيام فتح أفريقش الملك لإفريقيّة. بربرَ: صرخَ وأكثرَ الكلام والجَلَبَة. برّ: أرض لها مستوطنوها. برّاني: غريب أو إنسان أجنبي من وراء البحر (يتكلم لغة مختلفة).

Barbary ape [bar'bar-i ap] (n.)

The maggot, or small tailless ape found in Africa and Gibraltar. [Barbary, the country of Berbers in North Africa, and ape. Arabic *bar'bari*]. See under **barbarian**

بربري

barberry [bar'ber-I] (n.)

a plant with soft fruit. [Middle English *barbere* – Middle French *barbarian, berberis, berbere*. Arabic *barberries*, wild soft fruit].

بَرْبريس

برباريس (نبات) ذو ثمر بريّ ليّن.

bar-be-cue [barb'e-ku] (v.t.)

to roast whole: to cure flesh by exposing it on a barbecue. –n. a framework for drying and smoking meat: an animal roasted whole: an open-air party at which food is cooked over a charcoal fire. [Spanish *barbacoa* – Haitian *barbacoa*, a framework of sticks set upon posts. Arabic *sha'wi* or *ka'wi bil barr*, grilling in open area (outside house in open air)].

كي (أو كوي: شوي) بالبر

شواء في البرّ والهواء الطلِق.

barbican [bar'bi-kan] (n.)

a watch-tower over the gate of a fortress, especially the outwork defending the drawbridge. [Old French *barbacane*; perhaps of Arabic or Persian origin. It is Arabic *babul khan, bab-khana*, gate-house or 'an outwork before a gate (or before entrance gate into khan's building)'. Also, but less commonly *barbakh*, a sewer-pipe or water-pipe].

باب الخان:

أو باب خانة (للحِراسة) على بوّابة القصر. كذلك (باحتمال ضئيل) بَربَخ: أنابيب الوسخ ومجرى الماء، والبالوعة.

bard or barde [bard] (n.)

soft cloth to cover horse back. [Middle French *barde* – Spanish *barda*. Arabic *barda'a*, horse cover].

بَرْذَعة

بَرْذَعة الفرس: غطاء على ظهر الفرس

barge [barj] (n.)

flat-bottomed freight boat, used on rivers and canals: a large pleasure or state boat. *–v.i.* to move clumsily: to bump (into) like a barge. *–n.* **bar'gee**, a bargeman. **–barge in**, to intrude: to interfere. [Old French barge – Low Latin barga. Arabic *barij, barijah*, large ship (can be used for fighting); *baraja*, to come out suddenly: to show off].

برجَ

بـارِج أو بارِجـة: سـفينة كـبيرة (يمكـن اسـتخدامها للقتال)، من برجَ: خرج متبرّجاً.

bark, barque [bark] (n.)

see below under **barque**

بُراكيّة

ضربٌ من السفن

bark [bark] (n.)

(botanical) strictly, an outer covering or skin, all tissues external to the cork cambium: the rind or covering of the trunk and branches of the tree: that used in tanning or dyeing: that used in medicine (cinchona): popularly, the corky and other material that can be peeled from a woody stem. *–v.t.* to scrape or rub the skin from: to strip or peel the bark from: to tan (leather). [Scandinavian *borkr*; Danish bark. Arabic *barasha*, to peel out; *mab'shour*, peeled out; *abrash*, variegated of different colours].

بَشَرَ

فهـو مبشـور أي قشـر فهـو مقشـور. مكـان أبـرَش أي مختلف الألوان.

barley [bar'li] (n.)

a hardy grain used for food and for making malt liquors and spirits. *–ns.* **bar'ley-su'gar**, sugar candied by melting and cooling (formerly by boiling with a decoction of barley); **bar'ley-wa'ter**, a decoction of pearl-barley; pearl'-bar'ley, the grain ground small; **pot'-bar'ley**, the grain deprived by milling of its outer husk, used in making broth and circa. [Old English *baerlic* (*adj.*), from the same root as *bere* (**bear**), with suffix *–lic*. Arabic *burr*, the grain of wheat and barley with husks used in healthy whole-meal bread making; *barabeer*, a dish made of ground burr and milk] See under **barn, bear, bere, farrago**

بُرّ

حبوب القمح أو الشعير بعصفه (غلافه)؛ يُستعمل لعمل الخبـز الأسمـر (الصـحّي)، كمـا أنـه يسـتخدم لصـنع الخمرة بعد تخمير نقيعه. برابير: طعامٌ يُتخذ من فريك السنبُل والحليب.

Barmecide [bar'me-sid] (n.)

one who offers an imaginary or pretended banquet or other benefits. *–adjs.* **bar'mecide, barmeci'dal**. [From an imaginary feast given to a beggar in the Arabian Nights by one of the Barmecide family. Arabic *barmaki*, a member of the extraordinarily generous barmaki family (originally Persian) at the time of Caliph Haroun

برمكيّ من البرامكة

وهي عائلة فارسية مجوسيّة الأصل، اشتهرت بجودٍ غير عـاديّ في عهـد الخليفـة هـارون الرشـيد (٧٨٦–٨٠٩ م). وقـد تحكمـت هـذه العائلـة بـأموال الدولـة، وكـان لهـا نفـوذٌ سياسـي خطـر وقـوي مـع تنفـذ بالمـال إلى درجـة

Al-Rashid (786-809 AD); *–plural baramikah.* They controlled the finance of the State and became politically a dangerous, powerful, and extremely influential family to the extent of controlling the Caliph's ration restricting his basic projects and ambitions; Caliph Haroun then smartly and secretively planned to destroy them and was very successful in eradicating them from political arena and history, for ever].

التحكم في حصة الخليفة هارون الرشيد نفسه، مما عطل مشروعات الخليفة وطموحاته، فقام الخليفة بعد خطة سريّة وذكيّة بتدمير هذه العائلة، وأزال أثر البرامكة السياسي من التاريخ إلى الأبد.

barn [barn] (n.)

a building in which grain, hay, and circa, are stored. –v.t. to store in a barn. [Old English *bere-ern*, contracted *bern*, from *bere*, barley, *ern,* a house. Arabic *burr*, wheat grains, but generally includes barley, wheat, and oat (grains midway between barely and wheat)].

بُرّ أي مخزن البرّ

والبُرّ: هي الحبوب بعصفها أو غلافها، [وتشمل حبوب البُرّ: الشعير والحِنطة (القمح)، والهُرطمان (حبٌّ متوسطٌ بين الشعير والحِنطة)].

baroque [bar-ok] (adj.)

originally a jeweller's term applied to a rough pearl: now applied in art generally to a vigorous, exuberant style – grotesque, extravagant, whimsical – in vogue from the mid 16th to the late 18th century sometimes used as equivalent to rococo. –Also n. [French *baroque*; etymology uncertain. Arabic *burqa,* rough; *barqa,* wonder*; buraq,* Arab districts (more than 100). *baraja*, to have a shining face with beautiful details (e.g. very white sclera surrounding a black pupil contrast); *tabaraja*, to show her beauty to men (and vice versa); *bariq*, brilliantly shining woman with make-up; barraqah, beautifully shining woman].

برقة

بُرقة: غِلظٌ، والبَرقة: الدهشة، وبُرَق ديار العرب تنيفُ على مئة. بَرَجٌ: الوجه الحسن المضيء، تبرّج: إظهار الزينة للرجال. أو بارِق من بَرَقت المرأة بَرْقاً: تحسّنت وتزيّنت، والبرّاقةُ: المرأة لها بهجة وبريق. والكلمة الآن تعني الزخرفة المفرطة، أو أسلوب تعبيري فني مُزخرف، أو شكلاً في فنّ العمارة يمتاز بالتعقيد والصور الغريبة.

barque. bark [bark] (n.)

a ship of small size, square-sterned, without head-rails; technically, a three-masted vessel whose mizzen-mast is fore-and-aft rigged (instead of being square-rigged like the fore- and mainmasts): (*poetical*) any boat or sailing ship. [French *barque* – Low Latin *barca*, possibly from Greek *baris*, a Nile barge. Arabic *burak'yeh*, a kind of masted ship]. see **embark**

بُراكيّة

ضربٌ من السفن ثلاثية الصواري (تُرفعُ على كلّ صار أو سارية أشرعة عِدّة، مفردها شراع، تصفقها الريح فتمضي بالسفينة). وأصله من بارجة النيل: أو كل قارب أو سفينة ذات شارع، ومنه الفعل يشرع بعمل شيء ما، أي يبدأ بتحريكه.

barquentine or **bark'entine** [-an-ten] (n.)

technically, a three-masted vessel, with the foremast square-rigged, and the mainmast and mizzen-mast fore-and-aft rigged. See above

بُراكيّة

ضربٌ من السفن ثلاثية الصواري.

barrack [bar'ak] (n.)

a building for soldiers, especially in garrison (generally in *plural*). [French *baroque* (Italian

معرّبة عن الفارسية باركاه

بلاط الملك والمضرب السلطاني ومحطة الرحال. أو عن

baracca, Spanish *barraca*, a tent). Arabic adopted from Persian *barckah*, king's palace, or sultan's camping place, or travelling station; also *parkok*, a tall palace].

بركوك أي قصر عالٍ.

barrage [bar-azh, bar'azh or bar'ij] (n.)

a barrier formed by a continuous shower of projectiles along a fixed or a moving line, or by captive balloons and circa: an artificial bar across a river. [French *barrage* – *barre*, bar. Arabic *baraja* or *baraqa*, to make a lightening or shining light in the sky; *ba'riqah*, swords; *abraqa*, to shine his sword].

برَج أو بَرَق

بضوء ساطع في السماء. البارقة: السيوف. أبرَقَ: ألمَعَ بسيفه.

barrel [bar'el] (n.)

a round wooden vessel made of curved staves bound with hoops: the quantity which such a vessel contains: anything long and hollow, as the barrel of a gun. *–v.t.* to put in a barrel. *–p.adj.* **barr'elled**, having a barrel or barrels: placed in a barrel. [French *baril* – Low Latin *barile, barillus*, possibly from *barra*, bar. Arabic (*colloquial*) *bar'meel*].

برميل بالعامية

barren [bar'en] (adj.)

incapable of bearing offspring: unfruitful: dull, stupid: unprofitable. *–adv.* barr'enly. *–n.* **barr'enness**. [Old French *barain, brahain, brehaing*, perhaps from bar, man, as if 'male-like, not producing offspring'. Arabic *ba'ir, bawar*, non-fertile].

بائر وبوار

غير خصب.

barricade [bar'ik-ad] (n.)

a temporary fortification raised to block a street: an obstruction. *–v.t.* to obstruct: to fortify. – Earlier from **barrica'do**. [French *barricade*, or Spanish *barricada* – perhaps French *barrique* or Spanish *barrica*, a cask, the first street barricades being of casks filled with stones and circa. Arabic adopted from Persian *barckah*, king's palace, or sultan's camping place, or travelling station; also *parkok*, a tall palace].

معربة عن الفارسية باركاه

بلاط الملك والمضرب السلطاني ومحطة الرحال. أو عن بركوك أي قصر عالٍ.

barrow [bar'o] (n.)

a mound raised over graves in former times. [Old English *beorg*; cognate with German *berg*. Arabic *burj*, a hill or mountain]. See **berg**

بُرج (من طين)

base [bais] (n.)

that on which a thing rests: bottom, foundation, support: a place from which operations are con-

بَسّ

وبَسّت أي تداعت وتهشمت إلى مستوى القاعدة أو

ducted: a fixed station in games such as baseball: the line or surface on which a plane or solid figure is regarded as standing: (heraldry) the lower portion of a shield: the number on which a system of numeration or of logarithms is founded. *–v.t.* to found (on): *–pr.p.* **bas'ing**; *pa.p.* **based** (*bast*). *–adjs.* **bas'al**, pertaining to or situated at the base, especially of the skull; **base'less**, without a base: (*figurative*) unfounded. *–ns.* **base'ment**, the lowest storey of a building, below street level. *–adj.* **bas'ic**, belonging to, or of the nature of, a base: containing excess of a base: (*geology*) poor in silica – opposed to acid: (loosely) fundamental. [French – Latin basis – Greek, *ba-*, in *bainein*, to go. Arabic *bassa*, to crumble down to the earth level. See Verses 56:5 of Surat Al-Waqi'a (The Inevitable Event) of Qur'an: "And the mountains shall be crumbled to atoms (or to the earth level)"].

الأرض. قال الله تعالى:

﴿ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴾ [الواقعة: ٥]؛ أي فتتت، فصارت أرضاً.

Basil

a Greek word for 'kingly', Basil is thus the equivalent of the Latin Rex. It was the name of several saints in the Orthodox Church and is very popular in Salvonic countries, usually in a form beginning with a 'v', as in the Russian **Vasilii**. Short forms are **Baz** or **Bas**, and there are rare feminine forms, **Basilia** and **Basilie**.

باسل

أي: الأسد، أو ملك الغابة، والشجاع المانع، وباليونانية تعني أيضاً: ملك. وهو اسم العديد من قساوسة الكنيسة الأورثوذوكسية، وهو اسم شائع في الأقطار السلافونية، وعادةً يُستبدل الحرف الأول بحرف "ڤ"، كما في الاسم الروسي "فاسيل". والأشكال المختصرة للاسم هي: باز أو باس، وهناك أشكال أنثوية نادرة كما في باسِليا وباسلي.

basilic [baz-il'ik] (n.)

the inner vein of the arm; the term vena basilica was not used by Greek or Latin authors. The word came into anatomical terminology in translation of Arabic texts. In the Latin translations of Avicenna (Canon, Lib. i) the Arabic term *al-basilik* (*al-basili*) was translated vena basilica. *Basilic* vein is always mentioned with *cephalic* vein of the arm. [Cephalic and Basilic veins are derived respectively from Arabic *al-bazili*, the draining, and *al-kafili*, the sponsoring i.e. all blood of upper limb is drained by al-bazili vein and what is not drained (by al-bazili) is sponsored by al-kafili (the sponsoring) vein] See under **cephalic vein**.

بازلي أو الوريد البازلي

الذي يبزل الذراع أو الطرف العلوي، وما لا يبزلُه الوريد البازلي يتكفله الوريد الكافلي أو القيفال بالذراع أو الطرف العلوي (يفصد).

Bass, Basse [bas] (n.)

a marine fish allied to the perches. [Old English *baers*; compare with German *bars*, perch. Arabic *bizz*, type of moderately long fish with tender meat].

بزّ

أي سمك البزّ، وهو سمك مرغوب جداً، طويل نسبياً، وطري اللحم.

bath [bath] (n.)

بيت الحمّام

water for immersing the body: a bathing: a receptacle or a house for bathing: the act of exposing the body to vapour, mud, sunlight and circa: (chemistry) a liquid or other material (as sand), or a receptacle, in which anything is immersed for heating, washing and circa. *–plural* **baths**. **Bath**, a famous city in Somerset, with Roman baths. *–v.t.* to subject to a bath. *–v.t.* **bathe** (baiTH), to wash as in a bath: to wash or moisten with any liquid. *–n.* **bath'room**. **–Order of the Bath**, an English order of knighthood, so named from the bath before instillation. [Old English *baeth*, cognate with German *bad*. Arabic *bait al-hammam*, public Turkish bath: a bathroom].

الحمّام التركي لعامة الناس.

battle [bat'l] (n.)

بَطلَ بُطلاً وبُطولاً وبُطلاناً

a contest between opposing armies: a fight or encounter to protect a human right or ideal (might is right). *–v.i.* to contend: to fight: to struggle (with, against). *–ns.* **batt'le-axe, -ax**, a kind of axe once used in battle: (*figurative*) a formidable woman; **batt'le-cry**, a war-shout; **batt'le-field**, the place on which a battle is fought; **batt'le-ship**, a heavily armed, heavily armoured warship. **–line of battle**, position of troops or ships ready for battle; **to join, do battle**, to fight. *–adj.* **batt'le-scarred**, scarred in battle. [Old French *bataille – batre*, to beat. Arabic *batala*, to annul the right of the enemy and protect the right by the victorious army (might is right)]. See also **batter**

ذهب ضياعاً وخسراً، وأبطله: عملَ لإبطال الباطل وإحقاق الحقّ، ومن عبرها يبرز الشجعان الأبطال (جمع بَطل) الدين يقيمون الحقّ ويُبطلون الباطل.

batter [bat'er] (v.t.)

بَطرَه

to beat with successive blows: to wear with beating or by use: to attack with artillery. *–n.* ingredients beaten along with liquid into a paste: paste for stickling. **–battered baby syndrome**, collection of symptoms found in a baby, caused by violence on the part of the parent or other adult. [Old French *batre* – Low Latin *battere* (Latin *batuere*), to beat. Arabic *battara*, to beat and cut off; *batteer*, the subject (animal) that is cut off. Also *batara*, to cut off; *batta*, to open or cut the wound with *mibatta* (scalpel)].

بَطرَه: ضربَه وشقه فهو بطير (مشقوق). بَترَ: قطعَ أو استأصلَ بَطّ الجُرح والصرّة: شقه والمبطة: المبضع.

bazaar, bazar [ba-zar'] (n.)

سوق البذّارين

an Eastern market-place or exchange: a fancy

والبذّار بيّاع بذور الكتان وزيته، مُشتقة من بذْر: كل

fair in imitation of an Eastern bazaar. [Persian *bazaar*, a market; Arabic *baz'r*: seeds; *bazzar*, salesman of seeds or seeds'-oil, *baizar*, male or land dealer. Also *bazz, khazz,* clothes; *bazzaz*, salesman of textile (in the market); *baz'bazah*, excessive shopping (*colloquially shopaholic*): excessive movement: fast walking and escape: treating and repairing things (e.g. textiles)].

حبّ يبذر للنبات جمعها بُذزور، بيزار: الذكر والأكّار. البزّ والخزّ: الثياب، والبزّاز: حرفته، البزْبَزة: شدّة السَّوْق، وسرعة السير والفرار، وكثرة الحركة وسرعتها، ومعالجة الشيء وإصلاحه.

bean [ɔen] (n.)

the name of several kinds of leguminous plants and their seeds: applied also to the seeds of some other plants, from their bean-like form. –**full of beans**, in high spirit; **old beau**, a familiar, disrespectful form of address. [Old English *bean; German bohne*. Arabic *bunn*, bean-like fruit of the coffee well-known in Yemen; it is used like *murree*. *Murrah*, bean fruit or plant *plural murr, amrar*. *Murree*, plant or bean yielding broth on cooking: what make a bitter (e.g. beverage) and can be sweetened: what may benefit or harm].

بنّ

ثمر شجر باليمن معروف (حين يُطبخ يولد القهوة)، وهو شيء يُتخذ كالمرّيّ (المرّة: شجرة أو بَقلة جمعها مُرّ وأمرار). المرّيّ: إدامٌ كالكامخ، وما يُمِرّ وما يُحلي: ما يَضُرّ وما ينفع. ثم صارت كلمة البنّ تطلق مجازاً على أنواع البقل والبقوليّات.

bear, bere [ber] (n.)

kind of barley grown in Scotland. [Old English *bere*. Arabic *burr*, wheat grains, but generally includes barley, wheat, and oat (grains midway between barely and wheat)].

برّ

الحبوب بعصفها أو غلافها، احبوب البُرّ تشمل الشعير والحِنطة (القمح) والهُرطمان (حبّ متوسطٌ بين الشعير والحِنطة)].

beau [bo] (n.)

a man attentive to dress or fashion: a lover: –*plural* **beaux** (*boz*): –*feminine* belle. –*ns.* **beau'-ide'al**, ideal beauty: (loosely) a person in whom the highest excellence is embodied; **beau'-monde** (*bo-mod*), the gay or fashionable world. [French *beau, bel* (*feminine belle*) – Latin *bellus*, fine, gay, as if for *benulus*, diminution of *benus=bonus*, good. Arabic *bahi*, beautiful; –*n. bah'e, baha'a*, beauty; *baha*, to contest beauty with others].

بهي وبهاء

الحسن من بَهُوَ، وباهيته فبَهوْته: غلبته بالحسْن. باهي: جميل.

beauty [bu'ti] (n.)

a pleasing combination of qualities in a person or object: a particular grace or excellence: a beautiful person, especially a woman: a beautiful object (sometimes ironical). –*adj.* **beau'tiful**, fair, with qualities that give delight to the senses (especially the eye or ear) or to the mind. –*adv.* **beau'tifully**. –*v.t.* **beau'tify**, to make beautiful: to grace: to adorn. –*ns.* **beautician** (*bu-tish'an*), one engaged in women's hairdressing, facial make-up, manicuring and circa; **beautifica'tion;**

بهي وبهاء

الحسن من بَهُوَ، وباهيته فبَهوْته: غلبته بالحسْن. باهي: جميل.

beau'ty-sleep, the sleep before midnight, considered the most refreshing; **beau'ty-spot**, a patch placed on the face to heighten beauty: a birthmark resembling such a patch: a place of outstanding beauty. [Old French *biaute, beaute* – Low Latin *bellitus, -atis* – Latin *bellus*. Arabic *bahi*, beautiful; *–n. bah'e, baha'a*, beauty; *baha*, to contest beauty with others]. See **beau**

because [bi-koz] (conjunction and adv.)

for the reason that: on account (of). [Preposition *by*, and **cause**]. See **cause**

بي – كوز؛ أي: بـ قضيّة

أي بسبب القضيّة.

bed [bed] (n).

a couch or place to sleep on: the marriage-bed: the channel of a river: a plot in a garden: a place in which anything rests: a layer. *–v.t.* to place in bed: to sow or plant: to set in layers: *–pr.p.* **bedd'ing;** *pa.p.* **bedd'ed; bedd'ing**, mattress, bed-clothes and circa: litter for cattle. *–adj.* **bed'fast**, confined to bed. *–ns.* **bed'fellow**, a sharer of the same bed: (*figurative*) a colleague; **bed'-pan**, a vessel for use in sick-bed: a warming-pan. *–adj.* **bed'rid(den)**, confined to bed by age or sickness. *–ns.* **bed'room** (formerly **bed'chamber**), a sleeping apartment; **bed'side**, position by a bed – also *adj.* as a bedside book and circa. *–ns.* **bed'-sitt'er, bed'-sitt'ing-room**, a combined bedroom and sitting room (abbreviated **bed'-sit'**); **bed'sore**, one of the painful ulcers that often arise in a long confinement to bed; **bed'spread**, a coverlet put over a bed during the day; **bed'time**, the hour for going to bed at night. –make a bed, to put a bed in order. [Old English *bed(d);* German *bett*, Old Norse *bethr*. Arabic *bait*, the house where one take shelter and sleeps: house furniture including the sleeping bed; *bata*, to stay for sleep at night, *–adj. ba'it*; *bayyata*, to sleep at night: to plan something during night, *–adj. mubay'it*. Also *badda*, to extend his legs; *abadda*, to extend his arms to ground; extension of both legs and arms usually happens while lying on bed].

بيت (سرير)

بيت من لشّعر والمَدَر، وفرش البيت. باتَ بياتاً وبيتوتةً، أي يفعله ليلاً ومن أدرك الليل فقد باتَ فهو بائت، وبيّتَ الأمرَ: دبّره ليلاً فهو مُبيّت. كذلك بدّ رِجليه: فرّقهما وأبَدّ يدمه مَدَّها إلى الأرض ومدّ الرِجلين واليدين يحدث أثناء الاستلقاء على السرير للنوم.

bedouin [bed'oo-in] (n.)

an Arab nomad. [French *bedouin*. Arabic *bedaween* (plural of *bedawi*), a mobile Arab nomad who lives among his tribe, travelling in the desert and feeds on dates and on goat's or camel's milk].

بدويين

جمع بَدوي، وهم سكان الصحاري الرُحل، ويقتاتون على التمر وألبان الماعز والنوق.

beer [ber] (n.)

an alcoholic beverage made by fermentation, in which the yeast settles to the bottom, from malted barley and hops. *–ns.* **beer'-house**, a house where beer or malt liquors are sold. **–beer and skittles**, idle enjoyment. [Old English *beor*; German and Dutch *bier*, Old Norse *bjorr*. Arabic *albeera*, name of the castle (or the town named after it) where the beer was made].

البيرة

قلعة المدينة، أو المدينة التي صنعت البيرة. (نبيذ الشعير).

beestings [best'ingz] (n.)

the first milk drawn from a cow after calving. [Old English *bysting, beost*; German and Dutch *biest*. Arabic *liba'a, al-liba'a*, the first milk].

اللبأ

اللبأ: أول اللبن. ألبأت: أنزلت اللبأ، وألبأت الولد: أرضعته اللبأ.

beg [beg] (v.i.)

to ask alms or charity, especially habitually. *–v.t.* to ask earnestly: to beseech: to take for granted what ought to have been proved, especially in the phrase in logic, 'to beg the question': *–pr.p.* **begg'ing**; *pa.p.* **begged**. *–n.* **beggar**, see under **beggar**. *–adj.* **begg'arly**, poor: mean: worthless. *–ns.* **begg'arliness; begg'ary**, extreme poverty. **–beg off**, to obtain release for (another), or for oneself, by entreaty. [Etymology very obscure; the words beg and beggar first appear in the 13th century. Arabic *bagha*, to ask for something; *baghi*, beggar of money].

بغى

أي طلبَ شيئاً، والباغي: طالب المال.

beggar [beg'ar] (n.)

one who begs: one who lives by begging: a mean fellow, a poor fellow. *–v.t.* to reduce to beggary: (*figurative*) to go beyond the resources of (e.g. its beauty beggars description). See **beg**

فقير

مُشتقة من باغي المال.

begum [be'gum] (n.)

a Muslim princess or lady of rank: a deferential title given to any Muslim lady. [Feminine of *beg* or *bey*]. See under **bey**

بيجوم

سيّدة مُسلمة رفيعة المقام.

Beluga [bi-loo'ga](n.)

white whale (*Acipenser huso*), one of the dolphin family closely allied to narwhal, found in Arctic seas: the great Russian sturgeon, a source of caviare. [Russian *beliy*, white; Arabic *balqa'a, ablaq*, white, or *balaqa*, to divide, because the whale divides the sea-water with its distinct white colour].

بلقاء

أبلق أي أبيض، وهو نوع من الحيتان (أو الدلافين) البيضاء؛ أو لأنها تبلق الماء ببياضها.

ben [ben] (n.)

Short for Benjamin, meaning a favourite youngest son. [Genesis xlii-xlv. Arabic *ibn*, the son of].

ابن

Bengali [ben-go'le] (adj.)

of or belonging to Bengal. *–n.* a native of Bengal: the language of Bengal.

بنغالي

من بلاد البنغال، أو لغة البنغال.

Benjamin [ben'ja-min] (n.)

a favourite youngest son: an Old Testament name meaning 'son of the right hand' –Benjamin thus represents strength and good fortune. In the Bible Benjamin is the youngest of the twelve sons of JACOB, and the pet of his father and brothers, so the name has something been used to signify a favourite child. Short forms are **Ben, Benjie, Bennie** or **Benny.**

بنيامين

بن يمين أو ابن اليمين، ويُمثل القوة والحظّ الوافر، وهو الابن الأصغر بين الأبناء الاثني عشر ليعقوب عليه السلام.

benjamin [ben'ja-min] (n.)

gum benjamin or benzoin. [A corruption of **benzoin**]. See under **benzoin**

بنجامين

أو بنزوين أو لبّان جاوه. (انظر اللاحق).

benzene [ben'zen] (n.)

simplest of the aromatic series of hydrocarbons, discovered by Faraday in 1825, now mostly prepared by destructive distillation of coal tar – formerly called **benzene, benzol.** *–ns.* **benzene**, a mixture of hydrocarbons got by destructive distillation of petroleum, used as a solvent of grease and circa, and for motor fuel and circa: improperly, benzene; **ben'zol(e),** crude benzene, used as a motor spirit: improperly, benzene. See under **benzoin.**

بنزين

مُشتقة من لبّان جاوه. (انظر اللاحق).

benzoin [ben'zo-in or ben'zoin] (n.)

a Javanese chewing gum with distinctive fragrance: gum benjamin, the aromatic and resinous juice of the Benjamin-tree of Java and Sumatra, the source of Friar's Balsam. *–adj.* **benzo'ic**. The ***Styrax benzoides*** tree yields an almond shaped gum resin called Benzoin, collected from deep incisions made into the trunk of the tree. The genus includes 100+ species of deciduous and evergreen shrubs and small trees. The benzoin species was first described by **Ibn Batuta,** an Arab who explored Sumatra around 1325, he referred to it as "***Luban Jawi,***" or "**frankincense of Java,**" which over time became "**Gum Benjamin**" and finally "**Benzoin.**" [Middle French *benjoin* – Spanish *benjui*. Most probably came

بين زوين (أو بين جوين) أي بان جاوه

مشتقة من لبّان جاوه (مَيعة من سومطرة): صمغ عطر (وعلكة) يُستعمل كبخور ويُستخدم في الطب وفي صناعة العطور، اكتشفه الرحالة العربي المسلم ابن بطوطة عام ١٣٢٥م في سومطرة، وهو الذي سماه "لبان جاوة" أي "بخور جاوة"، وعبر الزمان تغير اسمها إلى "صمغ بنجامين" ثم إلى "بنزوين".

through Italian from Arabic *lubban jawa*, a Javanese gum or frankincense of Jawa (i.e. Java or Sumatra)].

Berber [bur'ber] (n.)

a member of one of the Hamitic (pertaining to Ham, a son of Noah, a dark-brown and long-headed race) peoples of Barbary (North Africa): the language of the Berbers. –Also *adj.* [Arabic *barbar*; connection with Greek *barbaros*, foreign, is doubtful. Many Europeans look down at Berber, perhaps because they are tough fighters and the spear-head of Islamic conquest of Andalusia – now Spain and Portugal].

بربر جمع بربريّ

الواحد من رِسّ البربر وذريّة حام بن نوح ذوو السحنة الداكنة اللون والرأس الطولانيّ، ويسكن البربر شمال إفريقيّة ولهم لغة خاصة. وأوربة تستخدم كلمة بربر بازدراء كأجانب (لأنهم مُقاتلون أشدّاء مثلوا حربة الإسلام في الفتح الإسلاميّ للأندلس (حالياً إسبانية والبرتغال).

berg [burg] (n.)

a hill or mountain: short for **ice-berg**. [German, Dutch, Swedish *berg*, hill; cognate with **barrow**. Arabic burj, a hill or mountain, *–plural buroj*, which also means planets or stars]. See **barrow**

بُرْج

أو بُرْج جليدي.

bergamot[1] [bur'ga-mot] (n.)

a (small citrus tree producing a) kind of small citron or orange, whose aromatic rind yields oil of bergamot, used in perfumery: the essence extracted from this fruit: a mint of similar smell: a kind of rug or tapestry made in Italian Bergamo or in Turkish Bergama. [Said to be from Bergamo in Italy or Bergama (Pergamum) in Asia Minor – now Turkey; or as **bergamot**[2]]. See below

بَرغموت

ضربٌ من الليمون أو الأترُجّ (البرتقال)، إجّاصيّ الشكل، يستعمل زيت قشره في صنع العطور. أو زيت البرغموت أو روحه. أيضاً نوعٌ من النعناع برائحة مُشابهة. ضربٌ من البساط والنسيج المُصنوع في بيرجامو الإيطالية أو في بيرجاما (بيرجمون) في آسية الصغرى (تركية اليوم).

bergamot[2] [bur'ga-mot] (n.)

a fine pear. [French from Italian, From Turkish *begarmudi*, prince's pear].

بَرغموت

ضربٌ لذيذ من الكمثرى التركية المسماة بيك آرمودي (حرفيّاً عرموط البيك، أي كمثرى الأمير).

berseem [ber-sem] (n.)

a plant for sheep grazing. [Arabic *barseem, birseem*].

برسيم

(نبات) تأكله المواشي.

berth [burth] (n.)

a ship s station at anchor or in port: a room or sleeping-place in a ship and circa: a situation or place of employment. *–v.t.* to moor a ship at a berth. –**give a wide berth to**, to keep well away from. [etymology obscure. Arabic *barr*, land: a secure landing place for ships and sea-travellers].

برّ

أرض الميناء للسفن. أو برّ الأمان. برّ السفينة.

berry [ber'i] (n.)

any small succulent fruit: restricted in botanical language to simple fruits with pericarp succulent

برّي أو ثمار بريّة

throughout: a coffee-bean: the egg of a lobster or crayfish. *–adj.* **berr'ied**, bearing berries. [Old English *berie*. Arabic *bar'ri*, soft fruits of wild uncultivated land].

besiege [bi-sej'] (v.t.) — سيّجَ أو حاصرَ بسياج

to lay siege to: to throng round: to assail (with requests). *–n.*
besieg'er. [Middle English *besegen* –prefix *be-*, and *segen*, through Old French and Low Latin – Latin *sedere*, to sit. Arabic *sayyaga*, to besiege; *seyaj*, a siege or fence made of trees or a wall].

betelgeuse [betel-jooz] (n.) — بيت، أو عنكب الجوزاء (فلك)

star constellation (Astrology). [French *betelgeuse*. Arabic *betel jouza*, or shoulder of the Giant, a star constellation].

bethel [beth'el] (n.) — بيت إيل؛ أي: بيت الله

a place of worship. [Hebrew *Beth-el*, house of God. Arabic *bait eel* or *bait Allah*, house of God].

between [bi-twen'] (preposition and adv.) — بين اثنين

in, to, through, or across an interval of space, time and circa: to and from: connecting: by combined action of: part to (one), part to (the other). *–adv.* **between times, between'-whiles**, at intervals. **–between the devil and the deep sea**, in a desperate dilemma; **between ourselves, between you and me**, in confidence. **–go between**, the act as a mediator (*n.* **go-between**). [Old English *betweonum, betweonan – be*, and *twegen*, neuter *twa*, twain, two. Arabic *bain ithnain*, between two].

bewail [bi-wail] (v.t.) — وَلْوَلَ

to lament. [Prefix *be-*, and **wail**. Arabic *wal'wala*, to lament]. See under **wail**

bey, beg [bai] (n.) — بيه، أو بيك

a Turkish governor of a town or province. [Arabic adopted from Turkish *bey*, pronounced *bai*, a governor].

بيه أو بيك: حاكم مُقاطعة ثانوية في الإمبراطورية العثمانية، لقب تشريف في تركية ومصر سابقاً.

bezoar [be'zor] (n.) — بادِ زَهَر أو بازهَر (فارسيّ مُعرّب)

a concretion of foreign material found in gastrointestinal tract or urinary tract of human or other animals; types include **tricho-bezoar** (hair), **phyto-bezoar** (fruit and vegetable fibres), and **tricho-**

حجر يُنسَب إليه قوى غريبة في مقاومة السموم، وهو مركب من باد أي ضدّ ومن زهرٍ أي السمّ. وحديثاً الكلمة تعني جسم مواد غريبة في قنوات المعدة والمعي

phyto-bezoar (a mixture of the previous two), and fungus ball. [Arabic from Persian *padzohr, badzahar, bazahar*, antidote to poison; the story is based on a stone with superpower in resisting poisons – *bad*, against and *zahar*, poison. French *bezoard*, Italian *belzuar*].

أو الجهاز البولي للإنسان والحيوان، وهذا الجسم قد يحوي الشعر أو ألياف الفواكه والخضراوات أو مزيجاً منهما أو يحوي كرةً من الفطريات.

bias [bi'as] (n.)

a bulge or greater weight on one side of a bowl which prevents it from rolling in a straight line: a slant or leaning to one side: a one-sided inclination of the mind, prejudice. *–v.t.* to give a bias to: to prejudice or prepossess: – *pa.t.* and *pa.p.* **bi'ased** or **bi'assed.** *–adj.* (of material) cut on the cross. [French *biais*, slant; of unknown origin. Arabic *bais*, fell in *hais bais*, fell in confusion and difficulty; fell in *hasi basi*, fell in unsolved confusion. Also *baza*, to get rotten].

بَيْص: الشدّة والضيق

ووقعَ في حَيْصَ بَيْص، وفي حاصٍ باصٍ أي: اختلاط لا محيص عنه. كذلك بازَ: بادَ وهَلَكَ. ثم تطوّر المعنى لعدم سواء الطريقة وعدم صواب التفكير.

bid [bid] (v.t.)

to command: to invite (e.g. to bid one to a feast): to wish, utter as a greeting (e.g. to bid one good-morning): to proclaim (e.g. defiance): to offer, especially at an auction or in card games. *–v.i.* to make an offer: *–pr.p.* **bidd'ing;** *pa.t.* **bade** (pronounced *bad*, sometimes *baid*), **bid**; *pa.p.* **bidd'en**, bid. *–n.* an offer of a price: a venture. – *adj.* **bidd'able**, obedient, docile. *–ns.* **bidd'er; bidd'ing**, offer: invitation: command. **–bid fair**, to seem likely (to). [Partly Old English *beodan* (German *bieten*), to offer; partly Old English *biddan* (German *bitten*), to pray, ask. Arabic *batta, yabittu*, to cut an un-negotiated deal; *–n. batt*, a final deal without further negotiation, as in buying, selling, and in divorce].

بَتَّ

يبتّ: يقطع أمراً لا رجعة فيه البتة، البتّ: القطع بالأمر دون رجعة، كالبيع والشراء والطلاق مثلاً.

bide [bid] (v.t. and v.i.)

to wait for: to dwell: to endure. [Old English *bidan*; but sometimes for abide. Arabic *abbada*, to perpetuate or to endure for undefined period; *abad*, long time].

أبدَ

أبّدَ: أبقى لأمد غير محدود، والأبَد: الدهر الطويل.

bint [bint] (n.)

a girl: woman: mistress. [Arabic *bint*, a girl].

بنت

بنت: فتاة، امرأة، سيّدة.

biriani, biriyani or **biryani** [bir-ya'ni] (n.)

a spicy rice dish. [Arabic from Urdu].

برياني

طبق الرز المُتبّل بالتوابل الهندية (أوردو مُعرّب).

biscuit [bis'kit] (n.)

a small thin crisp cake made of unleavened

بَقسَماط

خبز يابس أو الخبز المخبوز مرتين أو ثلاث مرات.

dough: (U.S.) a soft round cake: pottery that has undergone the first firing before being glazed. –*adj.* pale brown in colour. –**to take the biscuit**, to surpass all others (*ironically*). [Old French *bescoit* – Latin *bis*, twice, *coquere, coctum*, to cook or bake. Arabic/Persian *baq'samat,* dry bread: a bread cooked twice or thrice].

blabber [blab'er] (n.)

derived from –*v.i.* **blab**, to talk much: to tell tales. –*v.t.* to let out (a secret): –*pr.p.* **blabb'ing**; *pa.p.* **blabbed**. –*n.* a tell-tale, a tattler: tattling. –*n.* **blabb'er**. [Middle English *blabbe*, a chatterer, also *blabber*, to babble. Arabic *barbara*, to talk too much; –*n. barbarah*, a blabber].

بَربَرَة

كثرة الكلام والثرثرة.

blame [blaim] (v.t.)

to censure: to attribute the responsibility to. –*n.* imputation of a fault: censure. –*adjs.* **blam'able**, deserving of blame or censure; **blame'ful**, meriting blame: criminal. –*adv.* **blame'fully**. –*adj.* **blame'less**, without blame: innocent. –*adv.* **blame'lessly**. –*n.* **blame'lessness.** –*adj.* **blame'worthy**, worthy of blame. –*n.* **blame'worthiness**, culpability. **–be to blame (for)**, to be responsible (for). [French *blamer* – Old French *blasmer* – Greek *blasphemeein*, to speak ill. Arabic *lama, yalom*, to blame; –*n. lawm*. –*adj. maleem, maloom*]. See **blaspheme**.

لامَ

لَـومُ لوْمـاً: العَـذل (والتـأوه والتقـوّل السـيئ) فهـو مَلـيم ومَلوم.

blaspheme [blas-fem] (v.t. and v.i.)

to speak impiously of, as of God: to curse and swear. –*n.* **blasphem'er**. –*adj.* **blasphemous** (*blas'femus*), profane: impious. –*adv.* **blas'phemously**. –*n.* **blas'phemy**, profane speaking: contempt or indignity offered to God [Greek *blasphemia, blasphemeein, blas-*, is related to *blaptikos* 'hurtful', -*phemos* element denotes 'speaking', and is related to *phemi* 'I say'. Arabic *fam-blees or blessi-al-fam*; meaning *iblees, blees*, related to Satan, Satanic or profane, *fam*, mouth, *fah*, to say; thus meaning 'satanic talk']. See **blame**

الكفر والتجديف على الله، والتألية

أصلها مركب من بلاس، أي إبليس شيطانيّ، وفيم أي فم فاه؛ بمعنى تفوّه إبليسيٌّ وكلام الشياطين الكافر.

blether [bleTH'er] (v.i.)

to chatter foolishly. –*n.* one who blethers: (often in *plural*) foolish chatter. –Also **blath'er**. –*ns.* **bleth'erskate**, (U.S.) **blath'erskite**, a loquacious fool. [Middle English *blather* – Old Norse *blathra*, to talk foolishly, *blathr*, nonsense. *Blether* is the Scots form. Arabic *tharthara, barbara*, to

ثرثرَ ثرثرَةً، وبَربَرَ بَربَرَة

كثرة الكلام والهُراء، فهو ثرثار.

talk too much or to talk nonsense, *–n. thartharah, barbarah, –adj. thirthar*].

blight [blit] (n.)

a disease in plants that blasts or withers them: anything that injures or destroys. *–v.t.* to affect with blight: to blast: to frustrate. *–n.* **blight'er,** a scamp, beggar, wretch. [First appears in literature in the 17th century; probably of Scandinavian origin. Arabic *bala,* to test someone. *–n. balwah balwat, bala'a*, an infliction with a disease, a disaster and an endurance].

بلى بلوةً وبلاءً؛ أي: بلاه وابتلاه

امتحَنه بالمرض والمصيبة والتجربة.

blind [blind] (adj.)

without sight: ignorant or undiscerning: not directed, or affording no possibility of being directed, by sight or by foresight: concealed: without an opening. *–n.* something to mislead: a window-screen, a shade. *–v.t.* to make blind: to darken, obscure: to dazzle: to deceive: *–pa.t.* and *pa.p.* **blind'ed.** *–adj.* **blind'ing**, tending to make blind. *–pr.p.* making blind. *–adv.* **blind'ly**. *–ns.* **blind'ness**, want of sight: (*figurative*) failure or inability to perceive and understand; **blind'-side**, the side on which a person fails to see: weak point; **blind date**, an appointment with someone, usually a member of the opposite sex, whom one has not seen; **blind spot**, the point on the retina that is insensitive to light and on which no images are formed: any sphere within which perception or understanding fails; **blind to**, unaware of, unable to appreciate. [Old English *blind*; Old Norse *blindr*. Arabic *bil-ain*, without eyesight i.e. unable to see or blind].

بلا عين

دون بصر، أو أعمى.

block [blok] (n.)

a mass of wood or stone and circa, usually flatsides: the piece of wood on which a person to be beheaded laid his neck: a piece of wood or other material used as a support (for chopping and circa), or as a mould (for hats), or for printing (illustrations), or as a toy (for building): (*mechanics*) a pulley with its framework, or the framework alone: an obstruction: a stolid, stupid, or unfeeling person. *–adj.* comprising a number grouped and dealt with together: in lump. *–v.t.* to enclose or shut up: to obstruct: to shape: to shape or sketch out roughly (often with *out, in*). *–ns.* **blockade'**, the isolation of a place by blocking every approach by land or sea (*v.t.* to isolate by blockade); **block'age**, act or instance of obstruct-

بَلق فهي بَلقاء

وهي الرُّخام، الباب، حجارة (باليمن) تضيء ما وراءها كالزُّجاج. البَلوقة: الأرض التي لا تنبت إلا الرخامي، أو البقعة لا تنبت البَتة.

ing or state of being obstructed. [French *bloc*, probably Germanic in origin. Arabic *balig*, a block of marble: a big door: stone. Also *bloka,* piece of ground that contains marble, or that without cultivation].

bloom [bloom] (n.)

بُرعم

a blossom or flower: the state of being in flower: the first freshness, the highest perfection of anything: rosy colour: the delicate powder on the rind of fresh fruits. *–v.i.* to flower: to flourish. *–n.* **bloom'er** (*slang*), an egregious blunder. *–p.adj.* **bloom'ing**, flourishing: (*slang*) a euphemism for bloody. [Old Norse *blom*; compare with German *blume*. Arabic *bur'um*, the flower at the beginning of opening; from that, the flower rosy colour and flourishing were derived]. See **blossom.**

بُرعم أو الزهرة عند ابتداء تفتحها، ومنها اشتقت معاني التورد والأزدهار من الزهرة (الوردة).

blossom [blos'om] (n.)

بُرعم

a flower, especially one that precedes edible fruit. –*v.i.* to put forth blossoms or flowers: to flourish and prosper. [Old English *blostm, blostma,* from the same root as **bloom**]. See under **bloom.**

بُرعم أو الزهرة عند ابتداء تفتحها، ومنها اشتقت معاني التورد والأزدهار من الزهرة (الوردة).

blot [blot] (n.)

لط

a spot or stain: a stain in reputation. *–v.t.* to spot or stain: to obliterate: to disgrace: to dry with blotting-paper: *–pr.p.* **blott'ing;** *pa.p.* **blott'ed.** *–ns.* **blott'er**, a pad or book of blotting-paper; **blott'ing-pad**, a pad of blotting-paper; **blott'ing-paper**, unsized paper, used for absorbing ink. [Possibly Scandinavian; compare with Danish *plet*, Old Norse *bletter*, a spot. Arabic *latta*, to stain;*–n. latt*, necklace of stained seeds of *handhal* (bitter fruit); *iltata bil misk*, to stain with musk. Also *lattakha*, to stain; *–n. lat'khah*].

قلادة من حبّ الحنظل المصبَّغ، التطّ بالمسك: تلطخ به. أو لطخَه من لطخ.

blotch [bloch] (n.)

لطخة من لطخ

an irregular discoloration: a pustule. *–v.t.* to mark or cover with blotches. *–adjs.* **blotched, blotch'y**. [Probably formed from **blot**]. See under **blot**

blouse [blowz] (n.)

لباس ولبوس ولِبس وملبَس

a loose outer garment, like the smock-frock: a loose-fitting bodice for women, usually tucked in at the waist. [French. Arabic *libas, labos, libs*, *malbas*, clothes: inner clothes].

الثوب أو الثوب الداخلي.

bluff [bluf] (v.t. and v.i.)

(*obsolete*) to blindfold: to deceive or seek to deceive by a pretence of superiority, e.g. in card games. *–n.* such pretence: a horse's blinkers. – **call one's bluff**, to expose or challenge one's bluff. [Perhaps Dutch *bluffen*, to brag. Arabic *laffa* to call people for false witness; they came *bi-laffihim wa lafefihim*, the came with their diversities. *Colloquial, balaf*, to deceive someone and laugh at him]

لفّ

جمـعَ الرجـل شـهود الـزور، جـاؤوا بلفهـم ولفـيفهم: أخلاطهم. وبالعاميّة (بلفه) أي: غشه وضحكَ عليه.

boat [bōt] (n.)

a small open craft usually moved by oars: a ship: a dish shaped like a boat. *–v.i.* to sail about in a boat. *–ns.* **boat'-house**, a shed for (a) boat(s); **boat'ing**, the art or practice of sailing in boats; **boat'-man**, a man who has charge of a boat: a rower; **boat'-train**, a train conveying passengers to or from a ship in dock. **–in the same boat**, in the same plight. [Old English *bat*; Dutch *boot*. French *bateau*. Arabic *bawsi*, a kind of ships: boat-man: boat. Also *baws*, racing, coming forward, hurrying, fleeing and speedy walking]. See also **bus**

بُوصِيّ

بُوصِيّ: ضربٌ من السفن – فارسي مُعرّب. وفسّر أيضاً بـالملاّح والـزورق. والبـوص: السـبق والتقـدم والاسـتعجال والهرب والسير الشديد.

body [bod'i] (n.)

the whole frame of a man or animal: a corpse: the trunk of an animal, as distinguished from the limbs: the main part of anything: the part of a vehicle which carries the passengers: matter, as opposed to spirit: substance, substantial quality, fullness solidity: a mass: (*colloquial*) a person: a group of persons united by a common tie: – *plural* **bod'ies**. *–v.t.* to give form to: to embody: *–pr.p.* **bod'ying**; *pa.p.* **bod'ied**. *–adjs.* **bod'iless**; **bod'ily**. relating to or affecting the body, especially as opposed to the mind. *–adv.* as one whole and completely (e.g. to remove bodily). – *ns.* **body-build'er**, a maker of vehicle bodies: an apparatus for exercising muscles: a nutritious food; **bod'yguard**, a guard to protect the person, especially of a sovereign; **bod'y-ser'vant**, a personal attendant; **bod'y-snatch'er**, one who secretly removes dead bodies from their graves. [Old English *bodig*. Arabic *badan*, the body without head and limbs: trunk or torso].

بَدَن

من الجسَد: ما سوى الرأس والأطراف.

bog [bog] (n.)

soft spongy ground, a marsh or quagmire: (*slang*) a latrine. *–v.t.* to submerge, as in a bog: to entan-

بُقَع جمع بُقعة

بَلَق (سوادٌ وبياض) والوسَخ واللطخة.

gle. *–adj.* **bogg'y.–bog down** (*figurative*), to make, or to be made, feel helpless through amount of work required or the difficulty of a task. [Irish and Gaelic *bogach*; bog, soft. Arabic *bog'a, plural* of *boq'a*, a soft spot, of black and white colour].

bogy, bogey [bo'gi] (n.)

a goblin: a bugbear or special object of dread: the devil. *–n.* **bo'gyman**. [Etymology uncertain. Arabic *ba'ghi*, a badman or tyrant; *baghi al-sharr*, the evil seeking person; *baghi (feminine)*, the promiscuous woman, whether a free woman or a concubine].

باغي

شـرّيرٌ أو طاغيـةٌ، بـاغي الشـرّ: طالـب الشـرّ، بَغـيٌّ: الفاجرة حرّةً كانت أمةً.

Bohemian [bo-he'mi-an] (n.)

a gipsy: one who defies social conventions. – Also *adj*. [French *bohemian*, a gipsy, from the belief that these wanderers came from Bohemia. Arabic *baheemi*, one who behaves like animal (*baheemah, –plural baha'im*)].

بهيمي

مَـن يتصـرف كـالحيوان (بشـهواته ونزواتـه) والبهيمـة: الحيوان، وجمعها: بَهائم.

bomb [bom] (n.)

a hollow case containing explosive, incendiary, or other offensive material, thrown, deposited, dropped, or shot from a mortar. *–v.t.* to drop bombs on. *–v.t.* **bombard'**, to attack with artillery: to batter or pelt: (*figurative*) to assail (as with questions): (*physics*) to subject, as the atom, to a stream of particles at high speed. *–ns.* **bombardier** (*-bar-der*), the lowest non-commissioned officer in the British artillery; **bomber**, one who bombs: an aeroplane designed for bombing; **bomb'-proof**, proof or secure against the force of bombs. – **atomic bomb; fusion bomb; hydrogen bomb or H-bomb**. [French *bombe* – Latin *bombus* – Greek *bombos*, a humming sound. Arabic/Persian *bam*, a harsh musical instrument with coarse harsh sound].

بام

آلة موسيقيّة خشِنة الصوت غليظة الوتر. ثم صارت تعني صوت الفرقعات والقنابل نفسها.

bonus [bon'us] (n.)

a voluntary addition to the sum due as interest, dividend, or wages. [Latin *bonus*, good. Arabic *naseeb, bil-naseeb*, a ration].

نصيب

بالنصيب: زيادة في المُرتب.

bond [bond] (n.)

that which binds: link of connection or union: a written obligation to pay a sum or to perform a contract: a debenture: method of overlapping stones in masonry. –v.t. to put imported goods in customs' warehouses: to cause to adhere (e.g. metal to glass

بَند

الفصل أو الفقرة أو المادة من الكتاب، حيل مستعملة وأصل معناها رَبَط والرِباطز معرية: وأصلها فارسي تعني العلم.

or plastic). –ns. bond'-holder, one who holds of a private person or public company. –bonded debt, the debt of a corporation represented by the bonds it has issued; bond paper, a superior kind of paper originally intended for bonds. [A variant of **band** – Old English *bindan*, to bind. Arabic/Persian *ban'd*, chapter or paragraph in a book: proven tricks]. See also **band**.

bonduc [ban'dek] (n.)
hazelnut (plant). [Arabic *bonduc*, hazelnut].

بُندُق (نبات)

boor [boor] (n.)
a peasant: a coarse or awkward person. *–adj.* **boor'ish**. *–adv.* **boor'ishly**. *–n.* **boor'ishness**. [Dutch *boer*; German *bauer*; Old English *gebur*, a farmer. Arabic *boor, plural* of *ba'ir*, a bad man; *ha'ir ba'ir*, an uncontrollable man who is disobedient and who refuses guidance or direction from anyone].

بور
جمع بائر: الرجل الفاسد، والهالك لا خيرَ فيه. رجلٌ حائرٌ بائر: لم يتجه لشيء ولا يأتمر رُشداً، ولا يُطيع مُرشِداً.

boose booze [booz], **bouse** [bowz] (v.i.)
to drink deeply or excessively. *–n.* intoxicating liquor: a drinking bout. *–n.* **booz'er** (*slang*), public house. [Apparently Middle Dutch *busen*, to drink deeply. Arabic/Persian *booz, booza, botha*, a beverage made of frozen mixture of milk and sugar, or rose water and sugar, frozen with ice and salt: *booza*, a beverage made of rice and white corn flour].

بُوز، بُوزه
بوظه: شراب من حليب وسُكر، أو ماء الورد وسُكر يُجمدان بوساطة الثلج والملح، تعريب بُوزه وهو الشراب المصنوع من الأرز ودقيق الذرّة البيضاء.

borax [bor'aks] (n.)
a chemical substance (sodium borate) used for building and for plaster casting in fractures. [Middle English *borax, boras* – Old French *boras* – Latin *borax*. Arabic *borak* from Persian *borah*].

بُورق
(كيمياء) مُعرّبة من الفارسية «بوره»، وهي بورات الصوديوم تستعمَل في البناء وفي تجبير الكسور.

borborygmi [bor'bo-rig'me] (n. *plural* of borborygmus)
rumbling noise caused by the propulsion of gas through the intestine. [Latin. Arabic *bar'barah*, loud noise due to intestinal movement (also means goat's sound and loud talking). Also *qar'qarah*, a bubbling sound of intestine (low pitch noise as compared to borborygmi]. See under **gurgle**

بَربَرة: قرقرة البطن
والبَربَرة: الجَلَبَة والصياح، و(أيضاً صوت المَعَز، وكثرة الكلام)، إلا أنه أطلق على قررة البطن بسبب حركة الأمعاء المسموعة (بصوت عالٍ) لبينما قرقرة في الأصل: صوت الضحك، ويشمل صوت الأمعاء المسموع).

Borough [bur'o] (n.)
a town with a municipial corporation: a town that is represented in parliament. [Old English *burg*, *burh*,

بُرج المدينة
أي الركن والحِصن والقلعة أو الكورة والقصبة؛ لأن المدينة تبنى حوله وتسوّر للحماية العسكرية، ثم

a city, akin to *beorgan*, to protect. From Germanic *burgs*, fortress (whence also burg 'castle, stronghold'. It was a derivative of the base burg-, 'protect', then the meaning developed from fortress into 'fortified town', to simply 'town'. Arabic burg, fortress, castle e.g. Hamburg (the fortified home), Edinburgh (Eden-burg, the fortified Eden, or the delighting city, the capital of Scotland)].

تطورت الكلمة لتعني المدينة. بالإنجليزية تلفظ "بورو" من الجرمانية: بُرج أي حِصن، ثم تطورت الكلمة لتعني مدينة مُحصّنة، ثم صارت تعني مدينة مثل هام – بورج (أي الحمى المحصنة)، وإدنبره أي: (إدن – بورج، أي: برج عدن أو المدينة الجميلة، وهي عاصمة أسكتلنده).

bosh [bosh] (n.)

nonsense. –Also interjection. [Turkish *bosh*, worthless. Arabic *bosh* derived from *basha*, to talk nonsense; bosh, nonsense noise of mixed people].

بوش

بوش من باش: ضجّ بكلامٍ فارغ. البوش: ضجيج الأخلاط من الناس.

bosom [booz'om] (n.)

(*figurative*) the seat of the passions and feelings, the heart: the midst: the breast of a human being, or the part of the dress that covers it. *–adj*. confidential: intimate. [Old English *bosm*; German *busen*. Arabic *bazama*, to milk the breast of the camel; *bat'n*, the opposite of the back (*–plural butoon*): *hadhin*, the lap: the middle of covering dress].

بَزَمَ

بَزَمَ الناقة: حَلَبَ ثديها. وبطن أي حضن: خِلاف الظهر، وجمعه بُطون. والحضن هو البطن، ووسط الثوب المُغطي.

boss [bos] (n.)

the master, manager, or foreman: the person who pulls the wires in political intrigue. –v.t. to manage: to keep in subjection. [New York Dutch baas, master. Arabic *bass*, the gentle management, the management of camels by saying *bibis bis* (stop or move this or that direction). Also *ba'ees*, tough and courageous (derived from *ba'as*, toughness); also *ab'oss*, brilliant (clever)].

البَسُّ

البَسُّ: السوق والإدارة اللينة، وزجرٌ للإبل بمخاطبتها بسّ بسّ (لتوقيفها وتوجيهها). بئيس: شجاع شديد، وأبْؤُس: داهية (مشتقة من البأس: الشدّة).

Bottle [bot'l] (n.)

a hollow narrow-necked vessel for holding liquids: the contents of such a vessel.[Old French *bouteille*, diminutive of *botte*, vessel for liquids – Low Latin *butis*. Arabic *boqal*, *baqol*, vessel without a handle derived from baq'l, baqqal, and baddal, the one who sells food; from it derived the saying: somebody doesn't know *bawaqil* from *shawaqil* (plural of *baqol*, vessel or cup, *shaqol*, short stick with handle)].

بوقال أو باقول (بالعامية بُطُل)

أي كوز بلا عروة، أو كوب: مشتقة من البقل والبقال أو البدّال، أي: بيّاع الأطعمة. ومنها المثل: فلان لا يعرف البواقيل من الشواقيل، فالباقول: الكوب، والشاقول: عصا قدر ذراع في رأسها زُجّ (مرفق).

bottom [bot'om] (n.)

the lowest part of anything: that on which anything rests or is founded: the sitting part of the body: the hull of a ship, hence the vessel itself: the bed of the sea and circa: the basis of any-

بطن الشيء أو قعره.

thing. –*v.t.* to found or rest upon. –*adj.* **bott'omless.** –**at bottom**, in reality; **be at the bottom of**, to be the real cause, originator, of; **to get to the bottom of**, to discover the explanation of, or real facts of. [Old English *botm*; German *boden*; Latin *fundus*, bottom. Arabic *bat'n*, bottom or the inside of anything].

boucle [boo'kla] (n.) — بكرة

a yarn having the threads looped to give a bulky effect. [French. Arabic *bakra*, rounded piece of wood for winding rope of the well (–*plural bakar* or *bakarat*): a huge pulley or winch].

خشبَة مُستديرة في وسطها مَحَزّ يُستقى عليها وجمعها بَكر وبَكرات، أو المَحالة (البكرة العظيمة) السريعة.

boufant [boof'a] (adj.) — بفه

puffed out, in dressmaking and hair-dressing. [French. Arabic *buffah*]. See under **pouff, pouffe**

bougie [boo'jee] (n.) — بوجي

a candle: exploratory bougie for dilating gut (oesophagus) narrowing. [French from the Algerian port city bejaya, renowned for making candles.

تعني شمعة أو أداة لتوسيع تضيق المريء (المعي)، وهي كلمة فرنسيّة مُشتقة من بجايه: مدينة ساحليّة بالجزائر تشتهر بصناعة الشموع.

bouquet [book'a'] (n.) — باقة

a bunch of flowers, a nosegay: the perfume exhaled by wine. –**bouquet garni** (*gar'ne*), a bunch of herbs used in cooking, removed before serving. [French *bosquet*, diminution of *bois*, wood; compare with Italian *bosco*. Arabic *ba'qa*, bunch of green vegetables (and flowers)].

الحُزمة من البقل (النبات الأخضر أو ما نبَتَ في بَزرِهِ لا في أرومَةٍ ثابتة)، ومن ثمّ أُطلقت الكلمة على باقة من الزهور.

bourgeon [bur'join] (v.i.) — بُرعم وبُرعوم

to put forth sprouts or buds: to grow: to flourish. [French *bourgeon*, a bud, shoot. Arabic *bur'um*, a bud].

كِمّ ثمَر الشجر، أو زهرة الشجر قبل أن تتفتح. ومنه برعمت الشجرة وتبرعمت: خرَجَت بُرعُمَتها.

bourse [boors] (n.) — بورصة

an exchange where merchants meet for business. [French *bourse*. See **purse**. Arabic/Turkish derived from ***Bursa*** in Turkey, the old capital of Ottoman Empire and the final port of 'silk road', at which (at *Bursa*) an international monetary exchange and interchange of goods takes place. Afterwards, the word was used liberally as a site or the place where monetary exchange takes place]. See **bursar** and **purse**

أو سوق المال مُشتقة من مدينة بورصة: عاصمة الإمبراطورية العُثمانية الأولى، التي كانت تمثل نهاية طريق الحرير (القادم من الصين) حيث سوق المال العالميّ لتبادل البضائع وللتعامل التجاري.

brag [brag] (v.i.) — بَرَقَ

to boast or bluster: –*pr.p.* **bragg'ing**; *pa.p.* **bragged**. –*n.* a boast or boasting: the thing

لَمَعَ أو لَمّعَ (الشيء)، وبَرَقت المرأة بَرقاً: تحسّنت وتزيّنت.

boasted of: a game at cards. [Most probably Celtic. Arabic *baraqa*, to brighten (something): (for woman) to beautify and to put make-up, *–adj. barraq*. Also *baraja*, to brighten and to beautify; *tabarraj*, to put make-up].

أو برجَ: أضاء وتَبَرّجت: أظهَرَت زينتها للرجال.

bread [bred] (n.)

food made of flour or meal baked: livelihood (also **bread-and-butt'er**): food: (*slang*) money. *–adj.* **bread-and-butter**, youthfully inspired. *–ns.* **bread'fruit-tree**, a tree of the South Sea Islands, whose fruit, when roasted, forms a good substitute for bread; **bread'-winn'er**, one who earns a living for a family. **–on the breadline**, at subsistence level, with just enough to make ends meet (from **breadline**, a queue of poor waiting for free bread). [Old English *bread*, probably from a Germanic root meaning a fragment, like the Scottish and North country use of *'a piece'*, for a bit of bread. The usual Old English word was *hlaf*. Arabic *burr*, bread made of unrefined wheat (whole-meal wheat): wheat].

بُرّ

خبز حبوب البرّ المجروش (أي القمح الأسمر المطحون) وغير المُصفى من نخالته أي قشرته (وهو بذلك صِحّيّ أكثر من القمح الأبيض الخالي من النخالة).

breast [brest] (n.)

the forepart of the human body between the neck and the belly: one of the two mammary glands: (*figurative*) conscience, disposition, affection. *– v.t.* to bear the breast against: to oppose: to mount. [Old English *breost*; Germanic burst; Dutch *borst*. Arabic *burooz*, a bulging breast (also called *nah'd*)].

بروز

أي ثديٌ بارزٌ يعني نهد، والنهد في العربية هو كل شيء بارزٍ أو نهضٍ.

brioche [bre'osh] (n.)

a type of light soft loaf or roll rich with butter and eggs. [French. Arabic *baresh, abrash*, coloured with white or variegated in colour; (*colloquial*) *bar'yoosh*].

بريش أو أبرش

فيه لون البياض، أو أنه مختلف الألوان. وبالعامية بريوش: كعك (كيك) قوامه طحين وسكر وبيض وحليب وزبدة وماء مع خميرة وملح.

brigade [brig-ad] and **brigadier** (n.)

a body of troops consisting of 2 or more regiments, battalions or batteries, and commanded by a general officer: an organized troop. *–n.* **Brigadier'**, formerly **brigadier'-gen'eral**, a general officer of the lowest grade, who has command of a brigade. [French *brigade* – Italian *brigata* –Low Latin *briga*, strife. Arabic *burj*, fortified castle or bastion; *baraja*, to appear and be distinguished; *abraja*, to build castles. Also *baraza*, to come out and become distinguished; *ba'raza*, to come out fighting the opponent].

لِواء

مُكوّن من اثنين أو أكثر من الأفواج والكتائب وسرايا للدفعية. والعميد: رتبة عسكرية لقائد اللواء. الكلمة مشتقة من بَرَجَ أو بَرَزَ. البرج: الركن أو الحصن. وبَرَجَ: أضاء وبان، وأبرَجَ أي بنى بُرجاً. ومنه البارجة: السفينة الكبيرة للقتال. أو أنه مشتقّ من بَرَزَ إذا خرج وظهر وبان، وبارَزَ إذا خرج لمقاتلة نظيره.

bridge [brij] (n.)

a structure by which traffic is conveyed over a river or intervening space: the narrow raised platform where the captain of a ship gives directions: the bony part of the nose: the support of the strings of a violin: (*figurative*) anything that connects across a gap. *–v.t.* to be, or to build, a bridge over (also *figurative*): to make an electrical connection between. *–n.* **bridg'head,** a fortification covering the end of a bridge nearest to the enemy's position: any advanced position seized in enemy territory. –**bridging loan**, provision of credit necessary for a business transaction. [Old English *brycg*; Germanic *brucke*. Arabic *bar'zakh*, a bridge or a septum between two things: the bridge of life, bridging the gap between the time of death and time of reckoning day].

بَرزَخ

الحاجز بين الشيئين، ومن وقت الموت إلى القيامة، ومن مات دَخله.

bright [brit] (adj).

shining: clear: (*archaic*) beautiful: cheerful: clever: illustrious. *–adv.* **brightly**: clearly. *–v.t.* **bright'en,** to make bright or brighter. *–v.i.* to grow bright or brighter. *–adv.* **bright'ly.** *–n.* **bright'ness.** **–bright and early,** in good time. [Old English *byrth, beorth*; cognate with Latin *flagrare*, to flame. Arabic *baraqa,* to shine up, to brighten up, and to look beautiful; (for woman) to beautify and to put make-up, *–adj. barraq, –n. bareeq,* brightness. Also *barqa,* (for skies), to show lightening (*bar'q*); *baraqa* (for eyes) to have shining eyes].

بَرَقَ

لَمَعَ أو أضاءَ وتجمَّلَ، وبَرَقت المرأة بَرقاً: تحسّنت وتزيّنت. بَرَقت السماء بُروقاً وبَرَقاناً: لمَعَت أو جاءت ببَرْق، وبَرَقَ بَصَرُه: تلألأ. البريق: التلألؤ.

broach [broch] (n.)

an instrument for boring: a spit. *–v.t.* to pierce, as a cask, to tap: to open up or begin (a subject). [French *broche*; compare with **brooch**. Arabic bariqah, swords for cutting and piercing; *abraqa*, incite emotional discussion: to threaten (someone); *buraq*, the animal ridden by Prophet Muhammad in his Ascension (*Mi'raj*) journey from the Farthest Mosque (of Jerusalem) piercing through the seven heavens to the Sublime Throne of the Lord Allah].

بارِقة

السيوف التي تستخدم للقطع والثقب، أبرَقَ الهيج: هَيَّجَ مواضعه، البُراق: دابّة ركبها النبي (عليه السلام) ليلةَ الإسراء والمعراج، حين أُسرى به من المسجد الحرام إلى المسجد الأقصى وعرج بها إلى السماوات السبع.

brocade [brok-aid'] (n.)

a silk stuff on which figures are wrought. *–adj.* **brocad'ed,** woven, worked, or dressed in brocade. [Italian *broccato*, French *brocart*, from Italian *broccare*, French *brocher*, to prick, stitch. Arabic *baraqa*, to shine up; *–adj. barooq, barraq, mubriq*, shining; *istabraq*, silk stitched with golden threads].

بَرَقَ

لَمَعَ أو أضاءَ وتجملَ فهو بَروق وبَرّاق، أي لامع مُتلألئ. إستبرَق: ديباج غليظ يُعمل بالذهب، أو ثياب حرير صِفاق نحو الديباج.

brooch [broch] (n.)

An ornamental clasp with an attached pin fitting into a hook. [French broche, a spit. Compare with **broach**. Arabic *baraqa*, to shine up and to look beautiful; *baraqa* (for eyes) *tab'reeqan*, to have shining widely opened eyes, *–adj. barooq, barraq, mubriq*, shining, *–n. bareeq,* brightness].

بَرَقَ

لَمَعَ أو أضاءَ وتجمَّلَ فهي بَروق وبَرّاق ومُبرِق أي لامعة مُتلألئة. البريق: التلألؤ.

brothel [broth'el] (n.)

a house of prostitution. [Middle English *brothel*, a worthless person – Old English *brothen*, ruined – *breothen*, to go to ruin. Arabic; *bait ratheelah*, dirty house of prostitution; *barathen*, lion hand with fingers: a dirty place].

بيت رذيلة

بيت الدعارة والفساد، أو براثن: كفّ الأسد مع أصابعه، وهو رمز للمكان القذر.

bruise [brooz] (v.t.)

to crush or injure by violent impact (also *figurative*). *–n.* an injury with discoloration of the skin usually made by anything heavy and blunt. *–n.* **bruis'er**, one that bruises: a prize-fighter. [Old English *brysan*, to crush. Arabic *burooz*, swollen (discoloured) area become conspicuous after injury].

بروز

ظهَرَ بعد الخفاء (مع تلوّن) بسبب الأذى.

brush [brush] (n.)

an instrument set with bristles or the like for cleansing or for applying friction or a coating of some material: a painter's hair pencil: a bushy tail: skirmish. *–v.t.* to pass a brush over: to remove by sweeping motion. *–v.i.* to pass with light contact. *–n.* **brush'wood**, lopping and broken branches: underwood or stunted wood. –**to brush up**, to brighten: to revive in the memory. [Old French *brosse*, brushwood. Arabic *farasha*, to clean the house: to provide with furniture: to mechanically clean and make it tidy; to cover it up (as in bird spreading its wings). Also (*colloquial*) *firshah*, a brush with a handle].

فرّشَ

نظف وبَسطَ الزرع، أو بَلطَ الدار، أو بَسَطَ الفراش، أو فرّشَ الطائر تفريشاً: رَفرَفَ على الشيء. كذلك بالعاميّة فِرشاه، أداة التنظيف بممسك أو مقبض.

bucca, bucco [buk'a, buk'o] (adjs.)

cheek: the fleshy portion of the side of the face, constituting the lateral wall of oral cavity. [Latin – Arabic]. See under **buccinator**

بوقيّ

نِسبةً للعضلة البوقيّة الرقيقة التي تشكل جدار الخدّ وتساعد على النفخ في البوق (علم التشريح)، فأصبح الاسمُ رديفاً لاسم الخدّ. ومنها أشتقّ الخدّ اسم بوق وبوقي (بالإنجليزيّة).

buccal [buk'al] (adj.)

pertaining to or directed toward the cheek. In dental anatomy, used to refer to the buccal sur-

بوقيّ

نِسبةً للعضلة البوقيّة الرقيقة التي تشكل جدار الخدّ

face of a tooth. [Latin *buccalis*, from *bucca*, cheek. Arabic *bouqi*]. See under **buccinator**

وتساعد على النفخ في البوق (علم التشريح)، فأصبح الاسمُ رديفاً لاسم الخدّ. ومنها اُشتقّ الخدّ اسم بوق وبوقي (بالإنجليزيّة).

buccinator [buk'si-na'tor] (n.)

the muscle of the cheek enabling blowing like a trumpet. [Latin *trumpeter*. Arabic *bouq*, a trumpet].

بوقيّة

العضلة البوقيّة، وهي عضلة رقيقة تشكل جدار الخدّ، وتساعد على النفخ في البوق (علم التشريح)، فأصبح الاسمُ رديفاً لاسم الخدّ. ومنها اُشتقّ الخدّ اسم بوق وبوقي (بالإنجليزيّة).

buckram [buk'ram] (n.)

a coarse open-weave fabric of jute, cotton, or linen, stiffened with size: stiffness in manners and appearance. *–adj.* made of buckram: stiff: precise. *–v.t.* to give the quality of buckram to. [Old French *boquerant*. Arabic *baqqam*, wood from a big tree, its leaves are similar to almond leaves and has red trunk, when cooked used for dyeing, and for bandaging cut wounds and as absorbents of discharging wet wounds; *buqamah*, wool with its pulp woven leaving the rest: the left-over of the weaver which he cannot use for weaving (thus used for stiffening the dough used for making book-covers)].

بَقرَم

قماش قاسٍ لتجليد الكتب: بَقرَميّ: يقوّي بالبَقرَم. لعل أصله من بقم: خشبٌ شجرُه عِظيمٌ ورقه كورق اللوز وساقه أحمر، يُصبَغُ بطبيخه، ويُلحِم الجراحات، ويُجفف القروح؛ والبُقامة هي الصوف يُغزَلُ لبها ويبقى سائرها، وما سقط من النادف مما لا يقدر على غزله.

buckshish

Same as **backsheesh**

bug [bug] (n.)

a name applied loosely to certain insects, especially to one that infests houses and beds: in America applied to any insect or to a disease germ: (U.S.) a crazy idea: a crazy person: a hidden microphone: a lunar excursion module. *–v.t.* to plant a concealed listening device in: (*slang*) to annoy. **–big bug**, (*colloquial*) an important person. [Arabic *buqq*, insects].

بَقّ

جمع بَقة: البعوضة، ودويبة مُفرطَحَة حمراء مُنتِنة، وعموم الحشرات بالعاميّة.

bulb [bulb] (n.)

a subterranean bud with swollen leaf bases in which reserve materials are stored, as in onions, narcissi and circa: any similar protuberance: the globe of an electric light. *–adjs.* **bulbed, bulbous**. [Latin *bulbus* – Greek *bolbos*, an onion. Arabic adopted from Persian *bulbos*, onion and onion-like narcissi].

بُلبُوس

فارسي مُعرّب يعني بصل يشبه النرجس لا طاقات له كالبصل.

bulbul [bool'bool] (n.)
nightingale (bird). [Persian/Arabic *bulbul*, nightingale bird].

بُلبُل (طائر)

bulge [bulj] (n.)
a swelling: the widest part of a cask: a rounded projecting part: a temporary increase. *–v.i.* to swell out. *–adj.* **bul'gy**. [Old French *boulge*, probably Latin *bulga*, a leather knapsack; compare with bilge. Arabic *balaja*, to project out and become conspicuous].

بلجَ
أي وَضُحَ وبان.

bulgur or **bulghur** [bul'gor] (n.)
a form of cooked, broken wheat (also **bulghur** wheat). [Arabic from Turkish and Persian].

بُرغل
قمحٌ مُكسّر مطبوخ.

bully [bool'i] (n.)
a cruel and boastful oppressor of the weak. *–adj.* blustering: brisk: (U.S.) excellent. *–v.t.* to treat with persistent cruelty: to domineer over: to coerce (into). *–pr.p.* **bull'ying**; *pa.p.* **bull'ied**. [Perhaps Dutch *boel*, a lover; compare with German *buhle*. Arabic *ballyah, balwah*, a cruel difficult person; *bala'a*, a depressing disaster; also means testing].

بليّة او بلوى
كل ما يجلب الهمّ والغمّ كالرجل الصعب المِراس. بَلاء: الغمّ والابتلاء أي الاختبار.

burble [burb'l] (v.i.)
to talk incoherently, especially from excitement: to gurgle. *–n.*
burb'ling, separation of the flow of air from the upper surface of a moving aerofoil. [Probably onamatopoeic (making names in imitation of the sound of the thing, as 'click', 'cuckoo'). Arabic *bar'bara*, to talk too much or incoherently; *–n.* *bar'barah, bar'barat*, excessive talking: chaotic talking: shouting: goats' sound; *–adj. ber'bar*, having excessive sound].

بربَرَ بربَرَة
وهو كثرة الكلام، والجلَبَة، والصياح، وصوت المعَز. فهو بربار أي كثير الكلام.

burghul [bur'gul] (n.)
bulgur. [Arabic from Turkish and Persian]. See under **bulgur**

بُرغل
قمحٌ مُكسّر مطبوخ.

burka or boorka [bur'ka] (n.)
a loose garment, with veiled eyeholes, covering the whole body, worn in public by Muslim women. [Urdu *burga'*, from Arabic *burqu'*].

بُرقع
لباسٌ فضفاض هندي وباكستاني وأفغاني، يغطي الجسم والرأس كله عدا العينين، تلبسه المسلمات في الأماكن العامّة.

burg [burg] (n.)
a fortified city: city. [Arabic *burj*, castle which is the symbol for fortified city].

برج
أو المدينة المحميّة بالبرج.

burgeon [bur'join] (n. and v.i.)
Same as **bourgeon**. bur'um

بُرعُم

burn [burn] (n.)

a hurt or mark caused by fire. *–ns.* **burn'ing**, conflagration: controlled expenditure of rocket propellant for course adjustment purposes; **burn'er**, in a lamp or gas-jet, the part from which the flame arises, or the whole fixture; **burning question**, one being hotly discussed; **burn one's boats**, to destroy all means of retreat, to stake everything on success; **burn one's finger**, to suffer through rash action; **burn up**, to consume by fire: to increase in activity of burning: to make short or easy work of. [Old English weak transitive verb *baernan* confused with strong intransitive *beornan*. Arabic *furn*, oven for burning: the bakery; –adj. fur'ni, the baker of bread: rough tough man].

فرن بمعنى حرق الفرن

مَخبز لصنع الخبز والكعك وبيعهما، أو فرن لطبخ الطعام وللإحراق.

burnoose or burnous [bar-noos] (n.)

a long dress with a hood. [French *burnous* – Greek *birros*. Arabic *burnous*, a long Moorish dress wild a hood as part of it].

بُرنُس

رداء مَغربي غطاء الرأس منه.

bursar [burs'ar] (n.)

one who keeps the purse, a treasurer: in Scotland, a student assisted by the funds of an endowment. *–n.* **burs'ary**, in Scotland, the grant paid to a bursar. [Low Latin *bursa*, a purse – Greek *byrsa*, skin or leather. Arabic; see **bourse**].

بورصي

رجل المال أو المحاسب أو الذي يتعامل في البورصة.

bus [bus] (n.)

an omnibus: (*slang*) a car, aeroplane and circa: – *plural* **buses**. *–n.* **bus'man**, the driver or conductor of a bus; miss the bus, to lose an opportunity. [Short for omnibus, dative plural of Latin *omnis*, all. Arabic *baws*, racing, coming forward, hurrying, fleeing, and speedy walking. Also *bawsi*, a kind of ships].

بوص

السبق والتقدم والاستعجال والهرب والسير الشديد.
البوصي: ضربٌ من السفن. ثم صارت تعني الباص من أنواع السيارات.

buss [bus] (n.)

a rude or playful kiss, a smack. *–v.t.* to kiss, especially rudely or playfully. [Middle English *bass*; compare with Old German *bussen*, to kiss, French *baiser*. Arabic/Persian *–n.* baws, kissing; *bassa*, to kiss; *bousah*, a kiss].

باسَ

بوسةً أي قبَّل، والبَوْسُ: التقبيل (فارسي مُعرّب).

but [but] (preposition)

only: except. –conjunction on the other hand: in

بَيْدَ أو بيد أنّ

غير، ومن أجل. قال النبي مُحمّد ﷺ: «نحن الآخرون

contrast: nevertheless: except that (merging in *preposition*. –e.g. they had all left but he, him): that not (developing into negative related pronouns. –e.g. there is none of them but thinks). –adv. only. [Old English *be-utan, butan*, without –*be*, by and *utan*, out, i.e. near and yet outside. Arabic *baid, be'yad anna*, but; Prophet Muhammad said: "We (the Muslims) are the last and first (people) at the Day of Judgement, we are the first to enter paradise, but they were given the Book before us and we were given the Book after them"].

الأوّلون يوم القيامة، نحن أوّل الناس دخولاً الجنة، بَيْدَ أنهم أُوتوا الكتاب مِن قبلنا وأُوتيناه من بعدهم».

butcher [booch'er] (n.)

one whose business is to kill cattle for food, or who deals in their flesh: one who delights in slaughter. –*v.t.* to kill for food: to put to a bloody death, to kill cruelly: (*figurative*) to spoil by bad acting, reading, and circa. –*ns.* **butch'er-bird,** a shrike; **butch'er-meat, butch'er's-meat**, the flesh of animals killed by butchers, as distinguished from fish, fowls, and game; **butch'ery,** great or cruel slaughter: a slaughter-house or shambles. [Old French *bochier, bouchier*, one who kills he-goats –*boc*, he-goat. Arabic *battara, baitara,* to slaughter cattle for meat; –*n. baitarah*, the craft or the business of slaughtering cattle for meat and food; *baitar*, *mubaitir*, a butcher or veterinary doctor; *bateer*, the slaughtered (animal)].

بيطار

من بطرَ أي شقّ (الدواب)، والبطير: المشقوق أو مُعالج الدواب. وهو البَيْطر والبَيْطار والمُبيطِر وصنعته البَيْطرة.

buy [bi] (v.i.)

to purchase (for money): to bribe: to obtain in exchange for something not necessarily concrete: (*slang*) to accept, believe: –*pr.p.* **buy'ing;** *pa.t.* and *pa.p.* **bought** (*bawt*). –Also *n.* –*n.* **buy'er**. [Old English *bycgan*, *pa.t. bohte*, *both*. Arabic *ba'a*, to sell or to buy (Arabic word with opposite meanings); *ibta'a*, to purchase].

باع مَباعاً

إذا باعَه وإذا اشتراه (ضِدّ من الأضداد) وابتاعَ: اشترى.

buzz [buz] (v.i.)

to murmur: to hover (about). –*v.t.* to whisper or spread secretly: (*aeronautics*) to fly very low over or very close to: to interfere with in flight by flying very close to. –*n.* the noise of bees and flies: a whispered report. –*n.* **buzz'er**, an electrical or other apparatus producing a buzzing sound. [Imitative. Arabic *azza*, to murmur or to sound; –*n. azeez*. Also saying *'bas bas'* to relax and keep (someone) quiet].

أزَّ أزيزاً

صوّتَ همساً. أن يقول «بَس بَس» تلطفاً وتسكيناً.

by [bi] (preposition)

at the side of: near to: along a route passing

ب

حرف جَرّ: للالصاق بالقريب والمُصاحبة (مررتُ به)،

through, via: past: through denoting the agent, cause, means and circa: to the extent of (e.g. short by 3 inches): measured in terms of (e.g. by the yard, by this standard): of time, at or before: during, or under special conditions (by day, by candle-light). *–adj.* **by'gone**, past. *–n.* **by'name**, nickname; **by'product**, a product formed in the process of making something else; **by'road**, a side road; **by'stander**, spectator (one who stands near); **by'way**, a private and obscure way; **by the way**, incidentally; **–by and large**, on the whole; **let bygones be bygones**, let the past be forgotten. [Old English *bi, big*; German *bei*. Arabic *b-*, beside or near (or past by): by the means of: because of (due to): at (or on)].

وللاستعانة (كتبتُ بالقلم ونجرتُ بالقدُوم)، وللسببية قال تعالى: ﴿فَكُلًّا أَخَذْنَا بِذَنبِهِ﴾ [العنكبوت: ٤٠]، وللظرفية قال تعالى: ﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ﴾ [آل عمران: ١٢٢].

bylaw, bye-law [bi'lo] (n.)

the law of a local authority: a supplementary law or regulation. [From Old Norse *byjar-log*, Danish *by-lov*, town-law; from Old Norse *bua*, to dwell. Arabic *bawa'*, similar to]. Also see **law**.

بوَاء

سواء، فهي تعني قانوناً مساوياً.

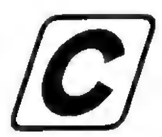
Byzantine [biz-an'tin] (adj.)

Relating to Byzantium or Constantinople (now Istanbul). – **Byzantine Empire,** the Eastern or Greek Empire from 395 – 1453AD. See under **Constantinople**.

بيزنطيّ

من بيزنطة أو قسطنطينية [حالياً استنبول، وقديماً عاصمة إمبراطورية الروم الشرقية (٣٩٥–١٤٥٣م)].

☙❋❧



C-hyoscine [hi'o-sen]. (n.)

ست الحسن

a form of scopolamine. [Greek *hyoskyanos*, henbane (a poisonous plant of the nightshade family). Italian *belladonna*, a beautiful lady. Arabic *Cit Al Huscin*, the beautiful lady (flowers), used as an active ingredient of the anaesthetic sponge used by Arabs for putting patients to sleep while the surgeon is operating on such patients]. See also under **hyoscine** and **soporific sponge** under **sponge**

وهي نبتة تستخدم في الإسفنجة المخدّرة.

caba (*plural* **cabas**) (n.)

كابة

US form of **cabas.** See below

سَلة تسويق تحملها النساء في أمريكة، من العربية قفص.

cabaret [kab'a-ra]. (n.)

خمارة

a restaurant with variety turns: an entertainment of the type given in such a restaurant. [French tavern; probably for cabanaret –cabane, a hut. Arabic khammarat, pub for eating and drinking wine].

في مطعم، أو نادٍ ليليّ.

cabas [kab'a]. (n.)

كابة

a woman's workbasket, shopping bag or handbag. [French flat basket. Arabic *qafas*, basket made of wooden fibres].

من العربيّة قفص (من الخوص) استخدمته النساء كسَلة التسوّق.

cabin [kab'in]. (n.)

قبو

a hut or cottage: a small room, especially in a ship: a compartment for passengers in an aircraft. –*v.t.* to shut up in a cabin. –*n.* **cab'in-boy,** a boy who serves the occupants of a ship's cabin. [French *cabane* – Low Latin *capanna*. Arabic *cabu*, a building shaped into a dome (*plural ac'byia*)].

جمعها أقبية.

cable [ka'bl]. (n.)

حبل (حَبل غليظ)

a strong rope or chain for hauling or trying anything, especially a ship's anchor: a wire for carrying electric current: a cablegram. –*v.t.* and *v.i.* to telegraph by cable. –*ns.* **ca'blegram**, a telegram sent by cable; **ca'ble-tam'way, ca'ble-**

كان أصلاً لربط أنجر السفينة ثم تطور المعنى للأسلاك.

rail'way, one along which cars or carriages are drawn by an endless cable. [French – Low Latin *caplum*. a halter – *capere*, to hold. Arabic *hab'l*, cable].

caboose [ka-boos]. (n.)

قبسٌ

a ship's kitchen: an open-air cooking stove: (US) the van on a freight train for the train crew: a hut. [Dutch kombuis; compare with German kabuse. Arabic *qabas*, portion of fire taken from the main stem fire; *qaboos*, fire-taker. Also *kabasa*, to cover it up, to hide it; *kaboos*, what happens to man at night that prevents him from moving (this may be referred to the hidden and deeply located ship's kitchen (or a stove in a small space) that prevents man fro free movement].

شعْلة نار تقتبَسُ من مُعظم النار، والقابوس هو آخِذ النار. أيضاً كبَسَ البئر: طمّه بالتراب، كبَسَ رأسه في ثوبه: أخفاه، وأدخله فيه، كبَسَ دارَه: هجمَ عليه، والكابوس: ما يقع على الإنسان بالليل، لا يقدر معه أن يتحرّك. لذا قد يشارإلى مطبخ السفينة (أو إلى المدفأة التي يُطبَخ عليها) بالقابوس أو الكابوس لأنه مُختفٍ عن الأنظار في مكان ضيّق ولا يسمح بحريّة الحركة.

cad [kad]. (n.)

خديج

one who lacks the instincts of a gentleman. *–adj.* **cadd'ish**. [Short for **cadet**. Arabic *khadij*, immature, premature; (*colloquial*) *kadish*, immature animal]

كديش (حيوان غير مُكتمل).

cadi, caddie or kadi, also qadi [ka'di]. (n.)

قاضٍ

a Muslim judge. [Arabic *kadi*, judge].

caddy [kad'i]. (n.)

قوْطة

a small box for holding tea. [Malay *kati*, the weight of a small packet of tea; *catty*, small box containing a catty or two of tea. Arabic *quota*, a large container made of tree branches; (*colloquial*) *quotya*, a metallic box].

وعاءٌ كبير من خوص (جله كبير)، بالعاميّة قوطيّة.

Caesar [se'zar]. (n.)

قيصر

The title assumed by the Roman Emperor as heirs of Julius Caesar: an absolute monarch. – **Caesarean operation**, the delivery of a child by cutting through the walls of the abdomen, as is (improbably) said to have been the case with Julius Caesar or one of his ancestors.

According to the manuscript of Shah-nama or "Book of Kings" written and illustrated by the late Ferdowsi circa 1560-1580 (possessed by the Metropolitan Museum of Art in New York), the earliest operation was performed on Rustam, the Persian hero (many centuries before Roman Caesar), thus it was caesar who was called after caesarean section and not vice versa. Qur'an (the backbone of Islamic law) states:

"And whoso saveth the life of one, it shall be as

لقب إمبراطور الروم، سُمي نسبةً إلى العملية القيصرية (أي العملية القطعيّة) التي وُلِد فيها (وليس العكس أي لم تسمّ العملية باسمه كما يُظنّ خطأً). أول من وُلِد بالقيصريّة هو رُستم البطل الفارسي عدّة قرون قبل ولادة قيصر الروم كما جاء في كتاب الشاهنامة (كتاب الملوك) للفردوسي (١٥٦٠–١٥٨٠م)، حيث تعد العملية القيصرية وعلم القبالة والتوليد نتاجاً إسلامياً. أُجريت العملية القيصرية أولاً لإخراج الطفل الحيّ من الأم المتوفاة (كي يرث المولود أباه الأمير في المال والزعامة). وثانياً لإخراج الطفل الميّت من الأم الحيّة (لإنقاذ الأم من نتن الدم)، ثمّ ثالثاً لأخراج الطفل الحيّ

if he had saved the life of all mankind" (V-The Table, verse 32). In fact, the Qur'an opens the eyes of surgeons to 3 coverings of the foetus i.e. anterior abdominal wall, uterine wall and amniotic sac, thus facilitating their operative invention:
"He created you in the wombs of your mothers, creation after creation, in a three-fold gloom" (XXXIX-The Troops, verse 6). Such immaculate birth was even taken as a sign of a high destiny- Kings and heroes tend to avoid the dark dirty confines of the natural channels of birth (inter faeces et urinas nascimur). It is evident that caesarian section was initially performed (for the lack of technical knowledge) only on the dead, if there was still hope of rescuing the full-term child (particularly, if it was a question of delivering a possible heir to the throne, the ancient Persians- before Islam- seem to have allowed exceptions). Ferdowsi, however, lived in the Islamic era, and he must have seen a caesarian section being performed (before his eyes) before illustrating it in his book. Moreover, Edinburgh University Library has the original manuscript 161, folio 6, verso, entitled "Al-Athar al-baqiya an al-qurun al-khaliyah"(The Chronology of Ancient Nations) by Al-Biruni dated 1307/08; it reveals that caesarian section in Islam has not only continued to be performed under special circumstances on dead mothers, but has probably been performed on living wives of Muslim Kings, Sultans, and Amirs under their special request, to rescue both, the mother and the heir child. Plates illustrating Muslim Surgeons performing caesarian section were gathered from Ferdowsi's Shah-nama and Al-Biruni's book by Brandenburg with excellent running commentary; one can study Plates No. 65, 73, 82. carefully.
Furthermore, Arab surgeons, particularly, Albucasis (936-1013) and Rhazes (865-925) were aware of rescuing living mothers threatened by spread of sepsis from their dead foeti; they had not only described the details of vaginal extraction of dead foeti, but masterminded the manufacture of various instruments for such a job i.e. Albucasis obstetric forceps (preceding Chamberlen's). Arab surgeons, thus, were aware in their management of 3 predicaments, namely, dead mother with a living foetus, living mother with a living foetus, and living mother with a dead foetus. Arabs therefore, were the real founders of Midwifery as a separate branch of medical pro-

من الأم الحيّة، وقد ساعد القرآن الكريم على حثّ الأطباء المسلمين على إجراء هذه العملية؛ كما في قول الله تعالى:

﴿وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ [المائدة: ٣٢]

وقوله: ﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ﴾ [الزمر: ٦].

إشارةً إلى جدار البطن، وجدار الرحم، وغشاء كيس الجنين (الأمنيوني) (إقرأ النص الإنكليزي أيضاً).

fession. For moral or doctrinal reasons, Islam upheld the principle that is still mandatory for every obstetrician today: First save the mother, even if the child has to be sacrificed; only once hope has been abandoned for the mother should an attempt be made to save the child (if still alive)

café [kafe]. (n.)

قهوة

a coffee-house, a restaurant. **–café-au-let, café-noir,** (the colour of) white, black, coffee respectively. [French from Arabic]. See under **coffee**

بيت مشروب القهوة (بالعاميّة الكهوة).

cafeteria [ka-fe-ter'i-a]. (n.)

ثرى قهوة

a coffee-stall: a restaurant with a counter. [Cuban Spanish *café-teria*, a tent in which coffee is sold. From French through Turkish from Arabic *kahwa*, coffee, *thara*, land (or coffee-land)]. See under **coffee**

أرض القهوة (بالعاميّة الكهوة: بيت مشروب القهوة).

caffeine [kaf'e-in]. (n.)

كافين أو قهوين

theine, an alkaloid present in coffee and tea. [French *caffeine* – ultimately from Turkish *gahveh*. From Arabic]. See under **coffee**

مادّة القهوة والشاي الفعالة.

caftan [kaf'tan]. (n.)

قفطان

a long-sleeved Persian or Turkish garment. [Turkish/Arabic *qaftan*]. See under **kaftan**.

ثوب تركيّ أو فارسيّ ذو أكمام (أردان) طويلة.

cage [kaj]. (n.)

خرْج

a place of confinement: a box made of wire and wood for holding captive birds or animals: any similar structure. *–v.t.* to imprison in cage. [French – Latin *cavea*, a hollow place. German kaefig. Arabic *kharg*, container of valuables that can be retrieved out anytime; khafas, cage].

حاوي الخراج والنفائس التي تخرَج. كذلك قفص.

Cain [kane]. (n.)

قابيل

a murderer, from Cain, who killed his brother Abel (*Genesis iv*). **–to raise Cain,** to make a violent disturbance. [Arabic version *Kabeel* who killed his brother *Habeel* (the 2 sons of Adam, father of Mankind)].

الذي قتل أخاه هابيل (وهما ولدا سيدنا آدم عليه السلام).

Cairo [kyro]. (n.)

قاهرة

The capital city of Egypt. [Arabic *qahira*, the victorious city (over its enemies)].

(عاصمة مصر): قاهرة أعدائها.

cajole [ka-jol]. (v.t.)

خجّلَ

to coax : to cheat by flattery. [French *cajoler*, to chatter; etymology uncertain. Arabic *khajjala*, to coax: to flatter (someone) in order to gain (something)].

تملَّقَ (أحداً) ليجني منه شيئاً ما.

cake [kak]. (n.)

كعكة

a piece of dough that is baked: a small loaf of fine bread, flavoured with spices and circa: any flattened mass baked hard. *–v.t.* and *v.i.* to form into a cake or hard mass. **–a piece of cake,** a thing easy to do. [Old Norse *kaka*; cognate with German *kuche*. Arabic/Persian *ka'ka*, baked bread].

calabash [kal'a-besh]. (n.)

قرَع يابس (يقطين)

a tropical melon-like fruit, the shell of which, called a calabash, is dried and used for holding liquids and circa. [French *calebasse* – Spanish *calabaza*. Arabic *kara'a yabiz*, dry pumpkin; *kharbouz,* melon].

خربوز وهو البطيخ الأحمر.

calamine [kal'a-min]. (n.)

قلمينا

a mineral, zinc carbonate: (U.S.) hydrous zinc silicate. [Etymology uncertain, probably French – Low Latin *calamina*. More likely to be Latin *calamus*, a reed (possibly because it forms reed-like crystals when melted). Arabic *qalam*, pencil or plant-cutting used for writing].

بودرة كاربونات الزنك، أو سليكات الزنك المائية التي عند ذوبانها، تشكل بللورات قلمية الشكل، تستخدم القلمينا (أو الكلمينا) للأمراض الجلدية.

calamity [kal-am'i-ti]. (n.)

كَلْم

a great misfortune: affliction. –adj. calam'itous, disastrous. *–adv.* **calam'itously**. [French *calamite* – Latin *calamitas, -atis*. Arabic kal'm, wound; *–plural colom*; *kaleem, mak'loom*, wounded].

جرحٌ وجمعها كلم وكلوم، كليم ومكلوم، أي مجروح.

calamus [kal'a-mus]. (n.)

قلم

the traditional name of the sweet flag, an aromatic plant: the reed pen used by the ancients: *–plural calami*. [Latin – Greek *kalamos*, reed, cane. Arabic *qalam*, pencil or plant-cutting used for writing; also *kalam*, speech].

كلام: لغة التخاطب (التي تكتب بالقلم أي كلام القلم).

calcium [kal'si-um]. (n.)

كلس الصاروج أو النورة،

the metal (symbol **Ca**; atomic no. 20) present in chalk and lime. *–adj.* calcif'erous, containing lime. *–v.t.* and *v.i.* **cal'cify**, to make or become limy; *–n.* **calcifi'cation**. *–v.t.* and *v.i.* **cal'cine** (*kal'sin*), to reduce to, or to become, a calx by prolonged heating at fairly high temperature.

والكالسيوم هو عنصر رقمه الذريّ ٢٠ يوجد في النورة الجيرية والطباشير. من اشتقاقاته: الفعل: تكلسَ، والاسم منه: الكِلس، والتكلس.

[Formed from Latin *calx*, a stone, lime. Arabic *kils*, *scrooj* or *noorah*, lime and chalk].

calculate [kal'ku-lat]. (v.t.)

to count or reckon: to think out, especially mathematically. *–v.i.* to make a calculation. *–adj.* **cal'culable.** *–p.adj.* **cal'culated; cal'culating,** given to forethought. –n. calcula'tion, the art or process of calculating: estimate: forecast; cal'culator. [Latin *calculare, -atum*, to reckon by help of little stones – *calculus* (diminution of *calx*), a little stone. Arabic *kils*, a stone made of chalk or lime]. See **calx**

يحسب

(رياضياً) أو يحسب للمستقبل، أي يقدّر. مُشتقّ من: يحصي عدد الكِلس، أي الحصى ومنه علم الإحصاء.

calculus [kal'ku-lus]. (n.)

a stone-like concretion which forms in certain parts of the body e.g. gallbladder calculus, urinary bladder calculus, kidney calculus (*plural* **cal'culi**): (*mathematics*) the study of the changes of a continuously varying function (*plural* **cal'culuses**). [Latin – Arabic]. See under **calculate** and **calx**

كِلس

أي حصاة في جسم الإنسان (في كيس المرارة أو في المثانة البوليّة أو في الكلية)، أو حساب التفاضل والتكامل وعلم الإحصاء.

caliber or calibre [kal'i-ber]. (n.)

a gauge: diameter of a bullet or projectile: internal diameter of the pipe of pistol or machine gun. [Middle French *calibre* – *Italian calibro*. Arabic *qalab*, a cast-sizer used in shoe-making].

قالب

لصبّ وتحويل الأشكال، كما في قوالب صناعة الحذاء، ثم تطور المعنى لكل قالب لصناعة الذخائر والسلاح وغيره.

calico [kal'i-ko]. (n.)

(plural **cal'cos** or **cal'icoes**) a cotton cloth first imported from Calicut in India: plain white unprinted cotton cloth, bleached or unbleached: coarse brightly-coloured printed cotton cloth. –*adj.* made of calico, with a brightly-coloured design. [French *calicot* (which though retaining the t to the eye, does not do so to the ear i.e. silent) – from Hindi and adopted by Arabic merchants as *Calicotti*, pertaining to Calicut in India].

كالكتي

قماش قطني من كالكتا في الهند يستورده التجار العرب من الهند.

calipers, callipers [kal'i-perz]. (n. plural)

compasses with legs suitable for measuring the inside or outside diameter of bodies. [Corruption corresponding **caliber**]. See **caliber** and **caliber**.

قالب

caliph [ka'lif; kal'if]. (n.)

the ultimate head of all Muslims, also called the Commander of the Faithfuls (or the Prince of Belivers). [Middle English *caliphe, califfe* – Middle French *calife*. Arabic *khalifa*, the highest

خليفة

أو أمير المؤمنين، (يُقابله الإمبراطور في إمبراطورية الغرب).

head of all Muslims (equivalent to the Emperor of the Western Empire)].

caliphate [kal'I-fat; kal'I-fit]. (n.)

خلافة

Command of Islamic Empire. [French *califat* – Latin *caliphatus*. From Arabic *khilafat*, the highest Command of all Muslims]. See **caliph**

أي قيادة العالم الإسلامي.

call [kol]. (v.i.)

قال

to cry aloud: to make a short visit. *–v.t.* to name: to summon: to appoint or proclaim: to declare. *–n.* a summons or invitation: a telephone connection or conversation or a request for one: a cry, especially of a bird. *–ns.* **call'ing**, vacation, trade, profession; **on call**, ready to answer summons. [Old English *ceallian*; Old Norse *kalla*, Dutch *kallen*. Arabic *qall*, to make a speech or call someone].

تكلم أي نادى أحداً.

callid [kal'id]. (adj.)

قلاّش

shrewd. [Latin *callidus*, expert. Arabic *qallash*, expert foxy fellow].

داهي، مُحتال.

callous, callus [kal'us]. (adj.)

كلس وتكلس

hardened: unfeeling. *–n.* **callos'ity**, a hard thickening of the skin. *–adv.* **call'ously**. *–n.* **call'ousness**. [Latin callosus – callus, hard skin. Arabic *takallus*, hardening process converting material into rock-hard *kils*–like (chalk or lime)]. See under **calcium**

إحساسه فأصبح غليظاً مُتكلساً.

calotte [kal-ot']. (n.)

قلنسوه

a plain skullcap as worn by Roman Catholic clergy. [French. Arabic *qalan'sowah, kallaposh*, head-cover derived from kalla, head and posh, cover

غطاء الرأس قد تكون مُعرّبة عن الفارسيّ كله بوش، وهو مركب من كله، أي رأس، ومن بوش أي غطاء.

calx [kalks]. (n.)

كلس أو حصوة مُتكلسة

the substance of a metal or mineral that remains after strong heating (an oxide or oxides). *–plural* **calxes** (*kalk'sez*), or **calces** (*kal'sez*). [Latin *calx*, a stone, lime. Arabic *kils*, rock-hard calcification or stone made of chalk or lime].

calyx [kal'iks]. (n.)

كأس أو كم الزهرة

the outer covering or cup of a flower, its separate leaves being termed sepals: *–plural* **calyces**, or **calyxes**. Greek *kalyx*, a covering – *kalyptein*, to cover. Arabic *ka'as*, cup-like].

camber [kam'ber]. (n.)

قنبر أو أحدب (أبو قنبورة)

a slight convexity upon an upper surface, as of a deck, bridge, an aeroplane wing, a road surface. –v.t. and v.i. to arch slightly. [French camber – Latin camerare, to vault. Arabic *qanbar*, curved surface].

camel [kam'il]. (n.)

جمل

a ruminant mammal (animal) of Asia and Africa, having a single hump on the back (Arabian camel or so-called dromedary), or two humps (Bactrian camel from Balkh in Afghanistan) and can endure the hardship and survive in the desert for long periods without food and water; it is thus considered the ship of the desert. [Middle English *camel, chamel* from Old English *camel* – Middle French *chamel*. From Latin *camelus* and Greek *kamelos*. All taken from Arabic-Semitic Phoenician *jamal*].

حيوان لبون مجترّ يعيش في آسية وإفريقيّة، إمّا يكون له سنامٌ واحد (حدبة) على ظهره (الجمل العربيّ) أو سنامان (الجمل البلخي من بلخ في أفغانستان)، ويستطيع الجمل تحمّل الصعاب والعيش في الصحراء مدةً طويلة من دون ماء أو طعام، لذلك يُسمّى «سفينة الصحراء».

camellia [ka-mel'ya]. (n.)

زهرة الكاميليا

a genus of evergreen shrubs closely related to tea, natives of eastern Asia, grown for the singular beauty of their rose-like flowers. [Named from kamel, Latinized as *Camellus*, a Moravian Jesuit botanist who collected plants in the Philippine islands. However, Arabic *jamila*, the beautiful (flower); *kamila*, the perfect (flower)].

مشتقة من جميلة أو كاملة؛ أو هي زهرة الخميلة.

camelot [kam'lot]. (n.)

خملة (لباس)

See **under camlet**.

انظر تحت كلمة خملة اللاحقة.

camera [kam'er-a]. (n.)

قمرة

a vaulted room: a judge's private chamber (in camera, of a case, tried in secret): the apparatus in which a photographer exposes a sensitive plate or film. –**camera obscura**, an instrument for throwing the images of external objects on a white surface placed within a dark chamber or box. [Latin. Arabic *qamerah*, a dark enclosed room enlightened through a hole by an external spotlight: an enlightened enclosed room (from *qamar*, shining moon); *qam'ra', muq'mirah*, the night with a shining moon; derived from *qumrah*, an opaque whitish colour. It was Alhazen who invented camera obscura. He used to work in a darkened room with a small hole in one wall. Outside of the room, he hung two lanterns at different heights. Alhazen observed that the light

أي غرفة مُغلقة مظلمة مضاءة ببصيص ضياءٍ، (مشتقّة من ضوء القمر) فهي قمراءٌ أو مُقمِرة؛ أي: ليلة فيها القمر؛ أصلاً من قُمْرة (لون إلى بياض في كدرَة). وهي الحجرة المظلمة التي كان يشتغل فيها ابن الهيثم، وفيها ثقب صغير على أحد حيطانها أو جوانبها، وخارج الغرفة علق ابن الهيثم فانوسين على ارتفاعين مختلفين، حيث نفذ ضياء الفانوسين إلى داخل الغرفة؛ ليضيء كلٌّ منهما بقعة مختلفة، وبصورة مقلوبة معكوسة (تنعكس صورة الجسم الخارجي داخل الغرفة القمرة بالمقلوب). وبهذا يكون ابن الهيثم قد قام بأول دليل اختباري يثبت فيه أن الضوء لا يشعّ من العين البشرية

from each lantern illuminated a different spot in the room, and each lighted spot formed a direct line with the hole and one of the lanterns outside the room. Thus, Alhazen provided the first experimental evidence that light does not emanate from the human eye (as it was thought before), but rather is emitted by certain objects (like lanterns) and travels from these objects in straight lines. Alhazen's experiment may seem simplistic today, but his methodology was groundbreaking: he developed the concept of **Hypothesis**, based firstly, on the observations of physical relationships (that light comes from objects), and then (secondly) on designing an experiment to test that hypothesis. Despite the simplicity of the method, Alhazen's experiment was a critical step in refuting the long-standing theory that light emanated from the human eye, and it was a major event in the development of modern scientific research methodology. Alhazen's ***Camera obscura*** or the simplest camera, formed the basis for the recent camera; its Arabic name *qamerah* became the famous name we know today: Camera.

(كما كان يُعتقد سالفاً)، لكنه ضياء ينعكس من الأجسام الخارجية (كالفانوسين) ثم يسير في خطوط مستقيمة إلى العين البشرية (الممثلة بالغرفة القمرة). ورغم بساطة التجربة إلا أنها شكّلت ثورة علمية آنذاك. وبذلك يكون ابن الهيثم قد طوّر مفهوم "النظرية" وذلك بالاعتماد أولاً على مشاهدات (ملاحظات) العلاقات الفيزيائية (بإشعاع الضياء من الأجسام الخارجية)، وثانياً بتصميم تجربةٍ لاختبار تلك النظرية (لإثبات صحتها). رغم بساطة طريقة التجربة، فإن اختبار ابن الهيثم التجريبي هذا قد شكل خطوة خطرة لرفض النظرية السائدة آنذاك (ومنذ قديم الزمان) بأن الإبصار يتمّ بإشعاع ضوءٍ يخرج من العين البشرية ذاتها، كما أنها شكّلت حدثاً خطراً في تطوير طرائق البحث العلمي الحديث. شكّل صندوق الحجرة المظلمة هذا (أو الكاميرا البسيطة) الأساس الذي بُنيت على مبدأه جميع آلات التصوير الحديثة، وقد أُطلق اسم الحجرة المظلمة (أي القمرة، التي استحدثها الحسن بن الهيثم) على آلة التصوير الحديثة التي صارت تعرف باسم: "**كاميرا**".

Camilla

a proper name; Camilla is a figure from Roman legend, whose name, it has been suggested, means 'one who assists at sacrifices to the god (or gods)'. Arabic *kamilah*, feminine for the well-perfected, and the completed.

كاملة

اسم علم مؤنث الكامل، من الكمال، أي: التمام. ويقال: إن كاملة حسب الأسطورة الرومانية تعني التي/ الذي يُعين في تقديم القرابين لله أو للآلهة.

camise [ka-mes']. (n.)

shirt. [Latin *camisia* from Arabic *khamis*. See Verses 12:18 of Surat Yusuf (Joseph) of Qur'an: "They (brothers of Joseph) stained his (Joseph's) shirt (camise) with false blood. He (Jacob) said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: It is Allah (alone) whose help can be soughtt".

قميص

قال الله تعالى: ﴿وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍۚ قَالَ بَلۡ سَوَّلَتۡ لَكُمۡ أَنفُسُكُمۡ أَمۡرٗاۖ فَصَبۡرٞ جَمِيلٞۖ وَٱللَّهُ ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ ليوسف: ١٨].

camlet [kam'lit]., **camelot** [kam'lot]. (n.)

fabric especially the one made of camel hair, but now chiefly of wool and goat's hair; a strong waterproof cloth. [Middle English *cameloit* – Middle French *Camelot,* from Latin camelus. From Arabic *kamlat,* pertaining to nap, dress or coat].

خملة (لباس)

خصوصاً المصنوع من شعر الجمل، ولكنه يصنع اليوم من الصوف ومن شعر الماعز، لا يسمح بتسرب الماء عبره.

camomile, chamomile [kam'o-mil]. (n.)

a name for several plants, or their dried flowers, used in medicine, affording a bitter stomachic and tonic. [French – Latin – Greek *chamaimelon*, literally earth-apple, from the apple-like smell of the blossoms – *chamai*, on the ground, *melon*, an apple. Arabic, *ba'bonnaj*, medicinal plant; *komlol*, a plant with medicinal properties comes out in spring in prickly field].

بابونج (نبات مفيد طبيّاً).

أيضاً كملول (نبات مفيد طبيّاً)، يكثر في أوّل الربيع في الأراضي الطيّبة المنبتة للشوك والعوسج.

camouflage [ka'moo-flazh]. (n.)

any device (especially deceptive colouring) for deceiving an adversary. *–v.t.* and *v.i.* to disguise. [French *camouflet*, a whiff of smoke blown in the face and circa. Arabic *kaimat-fala*, tent in the field, which from a distance is usually indistinguishable from surrounding ground, as it is earthy coloured].

خيمةُ فلا (أو فلاة)

حيث لا يمكن تمييزها من محيطها الصحراوي رملي اللون، ثم صارت تستخدم للتمويه العسكريّ.

camp [kamp]. (n.)

the ground on which tents are pitched: a permanent military station: any temporary quarters for travellers and circa: a party or side. *–v.i.* to encamp or pitch tents. *–ns.* **camp'er**, one who camps; **camp'-meeting**, a religious gathering held in the open air. – **campus** (U.S.) college or school grounds (and buildings): a college or self-contained division of a university: a university: the academic world. [French *camp*, a camp – Latin *campus*, a plain or a field. Arabic *khayyam*, to set a tent; *kheyam* (*plural* of *khaymah*, a tent) or *mukhayyam*, campus].

خيّمَ أي نصبَ خيمةً

وجمعها خيام، لتكوين مخيَّم للدراسة والاجتماعات وللحركات العسكرية.

campana [kal-ot']. (n.)

a bell-shaped object. *–ns.* **campanile**, bell-tower, especially one detached from the church; **campanology**, the subject or science of bells or bell-ringing **campanula**, bellflowers as in harebell or Scottish bluebell, a plant belonging to Campanula genus [Italian *campana*, a bell and Greek *logos*, a discourse. Arabic *qabban*, weighing tool, from Persian *kapan*. Arabic *lugha*, science or language].

قبّان

قسطاس وآلة توزن بها الأشياء الثقيلة تعريب كبَان ومنه شكل الجرس. علم الأجراس (قبانولوجي أو لغة قبان).

camphor [kam'for]. (n.)

a solid essential oil, obtainable from the camphor laurel of India, China and Japan (or manufactured), having a peculiar aromatic taste and smell. *–adj.* **cam'phorated**, impregnated with

كافور

طيبٌ من شجر بجبال بحر الهند والصين، خشبه أبيضُ هشٌّ خفيف جداً في أجوافه الكافور، رائحته كرائحة

camphor. [Middle English *caumfre* – Old French *camphre* – Latin *camphora.* Malay *kapur,* chalk. From Arabic *kafur.* See Verses 76:5-6 of Surat Al-Insan (Man) of Qur'an: "As to the Righteous, they shall drink of a cup mixed with Kafur (camphor). A fountain where the Devotees of Allah do drink, making it flow in unstinted abundance"].

الليمون وله استخدامات طبيّة شتى. قال الله تعالى: ﴿إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝ عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾ [الإنسان: ٥-٦].

can [kan]. (n.)

a vessel for holding or carrying liquids: a chimney-pot: a vessel of tin-plate in which meat, fruits and circa, are preserved: a container for various things, as film in quantity: a jacket in which a fuel rod is sealed in an atomic reactor. –*v.t.* to put up for preservation in cans. *–adj.* **canned.** *–n.* **cann'ery**, a place where goods are canned. –**carry the can** (*slang*), to take the blame. [Old English *canne.* Arabic *kinn, kinn'ina*, a container of anything].

كِنٌّ

وقاء كل شيء وسترة أو قنّينة: إناء من زُجاج للشراب.

Cana'an

a proper name, related to **Canaanites**, the tribe that spoke a language competitive with the Arabic language; they are the offspring of *Cana'an* one of the sons of Sam bin Noah (peace be upon him). Arabic *Kan'an*].

كنعان

اسم علم مشتق من الكنعانيين، وهم أمة تكلمت بلغة تُضارع العربية، وهم أولاد كنعان بن سام بن نوح عليه الصلاة والسلام.

canal [kan-al]. (n.)

an artificial watercourse, especially for navigation: a duct in the body for conveying fluids. *–v.t.* **can'alise**, to convert into a canal: to direct into a channel (*literally* and *figuratively*). [Latin *canalis*, a water-pipe. Arabic (*qanal* corrupted from) *qanat*, a communicating channel, originally denoting a spear (*plural qanawat*); *qanya*, channel dug in ground (*plural quni*); *qanna'a, muqanni*, the one who knows the channels (places) of water under ground].

قنال

مشتقة من قناة: الرُمح وجمعُها قنوات. وقنيَة تحفر في الأرض وجمعها قنيّ، وقناء الأرض ومقنّيها أي: عالِم بمواضيع الماء منها.

candela [kan-del'a]. (n.)

SI unit of luminous intensity such that the luminous intensity of a black body radiator at the temperature of solidification of platinum is 60 candela per sq. cm. [See **candle**].

وحدة الضوء

مُقاسةً بالشمعة أو القنديل تركيز الضوء لإشعاع جسم أسود في حرارة تصلب البلاتين تساوي ٦٠ قنديلاً (شمعة) على كلّ سنتيميتر مربّع.

candle [kan'dl]. (n.)

a cylinder of wax, tallow, or like substance surrounding a wick: a light. *–n.* **can'dlestick**, portable stand for holding a candle. –**burn the candle**

قنديل

نار من زيت شريف مُستخلص من أزهار شجرة قندول، وقندَليّ في الشام، وقندَلَ، أي احترق بوهجٍ جميل.

at both ends, to exhaust one's strength by taxing it in two directions (e.g. by working early and late); **the game is not worth the candle**, the thing is not worth the cost. [Old English *candel* – Old Norse *kyndill*, a torch – Latin *candela*, candle, from *candere*, to shine, to glow. Arabic *qindeel*, a lamp or torch made from burning of a nice oil derived from special trees with fragrant oily flowers grown in Syria called *qundool* and *qanda'i*; *-verb, qandala*, to burn and glow slowly and nicely]. See under **kindle**.

candy [kan'di]. (n.)

plantation sugar: sweet: anything preserved in sugar. *–v.t.* to preserve or dress with sugar: to congeal or crystallize as sugar. *–adj.* **can'died**, encrusted or preserved with candy or sugar: sugared, flattering (obsolete). –**candy floss**, a fluffy ball of spun coloured and flavoured sugar sold on the end of a stick. [extracted from sugar-candy. From Middle English *sugre candy* – Middle French *sucre candi* – Italian *zucchero candi*. Sanskrit khanda, fragment. From Arabic/Persian *sukkar* (sugar) *qandi* (candied), sugar from *qand, qandah*, the juice of sugar cane when crystallised in cones].

قنْد

قنْدة، قنْديد: عسل قصب السكّر إذا جمُد.

cane [kan]. (n.)

the stem of one of the smaller palms: any slender rod: a walking-stick. *–v.t.* to beat with a cane. *–n.* **cane-sugar**, sugar obtained from the sugar-cane. [Middle English *cane* – Middle French *cane*. From Latin *canna* – Greek *kanna*. Arabic *cana* or Semitic Assyrian *qanu*].

قانٌ

أي شجرٌ للقِسيّ.

canine [kan-i'n]. (adj.)

like or pertaining to a dog. –**canine teeth**, in man, four sharp-pointed teeth between the incisors and premolars. [Latin *caninus* – *canis*, a dog. Arabic sinn, tooth (plural, *ac'nan*, teeth); also means greedy eating particularly meat; sannah, bear, tiger; thu sunainah, man with excessive teeth referring to a man named hubaib bin ot'ba al-tha'alabi].

أسنان

جمع سنّ كنايةً عن السنّ وهو شدة الأكل خصوصاً اللحم. ذو السنينة صاحب السنّ الزائدة وهو حُبيب بن عتبة الثعلبي.

cannabis [kan'abis]. (n.)

a narcotic drug variously known as hashish, bhang, marihuana and circa: (capital) the hemp genus. [Greek *kannabis* – French *chanvre* – Italian *canapé* – German *hanf* – English *hemp*].

القِنب الهنديّ (نبات)

من أنواع الحشيش المُسكر، ويسمّى أيضاً "مَرهوانة" وتدخن أوراقها وأزهارها المجففة بوصفها مخدِّراً.

Arabic *kinnab*, a plant: a weed with rounded leaves taken on the early plant sprouting].

cannon [kan'on]. (n.)

a general name for a firearm discharged from a carriage or mount (now oftener gun): a great gun: a stroke in billiards – an oblique hit from one ball to another. *–v.i.* to hit and rebound as a ball in a cannon at billiards. *–ns.* **cann'on-ball**, a ball to be shot from a cannon. [French *canon* – Latin *canna*, a reed. Arabic *ca'noon*, a hot stove or fire-place].

كانون

أي موقد النار، وأصبح اليوم كناية عن المدفع، ككرات الكانون (أي قنابل المدفع).

canon [kan'on]. (n.)

a law or rule, especially in ecclesiastical matters: a standard: the books of the Bible accepted by the Christian Church: the recognized genuine works of any author. *–v.t.* **can'onise**, to enroll in the canon, or list of saints. *–n.* **canonisa'tion; can'on-law**, a code of ecclesiastical law based on the canons of the early church. [Old English *canon* – Latin *canon* – Greek *kanon*, a straight rod. Arabic *Canon of Avicenna* (The **Law** of Medicine) textbook was translated by Gerard of Cremona (1114-1187), a noted translator of Arabic and Greek into Latin; he made more than 70 translations of which 21 were medical works. He also translated the surgery of Albucasis, the Mansuri of Rhazes as well as the Greek texts of Hippocrates, Galen, Plato, Aristotle and Euclid. Also in Arabic *canon* is applied to a musical instrument because it follows the strict law of musical lines composed on paper for proper musical tune]. See also under **Avicenna**

قانون

من قرّ قانوناً (أي قاعدةً ومسطرةً)، مُشتقّ من قانون ابن سينا، أي قانون الطب، وهو كتاب مرجعيّ ترجمه جيرارد الكريموني (١١١٤–١١٨٧)؛ المترجم البارع في الترجمة العربية والإغريقيّة إلى اللاتينيّة. وقد ترجم ٧٠ عملاً منها ٢١ في حقل الطبّ، وترجم أيضاً كتاب أبي القاسم الزهراوي في الجراحة، وكتاب المنصوري للرازي مع ترجمة المراجع الإغريقيّة لأبقراط وجالينوس وأفلاطون وأرسطوطاليس وإقليدس. القانون بالعربيّة أيضاً يعني آلة موسيقيّة على التشبيه، كأنه مُسطر النغم.

canopy [kan'o-pi]. (n.)

a covering hung over a throne or bed: any similar covering: the transparent cover over the cockpit of an aircraft. *–v.t.* to cover as with a canopy; *–pr.p.* **can'opying**; *pa.p.* **can'opied**. [French *canapé* – Low Latin *canopeum* – Greek *konopeion*, a (*capital*) curtain – *konops*, a mosquito. Arabic *canafa*, to cover and protect; *kanaf* of a bird, its wing; *kunf, caneef*, curtain, shield].

كنفَ

ستره في حرزه، كنف الطائر: جناحه. كنف وكنيف: السترة والترس.

cant [kant]. (v.i.)

to talk in an affectedly solemn or hypocritical way. [Latin *cantare*, frequency of *canere*, to sing. Arabic *qanata*, to talk, behave, and bend in affectionate way, particularly in worshipping and

قنتَ

دعا وتحرّك وركعَ وسجَدَ بخشوع وتعبد أثناء صلاته لله.

prolonged praying].

cant [kant]. (n.)

قنوت من قَنَتَ

an inclination from the level: a sloping or tilted position: a toss or jerk. *–v.t.* and *v.i.* to tilt or toss suddenly: to turn on the edge or corner. [Probably connected with Dutch *kant*; Germanic *kante*, corner. Arabic *qanata*, to bend affectionately while worshipping or praying (*–n. qinoot*)].

ركعَ وانعطفَ من استواء.

canton [kan'ton]. (n.)

كينونة

a district: one of the Swiss federal states. *–v.t.* to divide into cantons: (military pronounced kantoon) to allot quarters to troops. *–n.* **canton'ment**, the temporary quarters of troops: in India, a permanent military town. [Old French *canton*; Italian *cantone*, corner, district – *canto*, a corner, compare with **cant**. Arabic *makan, kainonah* a distinct place or founded land; *kantonni*, old (e.g. age or place)].

ومكان. كنتنيّ: كبير (العمر أومكان مُعمّر).

canula [can'u-la]. (n.)

قناة

a minute tube e.g. the canula used in medicine for intravenous injections. [diminution of canal]. See under **canal**

canvas [kan'vas]. (n.)

قنب أو الكنباص

a coarse cloth made of hemp or other material, used for sails, tents and circa, and for painting on: the sails of a ship. –**under canvas**, living in tents. [Old French *canevas* – Latin *cannabis* – Greek *kannabis*, hemp. Arabic *qannab* type of fabric (*kittan*) of plant origin].

قماش سميك (يُصنع من القنب)، ويُعرَف اليوم باسم الكانفاس (الجنفاص)، ويستخدم في صنع الخيَم وأشرعة السفن، كما يستخدم في عمل الخرائط.

cap [kap]. (n.)

قبعَ

an unbrimmed covering for the head: a cover: the top. *–v.t.* to cover with a cap: to confer a degree or distinction on: to outdo or surpass. *–pr.p.* **capp'ing**; *pa.p.* **capped**. *–n.*
capp'ing, a covering: a graduation ceremony; the cap fits, the allusion is felt to apply. [Old English *caeppe* – Low Latin *cappa*, a cape or cope. Arabic *qaba'*, to cover; *qabba'*, to provide someone with graduation ceremony].

أدخل رأسه واحتمى. قبعَ: ألبسَ أحداً قبعة التخرّج.

capable [kap'a-bl]. (adj.)

قابل

having ability or skill to do (often with of): competent: susceptible (of): suitable for, adapted to. See **capability**

capability [kap'a-bili'tee]. (n.)

قابليّة

quality or state of being capable: (usually in *plural*) feature capable of being used or developed. *–adv.*
cap'ably. [French – Low Latin capabilis – Latin capere, to hold, take. Arabic *qabil*, capable; *qabiliah*, capability].

cape [kaip]. (n.)

قبى

a covering for the shoulders attached as to a coat or cloak: a sleeveless cloak. [Old French *cape* – Low Latin *cappa*. Arabic *qabba*, to raise the building; *qibba'a,* the hood of a cloth; *qubba'a*, a mosque visited by the Prophet Muhammad (near Madina)].

رفعَ البناء، قباء: قبعة الثياب. قباء: مسجد بناه الرسول النبي محمد ﷺ قرب المدينة المُنوّرة.

caper [ka'per]. (n.)

قبر أو قبّار

the pickled flower-bud of the capers-shrub, much used in sauces. [Latin *capparis*. Greek *kapparis*. Arabic *qobar*, *kabar*, grape-like yielding small fruits like raison or sultana, grow in lands. Also *qibar'ra'*, head of glans penis (with its miniature *qubairah*].

نبات له ثمار كالعنب جيّد الزبيب ينبت في القيعان، وكذلك يُسمّى كبَر. والقِبرّاء: رأس الكمرَة (تصغيرها قبَيْرَة). يُسمّى القُبّار أيضاً الشفلح، وهو أحد نباتات البيئة السعودية المشهورة، ويُعرف بعدة أسماء شعبية على مستوى الوطن العربي وهي: كبر، قبار، كبار، لصفاف، لصف، شفيح، قطن، سلبو، ورد الجبل، شوك الحمار، أصف، شالم، فلفل الجبل، لوصفة، علبليب، عصلوب، تنضب، ضجاج، سديرو.

capote [ka-pot]. (n.)

قبقاب

a long kind of cloak or mantle. [French diminution of **cape**, a cloak].

Caph [kaf]. (n.)

الكفّ

Star constellation (Astrology). [Arabic *al kaff al khatheeb*, a star constellation].

الخضيب (مجموعة نجوم فلكيّة).

capsize [kap-siz]. (v.t.)

انكفأ

to upset. *–v.i.* to be upset. [Arabic *inkafa'*, to turn upside down].

capsule [kap'sul]. (n.)

كبس

a dry, dehiscent seed-vessel consisting of two or more carpels: (*zoology*) a fibrous or membraneous covering: a gelatine case for holding a dose of medicine: a metal or other container: a self-contained spacecraft or a part of one, manned or unmanned, recoverable or non-recoverable. *–adj.*

كبس الشيء؛ أي: غطاه وأخفاه، الكبيس: ضربٌ من التمر، وكبَسها: جامعها. ومنه الكبسولة.

cap'sular. [French – Latin *capsula*, diminution of *capsa*, case. Arabic *kabasa*, to cover and hide (its content); *kabees*, a type of pressed dates; *kabasa* (woman), to have sex with her].

captain [kap'tin]. (n.)

a head or chief officer: the commander of a troop of horse, a company of infantry, or a ship: the leader of a team or club. *–v.t.* to be captain of. *–n.* **cap'taincy**, the rank or commission of a captain. [Old French *capitaine* – Low Latin *capitaneus*, chief – Latin *caput*, head. Arabic *qatin*, *qattan*, the one who resides in a place permanently and knows everything about that location: the dealer in cotton trade; *qabban*, the entrusted: the scale of justice. *Colloquial qab'tan*, the leader of a ship].

قطان وقاطن

المقيم الدائم العارف مكانه، قبان: الأمين والقسطاس، وبالعاميّة قبطان (رئيس السفينة).

caption [kap'sh(o)n]. (n.)

the act of taking: an arrest: a newspaper heading, or a note accompanying an illustration, cinematograph picture and circa. *–v.t.* to give a caption (heading and circa) to. *–adj.* **cap'tious**, ready to catch at faults or to take offence, carping. *–adv.* **cap'tiously**. *–n.* **cap'tiousness**. [Latin *captio, -onis* – *capere*, to take. Arabic *qabathah*, to take by hand; *khab'tah*, the act of taking].

قبْض من قبَضَ بيده

تناوله بيده وأمسكه.

قال الله تعالى: ﴿وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ﴾ [الزمر:٦٧].

captor [kap'tor]. (n.)

one who takes a captive or a prize; **cap'ture**, the act of taking: the thing taken: an arrest; **captive**, a prisoner. [Latin *captivus* – *capere, captum*, to take. Arabic *qabatha*, to take by hand; *qabith*, the one who takes].

قابض من قبَضَ بيده وأمسكه

تناوله بيده.

car [kar]. (n.)

a vehicle moved on wheels, as an automobile, a tramway car and circa: the part of a balloon or airship that carries passengers and load. [Normally French *carre* – Low Latin *carra*, itself a Celtic word. Arabic *sar*, to walk; *sayyarah*, moving caravan. Also *karra*, to move fast].

سيّارة: القافلة

مشتقة من سار يسيرُ سيراً: الذهاب. قال الله تعالى: ﴿وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَـٰبُشْرَىٰ هَـٰذَا غُلَـٰمٌ ۚ وَأَسَرُّوهُ بِضَـٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ﴾ [يوسف: ١٩]. أو هي مشتقة من: كرّ يكرّ كراً.

carafe [ka-raf]. (n.)

a bottle or glass jar for holding water for the table. [French *carafe* – Italian *caraffa* – Spanish *garaffa*. From Arabic *gharaffa,ghiraf*, jar for 'dip' and holding water; *gharafa*, to fill with water].

غرّاف

جرّة أو مكيال للغرف مُشتقّ من غرَفَ، واغترَفَ الماء إذا أخذه بيده (أو بآلة).

caramel [kar'a-mel]. (n.)

a dark-brown substance produced from sugar by loss of water on heating, used in colouring and flavouring food and drink: a chewy sweet made with sugar, butter, etc. *–adj.* made of or containing caramel: of the colour of caramel (also though rare **car'omel**). [French from Spanish *caramelo*. Arabic *qirmiz*, the dark brown-red colour from *kermes*, an insect from which the dye was first made].

كاراميل

مادة داكنة بُنيّة اللون تتكون من السكر بعد تسخينه وفقدان ماءه، يُستعمل في التلوين وتنكيه الطعام والشراب، مشتقّ على الأغلب من الإسبانيّة عن العربيّة، قرمزيّ اللون الأحمر الداكن البُنّيّ (يشبه لون الصبغة المشتقة من حشرة القِرمِز).

carat [kar'et]. (n.)

weight unit used for gold and precious stones: part of 24 parts. [Latin *carratus* – Greek *keration*, a seed of carob. Arabic *kerat*].

قيراط

وحدة وزن الذهب والأحجار النفيسة، وهو جزء من ٢٤ جزءاً.

caravan [kar'a-van]. (n.)

A company travelling together for security, especially in crossing the desert: a covered van: a house on wheels. *–n.* **caravanserai** (*kar*-a-van'ser-i), **caravanserai, caravansary**, a kind of unfurnished inn or extensive enclosed court where caravans stop (as in pilgrims' caravans on their life-time journey to Makkah during Hajj season). [Perhaps *karwansarai – karwan*, caravan, *sarai*, inn. Arabic *qairawan*, a caravan of wagons: a large traveling group of people and horses: a major part of military contingent. Arabic *sara*, to move during night time; *–n. serai'a;* also *sar'eya*, military contingent].

قيروان

أي قافلة عربات، والجماعة من الخيل والقفل، ومعظم الكتيبة.

caravel [kar'av-el]. (n.)

a kind of light sailing vessel. [French – Italian *caravella*; compare with Low Latin *carabus*, Greek *karabos*, a bark. Arabic *qarib*].

قارب

أي سفينة صغيرة، مشتقة من: قرُبَ لتقريبه المسافات.

caraway [kar'e-we]. (n.)

a plant. [Middle English *caraway, carway, carwy* – Latin *carvi* and Greek *karon*. Arabic *karawaya'*].

كراوية (نبات)

carbon [kar'bon]. (n.)

a non-metallic element (symbol C: atomic number 6) widely diffused, occurring as pure charcoal, diamond and graphite: a **carbon copy** (a duplicate of writing made by means of **carbon paper**, a paper coated with lamp black and circa).
–n. **car'bonate**, a salt of **carbonic acid** (a weak

غربيب

غربيب: أسود، غرِب: أسود، غراب: طائر أسود.

acid formed by the solution in water of **carbon dioxide** (a gas evolved by respiration and combustion)). *–v.t. car'bonise*, to impregnate with, or combine with, carbon. *–n.* **carbonisa'tion**. – **carbon-14**, a radioactive isotope of carbon used as a tracer element in biological studies; **carbon dating**, estimating the date of death of prehistoric organic material from the amount of carbon-14 still present in it. [French *carbone* – Latin *carbo, -onis*, coal. Arabic *gharbeb*, black; *ghareb*, black; *ghurab*, crow, black bird].

carboy [kar'boi]. (n.)

قِرْبَة

a large bottle with a frame of basket-work. [Persian *qarabah* from Arabic *qirbah*].

card [kard]. (n.)

قِرطاس

قـرطس، قـرطس: الكاغـد والصـحيفة مـن أي شـيء كانت، والأديم والبرد المصري.

a small piece of pasteboard: one with figures for playing a game, with a person's name and address, with a greeting, invitation, message, or programme; **cards** (*plural*) game(s) played with cards. *–ns.* **card'board**, a stiff, finely finished pasteboard; **card'-vote**, a voting system that gives each delegate's vote a value proportionate to the number of persons he represents; **on the cards**, not improbable. [French *carte* – Latin *c(h)arta* – Greek *chartes*, a leaf of papyrus. Arabic *qirtas, qartas*, paper, cards, parchment paper, Egyptian papyrus. (*colloquial*), other stationeries]. See **carte** and **cartouche**

care [kar]. (n.)

قري الضيف

أضـافهُ واعتنـى بـه، وقـرى الماء في الحـوض يقريـه قريـاً وقـرىً: جَمَعـه، واسـتقرى واقـترى وأقـرى: طلـبَ ضـيافةً. وهـو مِقـرّي للضيـف ومقـراء وهـي مقـراة ومقـراءٌ. القـروُ: القصد والتتبع. ثم تطورت الكلمة لتعني: عناية.

affliction: anxiety: charge, keeping. *–v.i.* to be anxious (for, about): to be disposed, willing (to): to have a liking or fondness (for): to provide (for). *–adj.* **care'-free'**, light-hearted; **care'ful**, full of care. *–adv.* **care'fully**. *–n.* **care'fulness**. – *adj.* **care'less**, without care: heedless: unconcerned. *–adv.* **care'lessly**. *–ns.* **care'lessness; care'taker**, one put in charge of anything, especially a building. *–adj.* exercising temporary control or supervision (as caretaker government). – **take care**, to be cautious; **take care of**, to look after with care. [Old English *caru*; Old Norse *kaera*, to lament. Arabic *qara*, to care for the guest (providing protecting, feeding and bed for sleeping: care and collected water in the container; *istaq ra, iqta'ra, aqra*, seeking care from the host; *miqri, miqra'a*, host while *miqrat, miqra'a*, hostess].

career [ka-rer]. (n.)

قرار

progress through life, especially advancement in calling or profession: a rush: a race. *–adj.* having a professional career: dedicated to a career. *–v.i.* to move or run rapidly. [French *carriere*, a race-course. Arabic *qarar*, settlement after continuous movement: final destination in life-time].

المستقر في نهاية المطاف والوجهة النهائية.

caress [ka-res']. (v.t.)

قرَصَ

to touch endearingly, to fondle. *–n.* an endearing touch. [French *caresser* – Italian *carezza*, an endearment; Low Latin *caritia-carus*, dear. Arabic *qarasa*, to touch or to pinch (with a sexual desire)].

(أي قرص أحداً بشهوة جنسيّة).

carmine [kar'min]. (n.)

قرمز أو قرمزي

the red colouring matter of the kermes insect. [French *carmin* – Latin *carminium*. Through Spanish from Arabic *kermes*]. See **crimson** and **kermes**

انظر تحت.

carnage [kar'nij]. (n.)

قرَم

slaughter. [French – Italian *carnaggio,* carnage – Latin *caro, carnis*, flesh. Arabic *qaram*, a burning desire for meat-eating or the love for flesh: love for the beloved person; *qarama*, to eat the meat-containing food; *taqreem*, teaching how to eat; *qura'ma*, bread sticking to the clay baking oven (*tannour* in Arabic, or tandoor)]. See under **carnal, carnival, Carnivora**

شِدّة شهوة اللحم، وتعني ملحمة أو مذبحة، وقرَم أيضاً الشوق إلى الحبيب. قرَمَ: أكلَ طعاماً يحوي لحماً. تقريم: تعليم الأكل. قرامة: قطعة الخبز المقطوعة من التنور.

carnal [kar'nal]. (adj.)

قرِم

fleshly: sensual: unspiritual. *–ns.* **car'nalist**, a sensual; **carnal'ity**, state of being carnal. *–adv.* **car'nally**. [Latin *carnalis* – *car(o), carnis*, flesh. Arabic *qaram*, a burning desire for meat-eating or the love for flesh: love for the beloved person; *qarama*, to eat the meat-containing food; *taqreem*, teaching how to eat; *qura'ma*, bread sticking to the clay baking oven (*tannour* in Arabic, or tandoor)]. See **carnage, carnival, Carnivora**

(أو قرماء) أي به وبها قرَم: شِدّة شهوة اللحم، والشوق إلى الحبيب. قرَمَ: أكلَ طعاماً يحوي لحماً. تقريم: تعليم الأكل. قرامة: قطعة الخبز المقطوعة من التنور.

carnival [kar'ni-val]. (n.)

مهرجان

a feast observed by Roman Catholics just before the fast day of Lent: any season of revelry or indulgence: a fair-like entertainment.
[Italian *carnevale* – Low Latin *carnelevarium,* apparently from Latin *carnem levare*, to put

يؤكلُ فيه اللحم مشتقة من قرَم: شِدّة شهوة اللحم، والشوق إلى الحبيب. قرَمَ: أكلَ لحماً. تقريم: تعليم الأكل. قرامة: قطعة الخبز المقطوعة من التنور.

away flesh. Arabic *qaram*, a burning desire for meat-eating or the love for flesh: love for the beloved person; *qarama*, to eat the meat-containing food; *taqreem*, teaching how to eat; *qura'ma*, bread sticking to the clay baking oven (*tannour* in Arabic, or tandoor)]. See **carnage, carnal, Carnivora**

carnivora [kar-niv'o-ra]. (n. plural)

حيوانات قرَمه

An order of flesh-eating animals. *–adj.* **carniv'orous**, flesh-eating. *–adv.* **carniv'orously**. *–ns.* **carniv'orousness; car'nivore**, a carnivorous animal. [Latin *caro, carnis*, flesh, vorare, to devour. Arabic *qaram*, a burning desire for meat-eating or the love for flesh: love for the beloved person; *qarama*, to eat the meat-containing food; *taqreem*, teaching how to eat; *qura'ma*, bread sticking to the clay baking oven (*tannour* in Arabic, or tandoor)]. See under **carnage, carnal, carnival**

أي بها قرَم: شدّة شهوة اللحم. قرَمَ: أكلَ لحماً.

carnation [kar-na'sh(o)n]. (n.)

قرَنفل

a garden flower, a variety of the clove pink. [Latin *carnation*, fleshiness. Arabic *qaran'ful*, a fragrant flower; *muqar'fal*, food fragrantly flavoured by carnation (*qaran'ful*) flowers].

زهرة ذكيّة الرائحة، وطعامٌ مقرفل: مطيب به.

carob [kar'ob]. (n.)

خرّوب أو خرّوبة

a plant: a leguminous Mediterranean tree, one of those known as the 'locust tree'. [Middle French *carobe, caroube* – Latin *carrubium*. From Arabic *kharrub, kharrubah*, horn-like fruits from which a Mediterranean delicious sherbet is made and considered as a health drink].

carousel [kar-oo-sel]. (n.)

قرْص أو قرُص

a rotating conveyor, e.g. for slides show, or for luggage at an airport: a tournament. [French carrousel. Arabic *qur's*, *qurus*, a rounded disc-like object].

carpet [kar'pet]. (n.)

زربية أو سجادة جمعها زرابي

the woven or felted covering of floors, stairs and circa: a smooth, or thin, surface or covering. *–v.t.* to cover with, or as with, a carpet; *pr.p.* **car'peting**; *pa.p.* **car'peted**. *–n.* **car'peting**, material of which carpets are made. **–sweep under the carpet**, to hide from notice, put out of mind (unpleasant problems or facts); to be carpeted, to be reprimanded. [Old French *carpite* – Low Latin

قال تعالى في سورة الغاشية: ﴿وَزَرَابِيُّ مَبْثُوثَةٌ﴾ [الغاشية: ١٦].

carpeta, a coarse fabric made from rags pulled to pieces – Latin *carpere*, to pluck. Arabic zarpeat (*plural zarabi*). See Verse 88:16 of Surat Al-Gashiya (The Overwhelming Event) of Qur'an: "And rich carpets (All) spread out"].

carrack [kar'ak]. (n.)

كرَك

an armed merchant vessel, or galleon. – Also **car'ack**. [Middle English *carrake, carryk* – Middle French *caraque, carraque* – Spanish *carraca*. Arabic *qur'qur* (*plural qara'qir*), medium-sized merchant vessel (ship); *karkour, karak*, a long ship (*plural karakeer*). See ***Ibn Battuta***'s travels around the World when he describes the ships he travels on as *karak or karkour*].

أو كركور أو قرقور جمعها قراقر، وهي سفُن تجارية متوسطة الحجم، وَصَفها ابن بطوطة حيث إنه انتقل على بعضها في رحلاته حول العالم.

carry [kar'i]. (v.t.)

كرِيَ

to convey or transport: to bear: to support, sustain: to bear (oneself): to extend: to take by force. *–pr.p.* **carr'ying**; *pa.p.* **carr'ied**. *–n.* the distance over which anything is carried. *–ns.* **carr'ier**, one who carries, especially for hire: a receptacle or other device for carrying: one who transmits an infectious disease without himself suffering from it; **carr'ier-pig'eon**, a pigeon with homing instinct, used for carrying messages. **–carry on**, to promote: to manage. [Old French *carier* – Low Latin *carricare*, to cart – Latin *carrus*, a car. Arabic *karya*, to do something in exchange for payment; *kirwa, kira'a*, payment of recruitment to do something; *kara'h*, to use him].

عمل أو حملَ شيئاً لقاء أجرة (هي كروة أو كراء)، كاراه: استأجره.

carte [kart]. (n.)

قرطاس

a bill of fare. *–adv.* **a la carte**, (of a meal) according to the bill of fare, chosen dish by dish. *–ns.* **carte-blanche** (*blash*), a blank paper, duly signed, to be filled up at the recipient's pleasure: freedom of action; **cart'el**, a challenge: an agreement for exchange of prisoners: (*kar-tel*) a combination of business firms to gain monopoly. [French – Latin *c(h)arta*. Arabic *qirtas, qartas*, paper, cards, parchment paper, Egyptian papyrus; (*colloquial*), other stationeries]. See **card**

(خارطة): الصحيفة من أي شيء كانت.

carthage [kart'ag]. (n.)

قرطاجنة

an ancient city in Tunisia used as a port by Phoenicians.

مدينة قديمة في تونس، استخدمها الفينقيون مرفأً ساحلياً.

cartouche [kar-toosh]. (n.)

خرطوش

a case for holding cartridges: (*architecture*) an ornament resembling a scroll of paper with the ends rolled up: an oval figure on ancient Egyptian monuments or papyri enclosing characters expressing royal or divine names. –Also **cartouch'** [French – Italian *cartoccio* – Latin *c(h)arta*. Arabic *qirtas, qartas*, paper, parchment paper. Egyptian papyrus].

مشتقة من قرطاس، قرطس: الكاغد والصحيفة من أي شيء كانت والأديم والبرد المصري.

cartridge [kar'trij]. (n.)

خرطوش

a case containing the charge for a gun. –**blank cartridge**. –*n.* **car'tridge**-pa'per, a light-coloured strong paper, originally manufactured for making cartridges. [A corruption of **cartouche**].

مشتقة من قرطاس.

carve [karv]. (v.t.)

قَرِفَ أي قشرَ (ونحتَ)

to cut into forms, devices and circa: to make or shape by cutting: to cut up (meat) into slices or pieces. –*v.i.* to exercise the trade of a sculptor. –*p.adj.* **carv'en**, carved. –*ns.* **carv'er**, one who carves: a sculptor: a carving-knife; **carving**, the act or art of carving: the device or figure carved. –**carve out**, to hew out: to gain by one's exertions; **carve up**, to subdivide, apportion. [Old English *ceorfan*, to cut; Dutch *kerven*; German *kerben*, to notch. Arabic *karifa*, to cut out: to peel and carve].

Casbah [kaz'ba]. (n.)

قصبَة

a castle: national quarter in North Africa. [French *Casbah*. From Moorish dialect *kasbah*, from Arabic *kasabah*].

جوف القصر، والمدينة، والقرية.

cascara [kas-ka'ra, or kas'ka-ra]. (n.)

قشرة (لحاء شجر)

a tree bark used as a tonic aperient. [Spanish *cascara*, bark. Arabic *qish'ra*, bark].

يستخدم طبياً كمليّن.

case [kas]. (n.)

كيس (وبالعامية البغدادية "قاصة")

a covering, box, or sheath: the boards and back of a book. –*ns.* **case'ment**, a hollow moulding: the frame of a window; casing, the act of the verb case: an outside covering of boards, plaster and circa. [Old North French *casse* – Latin *capsa* – *capere*, to take. Arabic *kees*, a purse (for keeping money): a pouch (for carrying young in marsupial animal, e.g. kangaroo): sheath (for keeping sword)].

(لحفظ المال)، وتقال للغمد (للسيف)، وللمشيمة (كيس الرحم) ولمحفظة صغار الكنغر.

case [kas]. (n.)

قصة

that which falls or happens, event: state or condition:
subject of question or inquiry:
a person under medical treatment: a legal statement of facts. *–n.* **case'-law,** law as decided in previous cases. [Old French *cas* – Latin *casus* from *cadere*, to fall. Arabic *kissah*, a story or event; *qadhi'yah* (pronounced by English as *kasy'ah*)].

أي حادثة. أو قضيّة: أي بيان حقائق القضاء القانونية.

cash [kash]. (n.)

كاش

coin or money: ready money. *–v.t.* to turn into or exchange for money. *–ns.* **cashier'**, one who charge of the receiving and paying of money; **hard cash**, spot cash, ready money; **out of cash,** without money. [Old French *casse*, a box. Arabic *kees*, purse of money].

مشتقة من كيس (نقود).

cashew [kashu]. (n.)

كازو

The tree, fruit, or nut of an Indian tree *Anacardium occidentale*. The so-called fruit (cashew apple) is the fleshy top of the peduncle (which bears the nut). The nut is called *kaju* by Indians and *gajus* by Malayans. The oil in the shell of the nut is acrid to an extraordinary degree, whilst the kernels, which are roasted and eaten, are quite bland. The tree yields a gum imported under the name of *Cadju gum*. [Hindi *kaju* – Malay *gajus*. Adopted by Arabs as *kazu*].

نواة (لذيذة الطعم عند التحميص) توجد في غلاف (يحوي ريتاً حادًّا) وعلى الغلاف ثمرةٌ (تفاحة الكازو) وشجرة الكازو تكثر زراعتها في الهند.

casein, caseine [ka'se-in]. (n.)

كاسين

the principal albuminous constituent of milk or cheese. *–adj.* **ca'seous,** pertaining to cheese. [French – Latin *caseus*, cheese. Arabic *casa*, a glass of milk; *casa* can be used in the processing of cheese from milk; *cooz*, container made of pottery with a handle, used for drinking and possibly for processing cheese from milk].

(بروتين الحليب أو الجبن) مشتقّ من كاسه من الحليب أو كوز (إناء فخاري له عروة) يستعملان لشرب الحليب فيه وتصنيع الجبنة من الحليب.

cask [kask]. (n.)

كيس

a hollow round vessel for holding liquor, made of stave bound with hoops. [French *casque* – Spanish *casco*, skull, helmet, cask. Arabic *khothah*].

خوذة أو عليبة: وعاء مُجوّف لحفظ السائل.

casket [kask'et]. (n.)

كيس

a little cask or case: a small case for holding jewels and circa: a coffin. [Etymology uncertain: hardly a diminution of **cask**].

خوذة أو عليبة أو تابوت.

casque [kask]. (n.)

a cover for the head: a helmet. [A doublet of **cask**].

كيس

خوذة.

caspian [kasp'ian]. (n.)

related to mountainous region named after caspian sea. [Arabic qiz'ween, mountainous region around Caspian sea].

قزوين

من بلاد الجبل (حول بحر قزوين)، ثغرالدّيلم.

cashmere [kash'meer]. (n.)

(a shawl or fabric made from) fine soft Kashmir goats' hair: any similar product. [Arabic *kashmeer*, anything related to the territory of lakes of Kashmir, a paradise of land in the north of Indian subcontinent].

الكشمير

قماشٌ صوفيٌ ناعمٌ مصنوعٌ من شعر ماعز كشمير.

cassette [kas-et']. (n.)

a light-tight container for an X-ray film, or one for film in a miniature camera: a holder with reel of magnetic tape, especially tape on which there is pre-recorded material. [French diminution of *casse*, case. Arabic *kees*]. See **case**

كيس

مصغر أو عليبة صغيرة (تحوي فيلماً أو كاميرةً أو شريطاً).

cassia [kas(h)'ya]. (n.)

a coarser kind of cinnamon: the tree that yields it: a fragrant plant mentioned in Ps. Xlv.8: a shrub yielding senna. [Latin *cassia* – Greek *kasia* – Hebrew. Arabic *qas'ya*, coarser (or harder) type of spices; *acassian*, special plant].

القاسية

نوع خشن من التوابل كالقرفة، الأقسيان: نبت، وربما هي السَّنا.

cassimere [kas'i-mer]. (n.)

a twilled cloth of the finest wools. – Also **ker'seymere**. [Corruption of **cashmere**].

الكشمير

قماش صوفي ناعم مصنوع من شعر معيز كشمير.

cassock [kas'ok]. (n.)

a long black robe worn by clergy and choristers: a shorted garment, usually of black silk, worn under the pulpit gown by Scottish ministers. [French *casaque* – Italian *casacca*. Arabic *kisa'*, cloth, a protected jacket].

كساء أو لباس كثيف

castanets [kas'ta-nets]. (n.plural)

two hollow shells of ivory or hard wood, joined by a band passing round the thumb, and struck by the fingers to produce an accompaniment to dances and guitars. [Spanish *castaneta* – Latin *castanea*, a chestnut. Arabic *kistana'* or *sanj*, a musical instrument].

الكستناء أو الصنج

آلة موسيقيّة.

castle [kas'l]. (n.)

a fortified house or fortress: the residence of a prince or nobleman: anything built in the likeness of such: a piece in chess (also called *rook*). *–n.* **castellan** (*kas'tel-an*), governor or captain of a castle. *–adj.* **cas'tellated**, having turrets and battlements like a castle. **–castles in the air**, visionary projects. [Old English *castel* – Latin *castellum*, diminution of *castrum*, a fortified place. Arabic *qas'r*, fortified palace].

قصر

حصْن ودار أو دار محصّنة.

castrate [kas'trait]. (v.t.)

to deprive of the power of generation by removing the testicles, to geld: to take from or render imperfect. *–n.* **castra'tion**. [Latin *castrare, -atum*. Arabic *khasa*, to castrate].

خصى

أي أزال الخصية من كائنٍ حيٍّ؛ لحرمانه من قوة الذكورة والإنجاب.

cat [kat]. (n.)

a wild or domesticated animal of genus *Felis*: a spiteful woman. *–ns.* **cat's'-eye**, a beautiful variety of quartz: a reflector set in a frame fixed in a road surface; **cat's'-paw** (*nautical*) a dupe or tool – from the fable of the monkey who used the paws of a cat to draw the roasting chestnuts out of the fire. **–to bell the cat**, to take the leading part in any hazardous movement, from the ancient fable of the mice who proposed to hang a warning bell round the cat's neck. [Old English *cat*; found in many languages; Low Latin cattus, probably Celtic. Arabic *qitt*, cat].

قِط

حيوان السنّور والأنثى قطة، وفيه الأليف والمتوحش، وقد تُطلق كلمة قِطّة على المرأة اللعوب. قال النبي ﷺ: **«عُرضت عليّ جهنم، فرأيت فيها المرأة الحِميَرية صاحبة القِط الذي ربطته فلم تطعمه ولم تسرّحه»** (رواه الربيع الجيزي، كما جاء في كتاب "حياة الحيوان الكبرى" للدّميري). ومن الشعر في تفضيل البادية على الحاضرة:

وكلب ينبح الطُرّاق دوني

أحب إليّ من قِطّ ألوفِ

Catania [ka'tan'ya]. (n.)

Name of the 2nd famous city in Sicily, situated at the feet of *Etnia*, the volcanic mountain of Sicily, which had erupted many times in the past; the lava has been cut and used for the buildings of the city. The name is derived from Arabic *aton*, fire, thus it means the city at the feet of fire.

كاتانيا

اسم ثاني أكبر مدينة في صقلّيّة تقع قرب جبل بركاني اسمه (أتنيا) الذي انفجر عدة مرات واستخدمَت حِمَمه البركانيّة وقطعت في بناء العمارات. اشتقّ اسمها من العربيّة: أتون يعني نار(بسبب الحِمَم البركانية)، فبذلك يكون المعنى: مدينة أتون (النار).

cataract [kar'a-rakt]. (n.)

a waterspout: a waterfall: an opaque condition of the lens of the eye causing blindness (it is common condition in ophthalmology and it is treatable). [Latin *cataracta* – Greek *kataraktes*, a waterfall (*kata*, down). Arabic *qatarat*, falling water drops)in the eye(; rushing water].

قطرات

أو ماء أبيض بالعين يصيب عدسة العين مما يؤدّي للعمى، وهي حالةٌ مرضيةٌ شائعةٌ في علم العيون ويمكن علاجها.

catarrh [kat-ar']. (n.)

a discharge of fluid due to the inflammation of a mucous membrane, especially of the nose: a cold. *–adj.* **catarrh'al.** [Latin *catarrhus* – Greek *katarrhous* – *kata*, down, *rheein*, to flow. Arabic *qatara*, to flow down in drops (*qatr, qatarat plural* of *qatrah*) both from nose and eyes].

قطرَ

الماء والدمع، وانحدر (من الأنف والعين) قطراً وقطرات. وهي ما يُسمّى برشح الزكام.

cater [ka'ter]. (v.i.)

to provide food, entertainment and circa (with for). *–n.* **ca'terer.** [Literally to act as a *cater*, the word being originally a noun (spelled *catour*) – Old French *acateor, achetout* – Low Latin *acceptare*, to acquire. Arabic *qaddara*, to execute; *qaddara* (food), to distribute it equally; *qadar*, the richness and power; *taqdeer*, cooking in containers (*qidor plural* of *qid'r*, a container): contemplation to make equal distribution. Also *kat'r*, the prosperity; (*colloquial*) *kattara* (*lahu ala hidda*), to provide (e.g. food) for him on one side].

قدّر

قضى، قدّر (الرزق): قسَمَه، القدر: الغنى واليسار والقوّة من القدرة. التقدير والطبخ (بالقدور)، التقدير أيضاً التفكير في تسوية أمر. كثر: الحسب والقدر. بالعاميّة (كثر له على حِدة).

caterpillar [kat'er-pil-ar]. (n.)

a butterfly grub: extended to other larvae: a tractor or other vehicle running on endless articulated tracks consisting of flat metal plates (from **Cater-pillar**, trademark). [Probably Old French *chatepelose*, 'hairy cat'. But the present-day form arose in the 16th century, probably from association with the now obsolete *piller*, plunderer (related to English *pillage*) – caterpillar being regarded, of course, as plunderers of leaves. Arabic compound word of *qitar, qaterah*, (living) train and *fal'j*, tearing apart, or cutting in two, or ploughing, thus means the 'devastation train' because it eats leaves ravagly].

قاطرة

(أو قطّ) فلج: اسم مركب ليرقة الفراش التى تشبه القطار (أو القطيطة: مصغر قطّ) وتأكل الأوراق بشراهةٍ وبسرعةٍ مُمزقةً (فالِجَة) إيّاها.

cat'gut [kat'gut]. (n.)

a kind of cord made from the intestines of sheep and other animals, and used for violin strings, and for surgical ligature material used for suturing the tissues of the body; it has been suggested that the word is probably kitgut, where kit means fiddle, the material having been used for centuries for strings of musical instruments. Guitar string was first used for abdominal closure by Rhazes (father of clinical education and bedside diagnosis), but before discovery of antiseptic technique, catgut (or kitgut) went in and out of favour depending on infection. It was first intro-

خيط – قطّ أو كات – قاط

أو خيط القيثار، (لا تحضّر من أمعاء القطّ بل من أمعاء الشياه أو الغنم)، ومن ثم استخدمت كخيوط لخياطة أنسجة الجسم الإنساني في الجراحة؛ وقد اقترِحَ أن الكلمة أصلاً (هي كيت – قاط)، أي:
خيط كمان (كمنجة) لأنها المادة المستعملة لقرونٍ في تصنيع خيوط الآلآت الموسيقيّة. يُقال إن أول من استعمل خيوط القيثار لخياطة البطن هو الرازي (أبو التعليم السريري والتشخيص على سرير المرضى)، لكن قبل

duced as a purpose-made for surgery by Albucasis (abul-Qasim Al Zahrawi 936–1013AD) long before it was claimed by Lister in 1869 lso see under **Albucasis** and **Rhazes**

اكتشاف المُطهّرات (والطرق مُضادّة الإنتان)، تأرجح الـ «خيط – قط» بين الاستعمال والإهمال اعتماداً على الخمَج (العدوى). وكان أول من أدخله للجراحة كتصنيع خاصّ بها هو أبو القاسم الزهراوي (٩٣٦–١٠١٣ م) قبل ادّعائه من قِبَل جوزيف ليستر في ١٨٦٩. انظر تحت ترجمة الرازي وأبو القاسم.

catheter [kath'e-ter]. (n.)

a tube for admitting gases or liquids through the channels of the body, or for removing them, especially for removing urine from the bladder. [Through Latin – Greek *catheter* – *kathienai*, to send down. Arabic *qatha tair*, quill (hollow tube of the feather) of a bird; such a natural hollow tube was used to drain urine in urinary bladder retention, and also used as a writing tool after dipping it in ink pot (where ink is drawn up by capillarity)].

قثاطير

أو قذى طير أو ريشة طير حيث إن نصل الريشة أنبوب مُجوّف فريد يُمكن استخدامُه للكتابة كما إنّه يستخدم طبياً لتفريغ البول في حالات احتباس البول. فالكلمة أصلاً عربيّة [(قثاطير) أخذها الإنجليز وحوّروها بلغتهم الإنجليزيّة إلى (كاثيتر)] واستخدمها العرب طبيّاً كما في الكتب العربيّة الطبيّة المترجمة للاَتينية، ثم رجعنا نحن العرب فأخذناها من الإنجليزيّة ثم حوّرناها إلى قسطرة خطأً (الأصح أن تسمّى قثطرة أو قذطرة).

cause [koz]. (n.)

that which produces an effect: ground, motive, justification: a legal action: the aim proposed, or the opinions advocated, by an individual or party. *–v.t.* to produce: to bring about: to induce. *–adj.* **caus'al**, relating to a cause or causes. *–ns.* **causal'ity**, the relation of cause and effect; **causa'tion**, the operation of cause and effect. *–adj.* **causa'tive**, producing an effect, causing. *–adv.* **caus'tively**. [Old French *cause* – Latin *causa*, which as well as 'reason' meant 'lawsuit'; this was carried over into English legal language (it survives in terms such as ***cause-list*** 'list of cases to be tried') and its use in expressions like ***'plead someone's cause'*** led in the late 16th century to a more general application 'goal or principle pursued or supported'. French chose '***thing***' also comes from Latin causa, in the weakened sense 'matter, subject'. Arabic, *qadhi'yah* (pronounced by English as *kasy'ah*), a court case, derived from *qadha, qadh'* (pronounced by Egyptians as *kaza*), the ruling in the case at court: reason for making: the inevitable (unavoidable): factual ground of court case (for the purpose of defence at court)]. Also see **because, accuse,** and **excuse**

قضيّة

مُشتقة من قضاء وقضا (باللهجة الدارجة في مصر كزا): أي الحكم، والصُّنعُ، والحتمُ، والبيان. قضيّة: هي بيان حقائق القضاء القانونية، وباللاتينية كوزا وهي السبب، وهي القضية (دعوى قضائية) جاءت من قائمة القضايا في المحكمة لبتّ الحكم فيها، والقضية هي تبيان السبب في المحاكمة للدفاع أمام القضاء.

cautery [ko'ter-e]. (n.)

a burning with caustics or a hot iron: an iron or caustic used for burning tissues; *–v.t.* **cauterize,** to burn with a caustic or a hot iron. *–ns.* **cauteri-sa'tion, cau'terism**. [French *cauteriser* – Low Latin *cauterizare* – Greek *kauter*, a hot iron – *kaiein*. to burn. Arabic *kawa*, to burn; *kay, kawi, kayyat*, cautery].

كية أو كيّ أو كوي

أحرق باستعمال قضيب حديد حارّ أو باستعمال مادة كاوية.

cave [kaiv]. (n.)

a hollow place in a rock: any small faction of dissentients from a political party. *–n.* **cave'-man,** one, especially of the Stone Age, who lives in a cave: (*colloquial*) one who acts with primitive violence. **–to cave in,** to slip, to fall into a hollow: (*figurative*) to give way, collapse. [French – Latin *cavus*, hollow. Arabic *kahaf*, cave, a large hole in the mountain (a small hole is called *ghar*)].

كهف

كالبيت المنقور في الجبل أو كالغار في الجبل إلا أنه واسع، فإذا صَغُرَ فغارٌ.

cavalier [kav-al-er]. (n.)

a knight: a Royalist in the Civil War: a swaggering fellow: a gallant or gentleman. *–adj.* like a cavalier: gay: haughty, off-hand, disdainful. *–adv.* **cavali-er'ly**. [French – Italian *cavallo* – Latin *caballus*, a horse. Arabic *khayyal*, a fighter rider of a horse; *khail*, horses (*khail, plural* of *faras* (horse)].

خيّالة

المقاتل الراكب على حصان أي الفارس، جمعها فوارس. والخيّال مشتق من الخيل: جمع فرس.

cavalry [kav'al-ri]. (n.)

horse-soldiers: a troop of horse or horsemen. [French *cavallerie* – Italian *cavalleria* – Latin *caballarius*, horseman. Arabic *Khayyalah*, a troop of horsemen (*plural* of *khayyal*); *khayyal*, a fighter rider of a horse; *khail*, horses (*khail, plural* of *faras* (horse)].

خيّالة

كتيبة من الفرسان (جمع خيّال)، والخيّال: هو المقاتل الراكب على حصان أي الفارس، من خيل: جمع فرَس.

cavern [kav'ern]. (n.)

a deep hollow place in rocks. *–adj.* **cav'ernous,** hollow: full of caverns. [French – Latin *caverna* – *carus*, hollow. Arabic *kahaf*, cave, a large hole in the mountain; *–adj. kahfi,muta'kah'if*, or *thatu kuhuf*]. See under **cave**

كهفيّ

(الصفة من كهف): بيت منقور في الجبل فهو كهفيّ أو مُتكهّف أو ذات كهُف.

caviar, caviare [kav'i-ar]. (n.)

salted roe of the sturgeon and circa: (*figurative*) something too fine for the vulgar taste. [Probably the 16th century – Italian *caviale*. Arabic *khafiar*, from Persian *khibyari* (*khaya bar* means literally excessive eggs), fish eggs or roe. Turkish *khaw'yar*].

خفيار معرّبة من خبياري

بزر السمك تعريب خايه بار، أي كثرة البيض، ومنه خاويار بالتركيّة.

cavity [kav'it-i]. (n.)

a hollow: a hollow place. – **abdominal cavity,** the body cavity located inferior to diaphragm and superior to the pelvis, forming the superior and major part of the abdomino-pelvic cavity.[Latin *cavitas, -atis – cavus*, hollow. Arabic *kahaf*, cave].

تجويفٌ كالكهف مثل تجويف البطن

تجويف الجسم تحت الحجاب الحاجز وفوق الحوض، يشكل الجزء الأكبر والعلوي للتجويف البطنيّ الحوضيّ.

cedar [se'dar]. (n.)

any of a number of large coniferous evergreen trees remarkable for the durability and fragrance of their wood. *–adj.* made of cedar – also (*poetical*) **ce'darn**. [Latin *cedrus* – Greek *kedros*. Arabic *sid'r*].

سدر

شجرة النبق. قال الله تعالى: ﴿وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ۝ فِى سِدْرٍ مَّخْضُودٍ ۝ وَطَلْحٍ مَّنضُودٍ﴾ [الواقعة]. وعن مالك بن صعصعة عن النبي ﷺ أنه رأى سِدرة المنتهى ليلة أسري به، وإذا نبقها مثل قلال هجر [رواه البخاري]. وأوراق لسِدر لها ميزة تنظيف مثل الصابون، وفي الحديث الصحيح الذي رواه الستة وأحمد أن النبي ﷺ قال: «اغسلوه بماءٍ وسِدر».

ceiling [sel'ing]. (n.)

the inner roof of a room: the upper limit. *–v.t.* **ceil,** to overlay the inner roof of: to provide with a ceiling. [Probably connected with French *ciel*, Italian *cielo*, Low Latin *caelum*, a canopy. Arabic *qalla*, to lift; *istaqalla*, to fly out: to lift; *qullah*, the top of mountain, head, camel hump, and anything].

قلَّ

ارتفع، ستقلّ: حمله ورفعه، أو استقلّ وطار، قله: أعلى الجبل، والرأس والسنام، وكل شيء.

cell [sel]. (n.)

a small room in a prison and circa: a hermit's one-roomed dwelling: a small cavity: a unit-mass of living matter: a unit-group within a larger organization: the unit of an electrical battery, in which chemical action takes place between an anode and a cathode both separately in contact with an electrolyte. *–adj.* **cell'ular,** consisting of, or containing, cells. *–ns.* **cell'uloid,** a hard elastic substance; **cell'ulose,** the chief component of cell membrane of plants and of wood. [Old French *celle* – Latin *cella*, connected with *celare*, to cover. Arabic *khal'yah*, one of the cells where bees laid their honey, or shelter of camels for milking; *khala*, kept the place empty].

خلية

ما يُعسِّل فيه النحل وهي أصغر وحدة سَكَنية في مَنْحلة بيوت النحل، والخلية من الإبل: المخلاّة للحلب.

cephalic [se-fal'ik]. (adj.)

belonging to the head. [Greek *kephale*, head. The word cephalic and basilic appeared first in a translation of Muslim Physician Avicenna's book

قيفال

أو الوريد الكافلي في الذراع أو الطرف العلوي يفصد حيث إن دم الذراع أو الطرف العلوي يبزله الوريد

'Canon' by Armegandus Blasius de Montepessulano in 1564. Cephalic and Basilic veins are derived respectively from Arabic *al-bazili*, the draining, and *al-kafili*, the sponsoring i.e. all blood of upper limb is drained by al-bazili vein and what is not drained (by al-bazili) is sponsored by al-kafili (the sponsoring) vein]. Also see under **basilic**

البازلي (البازليّ الذي يبزل)، وما لا يبزُله الوريد البازلي يتكفله الوريد الكافلي أو القيفال بالذراع أو الطرف العلوي (يفصد). والكلمتان البازليّ والكافليّ ظهرتا أولاً في ترجمة (آرميجاندوز بلاسيوس دي مونتيبيزولانو) لكتاب القانون في الطب للطبيب المسلم ابن سينا عام ١٥٦٤م.

ceres [se'rez]. (n.)

The Roman goddess of tillage and corn. *adj.* **ce'real**, relating to corn or edible grain. *-n.* (usually *plural*) a grain used as food, as wheat, barley and circa: a food prepared from such grain. [Latin probably from root of *creare*, to create. Arabic *kharazah*, a bead in a necklace: a plant full of round berries (*plural khiraz*)].

خرز

حبّات الزرع، وما ينظم.

chafe [chaf]. (v.t.)

to make hot by rubbing: to fret or wear by rubbing: to cause to fret or rage. *–v.t.* to fret or rage. *–n.* heat: anger. *–n.* **chaf'ing-dish**, a dish or vessel in which anything is heated by hot coals and circa: a dish for cooking on the table. [French chauffer – Latin *calefacere* – *calere*, to be hot, *facere*, to make. Arabic *shaffa*, to get thinner: to get warmer, to be moved].

شفّ

نحلَ أو اشتدّ حرّه أو تحرّك.

chair [chair]. (n.)

a movable seat for one, with a back to it: the seat or office of one in authority: the office of a professor: the instrument or punishment, of electrocution. *v.t.* to carry publicly in triumph. *–n.* **chair'-man, chair'-woman**, one who takes the chair, or presides at a meeting;
chair'manship. [French *chaire* – Latin – Greek *kathedra*. Arabic *kursi*, chair, resting bed or symbol of knowledge]. See also under **course**

كرسي

السرير، والعلم.

chalice [chal'is].(n.)

a cup or bowl: a communion-cup. *adj.* **chal'iced**, cup-like. [French *calice* – Latin calyx, *calisis*; compare with Greek *kylix*, a cup. Arabic *ka'is*, cup].

كأس

الإناء يُشرَب فيه (أو ما دامَ الشراب فيه، فإذا لم يكن فيه فهو قدح).

chalybeate [ka-lib'e-at]. (adj.)

containing iron. *–n.* a water or other liquor containing iron. [Greek *chalyps*, genitive *chalybos*, steel, so called from the *Chalybes*, a nation famous for steel. Arabic *salib*, iron solid].

صلب وصلابة

وأي مشروب يحوي الحديد (الصلب) في مكوناته.

chamber [cham'ber]. (n.) قمرة

an apartment: the place where an assembly meets: a hall of justice: a compartment: the back end of the bore of a gun. *–v.i.* to be wanton. *–adj.* **cham'bered.** **–chamber of commerce**, an association formed in a town or district to promote the interests of commerce. [French *chambre* – Latin *camera* – Greek *kamara*, a vault. Arabic *qamarah*, an enlightened room].

غرفة مضاءة، وبالعاميّة قمارة، ثم صارت تعني: الغرفة التجارية، وغرفة العدل.

chamois [sham'wa]. (n.) شامي

an Alpine antelope: (pronounced *sham'i*) a soft kind of leather originally made from its skin. [French perhaps from Romansh. Arabic *shami*, *shamy* pertaining to *Sham* (land of Sam, which includes nowadays Syria, Lebanon, Palestine and Jordan) where this type of soft leather is processed and produced, originally made from chamois-skin]. See under **chammy**

جلد شامي مُستخلص من جلد الظبي المدبوغ.

chandelier [shan-de-ler]. (n.) قنديل

a frame with branches for holding lights. *–n.* **chandler** (*chand'ler*), a candle maker: a dealer in candles: a dealer generally. [French – Low Latin *candelaria*, a candlestick – Latin *candela*, a candle. Arabic *qindeel*, a lamp or torch made from burning of a nice oil derived from special trees with fragrant oily flowers grown in Syria called *qundool* and *qandali* ; *–verb, qandala*, to burn and glow slowly and nicely]. See under **candle**

قنديل نار من زيت شريف مُستخلص من أزهار شجرة قندول وقندليّ في الشام، وقندَلَ أي احترق بوهجٍ جميل.

channel [chan'l]. (n.) قناة

the bed of a stream of water: a navigable passage: a strait or narrow sea: means of communication: a path of information in a computer. *–v.t.* to make a channel: to furrow: to direct (into a particular course; literally and figuratively). –the Channel, the English Channel. [Old French *chanel, canel* – Latin *canalis*, a canal. Arabic *qanat*]. See under **canal**

chaos [ka'os]. (n.) هوسة

disorder: the state of matter before it was reduced to order by the Creator. *–adj.* **chaot'ic**, confused. *–adv.* **chaot'ically**. [Latin – Greek, the first unformed state of the universe. Arabic *housa, haw's*, a mess or disorder, marginal maddness].

الإفساد وهو طرفٌ من الجنون (من الهوْس).

chap [chap]. (v.i.) الجبّ

to crack, as soil in dry weather or the skin in cold weather. –*n.* a crack: an open fissure in the skin. [Middle English *chappen*; cognate with Dutch and German *kappen*. Arabic jabb, cut or cutting; *jabba*, to cut (to castrate: to remove testicles); *maj'boob*, the injured person, or the castrated man].

الجبّ: القطع، من جَبَّ أي قطع (أو استئصل خصيته) فهو مجبوب: مقطوع أو مخصيّ.

chap [chap]. (n.)

a fellow, originally a customer, from chapman. –*n.* **chap'pie**, a familiar diminutive. [Arabic *shab*, young man].

شابّ

رجل في مُقتبل الشباب.

chapel [chap'el]. (n.)

a place of worship inferior or subordinate to a regular church, or attached to a house or institution: a cell of a church containing its own altar: a dissenters' place of worship. [Old French *capele* – Low Latin *cappella*, diminution of *cappa*, a cloak or cope. Arabic *qiblah*, the place towards which direction, prayers are made].

قِبْلة

قِبْلة للصلاة وأصبحت بمنزلة كنيسة مُصغرة للصلاة مُشتقة أصلاً من العربية.

charade [shar-aid]. (n.)

an acted riddle in which the syllables of the word proposed and the whole word are represented in successive scenes: a similar riddle with written clues. [French; etymology uncertain. Arabic *sharida*, a flying idea].

شاردة

فكرةٌ طارئةٌ أو طائرة.

charge [charj]. (v.t.)

to load, to fill (*with*): to burden: to lay a task, trust upon (one): to exhort: to accuse: to ask as the price: to attack at a rush. –*v.i.* to make an onset. –*n.* that which is laid on: cost or price: the load of powder and circa, for a gun: care, custody: an accumulation of electricity: command: exhortation: accusation: attack or onset: (*plural*) expenses. –*adj.* **charge'able**, liable to be charged: blamable. –*n.* **charg'er**, a flat dish capable of holding a large joint, a platter: a warhorse: an instrument or device for charging. – **charge account**, an account in which goods obtained are entered to be paid for later. –**give in charge**, to hand over to the police. [French *charger* – Low Latin *carricare*, to load – Latin *carrus*, a wagon. Arabic *karr*, to attack at a rush; *karra*, to attack; *karrar*, the person who attacks].

كرّ عليه كرّاً

عطفَ وانقضّ عليه فهو كرّار.

charisma [kar-is'ma]. (n.)

a spiritual power, given by God: personality

كرامة

قوّة روحانيّة ربّانية للإنسان التقيّ.

quality that enables an individual to influence his fellows: a similar quality felt to reside in an office or position. *–adj.* **Charismatic** [Greek *charis, -itos*, grace. Arabic *karama*, a spiritual power given by God to a pious man].

charity [char'i-ti]. (n.)

(New Testament) universal love: benevolence: the disposition to think favourably of others, and do them good: almsgiving: a benevolent fund or institution. *–adj.* **char'itable**, of or relating to charity: lenient, kindly: liberal to the poor. *–n.* **char'itableness**. *–adv.* **char'itably**. [French *charite* – Latin *caritas* – *carus*, dear. Arabic *khairee*, charity, or *karam*, generosity. The word is shaped like calamity (derived from calam) and charity is derived from *char* (Arabic *khair*].

خيريّ

أو كرَم التطوع الخيري.

charm [charm]. (n.)

something thought to possess occult power, as words in metrical form or an amulet or trinket: attractiveness: personal attractions: a spell. *–v.t.* to influence by a charm: to enchant: to delight. *–adj.* **charmed**, protected as by a spell: delighted. *–n.* **charm'er**. *–adv.* **charm'ingly**. [French *charme* – Latin *carmen*, a song. Arabic *gharam*, attractiveness; mugh'ram, the one possessed (by something) or attracted (to someone)].

غرام

الولوع والعذاب بالشيء، مغرَمٌ: أسير الحبّ والدَّين (الغرامة).

chart [chart]. (n.)

a map of part of the sea, with its coasts, shoals and circa, for the use of sailors: an outline map: a tabular statement. [Old French *charte* – Latin *c(h)arta*. Arabic *kharita* derived from *qirtas, qartas*, paper, cards, parchment paper]. See **card**

خارطة: خريطة

مشتقة من قرطاس.

charter [chart'er]. (n.)

any formal writing conferring or confirming titles, rights, or privileges, or the like, especially one granted by the sovereign or government: a deed or conveyance. *–v.t.* to establish by charter: to let or hire, as a ship, on contract. *–adj.* hired, as **charter plane**: made in a hired aeroplane, as **charter flight**. *–ns.* **chartered accountant**, one qualified under regulations of the Institute of Accountants; **chartered** company, a trading company acting under a charter from the crown. [Old French *chartre* – Latin *c(h)artula*, diminution of *c(h)arta*. Arabic *qirtas, qartas*, paper, cards, parchment paper]. See **card**

قرطاس

قرطس، قرطس: الكاغد والصحيفة من أي شيء كانت، والأديم والبرد المصري.

chase [chais]. (v.t.)

كسا

to pursue: to hunt: to drive away. *–n.* pursuit: a hunting: that which is hunted: an unenclosed game preserve. *–n.* **chas'er. –wild goose chase,** futile pursuit of the unattainable. [Old French *chacier, chaser* – Latin *captare*, frequency of *capere*, to take. Arabic *kasa'*, to chase or to follow (someone); *kasa'* (animals), drive animals one after another; *kasa'* (with sword), hit (someone) with sword].

أي تبعَ (أحداً)، وكسأ الدّابة: ساقها على إثرِ أخرى، كسأه بالسيف: ضربَه.

check [chek]. (v.t.)

كش

to bring to a stand: to restrain or hinder. *–n.* in chess, a threat to the king: a mark put against items in a list: an order for money (usually written **cheque**). *–ns.* **check'er; check'-key,** a latch-key; **check'-mate,** in chess, a position from which the king cannot escape.– **hold in check,** to restrain, keep back. [Middle English *chek,* conflict or attack – Old French *eschet, eschac,* to hinder. From Arabic/Persian *shah,* king (in chess); *shah mat* (checkmate), king is dead]. See **checkmate**

(الملك) أو شاه مات (في لعبة الشطرنج) فارسيّ مُعرّب.

checkmate [chek'met]. (n.)

شاه مات

in chess, a position from which the king cannot escape: king is dead: disaster that cannot be averted. *–v.t.* in chess, to make a move that causes checkmate: to frustrate. [Middle English *chekmate* – Middle French *eschet mat.* From Arabic/Persian *shah mat* (in chess), king is dead, or king is in a deadly position, impossible to escape from].

أي مات الملك (في لعبة الشطرنج)، أو الكارثة التي لا يُستطاع علاجها أو التخلص منها.

cheek [chek]. (n.)

شقّ

the side of the face below, the eye: the side of a door and circa: (*colloquial*) effrontery, impudence. *–adj.* **cheek'y,** insolent, saucy. *–***cheek by jowl**, side by side. [Old English *cece, ceace*, the cheek, jaw; compare with Dutch kaak. Arabic *chiqq*, one side of the face or body].

الجانب الواحد من الوجه، أو الجسم أو من أي شيء.

cheer [cher]. (n.)

سرور

disposition, frame of mind: joy: a shout of approval or welcome: entertainment: fare, food. *–v.t.* to comfort: to encourage: to applaud. *–adjs.* **cheer'ful,** in good spirits: lively: ungrudging; **cheer'y,** cheerful, lively, merry. *–advs.* **cheer'fully;**
cheer'ily. *–ns.* **cheer'fulness;**

cheer'iness. *–adj.* **cheer'less,** without comfort, gloomy. *–n.* **cheer'lessness.** [Old French *chiere,* the face – Low Latin *cara,* the face. Arabic *siroor,* joy, happiness].

cheese [chez]. (n.)

خاص خصوصي وشخيص

the curd of milk coagulated and pressed into a hard mass. *–n.*
cheese'par'ing, miserly economy. *–adj.* miserly, niggardly. *–adj.*
chees'y, cheese-like. [This word is well known to be used in modern English slang for 'anything good, first-rate in quality, genuine, pleasant, or advantageous'. Old English *cese, cyse,* curdled milk – Latin *caseus*. Arabic *chakhez,* first-rate excellent thing or person, since cheese is considered a status symbol for the high life food (something too fine for common and vulgar taste - just like caviar); *chakhaza,* to look high or to go high].

شيء ممتازٌ أو شخصٌ ذو شأنٍ مشتقة من شَخَصَ بصره إذا رفعه عالياً وشخص إذا وضح وعلاً؛ لأن الجبنة هي طعام الأغنياء وذوي الشأن العالي.

chemise [she-mez']. (n.)

قميص

a woman's smock - like undergarment. [French *chemise* – Low Latin *camisia*, a nightgown, surplice. Arabic *khamis,* garment particularly sleep garment]. See under **camise**

chemistry [kem'is-tri]. formerly **chymistry** (kim'-), (n.)

الكيمياء

the science that treats of the properties of substances both elementary and compound, and of the laws of their combination and action one upon another. *–adjs.* **chem'ic, -al (chem'o-, chem'ico-,** in compound words). *–adv.* **chem'ically**. *–n.plural* **chem'icals,** substances used in chemical processes. *–n.* **chem'ist,** one skilled in chemistry: a druggist. – **chemical engineering**, design, construction, and operation of chemical plant and works, especially in industrial chemistry; **chemical warfare**, warfare involving the use of irritating or asphyxiating gases, oil, flames and circa. See **alchemy**

علم الكيمياء وقوانينه وأعماله (وصناعة الإكسير).

cheque, check [chek]. (n.)

صكّ

a money order on a banker. *–ns.* **cheque'-book,** a book of cheque forms; **chequ'-, check'er,** (*obsolete*) a chessboard. *–v.t.* to mark in squares of different colours: to diversify. *–adj.* **cheq'uered, check'ered**, variegated, like a chessboard: varying in character: eventful, with alternations of good and bad fortune. [Arabic *sakk,* or check, bill of exchange, the concept of which was introduced by Arabs. A variant of **check**].

طلب كتابيّ ماليّ مصرفيّ (بنكي). وفكرة طلبات التداول الماليّ المكتوب، والعرب هم أول من أدخلها إلى أوربة.

cherries [cher'iz]. (n. plural)

any of several species of trees of the same genus as the plum: the small stone-fruit, usually bright red, which they bear. *–adj.* like a cherry in colour: ruddy. [Old English *ciris* – Latin *cerasus* – Greek *kerasos*, a cherry-tree. Arabic *khuraz*, cherries; *karaz*, to eat wild berries (usually eaten by animals such as camels). Also Kharazah, a plant full of round berries].

كراز

كَرَزَ إذا داوم على أكل الأقط (ما يأكل الحيوان منه)، خَرَزَة (فهو خرزيّ): نبات من النجيل منظومٌ من أعلاه إلى أسفله حبّاً مدوراً، ثم صارت تطلق على شجرة الكرز.

cherub [cher'ub]. (n.)

a winged creature with human face: a celestial spirit: a beautiful child: *– plural* **cher'ubs, cher'ubim** *(-y)oo-bim)*, **cher'ubims**. *–adjs.* **cheru'bic** *(-oo'bik)*. **-al**. [Akkadian origin (Akkad was the northern region of ancient Babylonia). Akkadian *karubu* meant 'gracious'. This was borrowed into Hebrew *k'rubh, plural k'rubhim*, which was used in Old Testament to signify a certain class of winged divine being. It passed into English via Greek *kheroub* and Latin *cherub*. Arabic *karubi, plural karubyon*, the arch-angels, or the masters of angles (the flying winged beings, created of light)].

كروبيّ

جمعها كروبيون بالعربيّة: سادة الملائكة، أكديّة الأصل (أكد: المنطقة الشمالية لبابل القديمة)، ثم انتقلت إلى العبرية. وتعني مخلوق مُجنح بوجهٍ آدميّ، أو روح أرضية، أو طفل جميل.

chess [ches]. (n.)

a game played by two persons with figures or 'men', which are moved on a chequered board. *– n.plural* **chess'men**, pieces used in chess. [French *echecs*; Italian *scacchi*; German *schach*. Origin from Arabic/Persian *shah*, a king, as a symbol for the game].

شاه

كرمزٍ للعبة الشطرنج التي يلعبها الشاه.

chest [chest]. (n.)also cyst

a large strong box: a treasury: the part of the body between the neck and the abdomen, the thorax. –chest of drawers, a set of drawers fitted in a single piece of furniture. [Old English *cyst*; Scottish *kist* – Latin *cista*. Arabic *qass*, chest; *azm alqass*, the thoracic cage bones].

قصّ

يعني صدر، ويقال: عظم القص، بمعنى عظم الصدر. ثم صار القصّ رمزاً للصدر، ولما كان تجويف الصدر يحوي القلب والرئتين، صار الصدر أيضاً رمزاً للصندوق، لاسيما صندوق النفائس والمجوهرات.

chestnut, chesnut [ches'nut]. (n.)

a common edible nut enclosed in a prickly husk (the *Spanish* or *sweet chestnut*): the tree that bears it, or other tree of the same genus: the horse chestnut or its fruit. *–adj.* of chestnut colour, reddish-brown. **–pull the chestnuts out of the fire**, to take control and rescue someone from a difficult situation. [Old French *chastaigne* – Latin *castanea*. Arabic *kesta'na*].

كستناء

شجرة ثمرتها حمراء بُنية اللون، ذات نواة لذيذة الطعم.

chic [shek]. (n.)

style, fashion. *–adj.* stylish. [French from Arabic *chaiy'ek*, attractive].

شيَقٌ شائق

أي جَذّاب، (تقال لنمط الملابس، وبالعاميّة: شياكة).

chick [chik]. (n.)

the young of a fowl, especially of the hen: a child, as a term of endearment: (*slang*) a girl or a young woman. *–ns.* **chick'en,** a chick: flesh of a fowl: a child: a coward: **chick'en-heart**, cowardly person. *–adj.* **chick'en-hearted.** *–ns.* **chick'en-pox,** a contagious febrile disease, chiefly of children, not unlike a very mild form of smallpox. [Old English *cicen;* compare with Dutch *kieken*, German *kuchlein.* Arabic *chiqq*, any half of two, each called *chaqiq* and it can mean a bird, or a woman; *–plural chaq'iq*. Prophet Muhammad of Islam said: 'women are the halves (*chaqa'iq*) of men'. As for chicken, etymologically means 'little cock'. Arabic qaq, to sound like chicken. The modern adjectival sense 'scared' is a 20th century revival of a 17th-18th century noun sense 'coward', based no doubt on chicken-hearted]. See **cheek** and **cock**

شقّ

كلُّ ما انشقّ نصفين، فكلٌّ منهما: شقيق، وتعني المرأة وطائر، وجمعها شقائق كقوله ﷺ: «إنما النساءُ شقائق الرجال». وتجمع بالإنجليزية لتعني الدجاج، واحدتها دجاجة، أي «قاق» اسمها مشتقّ من صوت الدجاجة. وبالعربية قاقت وقوقأت الدجاجة: صوّتت. والقوق: طائر مائي طويل العنق.

chief [chef]. (adj.)

head: principal, most important. *–n.* the head of a clan or tribe: a leader: the head of a department or business. *–adv.* **chief'ly**, in the first place, principally: for the most part. *–ns.* **chief'tain** (*-tin*), the head of a clan: a leader; **chief'taincy, chief'tainship**. [French *chef* – Latin *caput*, the head. Arabic *kafi*, one who satisfies his clients in a restaurant: one who leads people and satisfies his followers in terms of money and sustenance. See Verse 39:36 of Surat Az-Zumar (the Groups) of Qur'an: "Is not Allah enough (kafi) for His servant?"].

الكافي

زبائنه في المطعم والرئيس الكافي أتباعه قوتاً ومؤونةً. كما قال الله تعالى في سورة الزُمر، الآية ٣٦: ﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ﴾ في الرزق والمطعم.

chiffon [she'fo, shif'on]. (n.)

a thin gauzy material used as a trimming. *–n.* **chiffonier** (*shif-on-er*), an ornamental cupboard or cabinet. [French meaning rag, adornment – *chiffe,* rag. Arabic *shaff,* transparent clothes, showing underneath; *–adj. shafeef,* plural *shufoof*].

شفّ

ثوب رقيق (فهو شفيفٌ رقّ فحكى ما تحته) جمعها شفوف.

chink [chingk]. (n.)

a cleft, a narrow opening. *–v.i.* to crack. [Middle English *chine*, a crack. Arabic (*colloquial*) *chunkah*, a piece cut out of main dough; *shana'ik, plural* of *shanoka,* a mountain or probably a big piece].

شنكة

قطعة (بالعامية)، شنائك أجزاء الجبل (ربما قطع كبيرة).

chip [chip]. (v.t.)

to cut as with a chisel: to strike small pieces from the surface of: *–pr.p.* **chipp'ing**; *pa.p.* **chipped**. –*n.* a small piece chipped off: a games counter. *–n.* **chip'board**, reconstructed wood made by consolidation of chips from woodland trimmings, workshop waste and circa with added resin. **–a chip of the old block**, one with the characteristics of his father; **have a chip on one's shoulder,** to be defiant and aggressive: to be ready to take offence. [Middle English *chippen*, to cut in pieces. Connected with **chop**].

جَبَّ

قطعَ أو قطعَ إلى عِدة قِطع. والاسم الجبّ: القطع، فهو مجبوب: مقطوع.

chival-ry [shiv'al-ri]. (n.)

the usages and qualifications of chevaliers or feudal knights: bravery and courtesy. *–adjs.* **chival'ric, chiv'alrous**, pertaining to chivalry: showing the qualities of an ideal knight, generous, courteous and circa. *–adv.* chiv'alrously. [French *chevalerie – cheval* – Latin *caballus*, a horse. Arabic *chib'l*, lion cub once able to hunt, – *plural chibal, achbal; chabil*, a strong young man. *Fir'nas*, the courageous man or the lion focusing with penetrating eyes on its victim prior to attack for hunting, and the words *firasah, firousah, firousyah*, were derived to denote strong men riding horses and going for hunting]. See also **cavalry** and **cavalier**.

شبل

ولد الأسد إذا أدرك الصيد، جمعها: شبال وأشبال. الشابل هو الأسد الذي اشتبكت أنيابه، والغلام الممتلئ نعمة وشباباً. الأسد هو الفارس؛ لأنه يتفرّس (يتثبّت وينظر) فريسته، ثم يفترسها (يصطادها). من هنا جاءت كلمة الفِراسة (التفرُّس)، والفراسة والفروسة والفروسية: الحذق بركوب الخيل والصيد. الفرناس هو الأسد والشديد الشجاع.

choke [chok]. (v.t.)

to interfere with the breathing of: to throttle: to suffocate: to stop or obstruct. *–v.i.* to be choked. *–n.* the action of choking: the sound of choking: a device to prevent the passage of too much gas, electric current and circa. *–adj.* **chok'y**, tending to cause choking: inclined to choke, as with emotion. [Etymology obscure. Arabic *shahaka*, to get suffocated by a cry with a sound].

شهَقَ

تردد البكاء في صدره واختنق.

chop [chop]. (v.t.)

to cut with sudden blow: to cut into small pieces. *–n.* a piece cut off: a slice of mutton or pork containing a rib: a sharp downward blow; **chopp'er**, one who or that which chops: a cleaver: (*slang*) a helicopter [A form of **chap** (1)].

الجبّ: القطع

مُشتقّ من جَبَّ، أي قطعَ أو قطعَ إلى عِدة قِطع. وهو مجبوب: مقطوع.

Christ [krist]. (n.)

the anointed, a name given to Jesus of Nazareth; the Messiah. *–v.t.* **christen** (*kris'n*), to baptize in

مُكرَّس

أي عيسى (عليه السلام)، الذي أكرَسَه أو كرّسَه،

the name of Christ: to give a name to. *–ns.* **Christendom** (*kris'n-dam*), the part of the world in which Christianity is the received religion: the whole body of Christians; **Chris'tian** (*kris'chan*), a follower of Christ, *–adj.* relating to Christ or His religion.*–n.* **Christ'ianism, Christian'ity**, the religion based on teachings of Christ: the spirit of this religion; **Christian name**, the name given at one's christening; the personal name as distinguished from the surname; **Christian Science**, a religion based on spiritual or divine healing with rejection of orthodox medicine, founded in 1879 by Mary Baker Eddy. [Old English *Crist* from Greek *Christos*, from *chriein*, to anoint. Arabic *akarasa, karrasa*, to introduce (someone) into (religion or cult); *–adj. mukarras*, organised in line (for necklace: threaded pearls or beads in line and in a specific order; *–n. takrees*, foundation of a building. Thus Jesus was mukarras being introduced into Islam by Prophet Yahya (John) who probably anointed him with water].

أي أدخله (لدين الإسلام) ابن خالته يحيى (عليه السلام)، ومسح عليه بالماء فهو عيسى المسيح. يُقال قلادة مُكرَّسة: أن يُنظم اللؤلؤ والخرز في خيط. تكريس: تأسيس البناء.

Chrismas [kris'mas]. (n.)

an annual festival, originally a mass (i.e. festival), in celebration of the birth of of Christ, held on 25 December (**Christmass Day**); the season at which it occurs; evergreens, especially holly, for Christmas decoration [**Christ** and **mass.** From Latin *missa* from *ite, missa est contio*, 'Go, the congregation is dismissed', used at the end of the Latin service. Arabic *mukarras*, Jesus (see above under **Christ**). However, Jesus was not born on 25th December; he was born at the end of summer time, because his mother Mary after his delivery was eating ripe dates. See Verses 19: 22-26 of Surat Maryam (Mary) of Qur'an: "So she conceived him, and she retired with him to a remote place. And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): 'Ah! Would that I had died before this! Would that I had been a thing forgotten. But (a voice) cried to her from beneath (the palm-tree): 'Grieve not! For thy Lord hath provided a rivulet beneath thee; 'and shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.' 'So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being".

حفل المُكرَّس

(حرفياً) أي عيد ميلاد المسيح في ٢٥ ديسمبر (كانون أول). لكنه حقيقةً لم يولد في ٢٥ ديسمبر، وإنما ولد المسيح نهاية فصل الصيف؛ لأن أمّه مريم بعد ولادته كانت تأكل رطب التمر (موسمه نهاية الصيف). قال الله تعالى: ﴿فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ۝ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ۝ فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝ وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ۝ فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا﴾ [مريم: ٢٢-٢٦].

والتاريخ ٢٥ ديسمبر (كانون أول) هو أصلاً عيد الوثنيين احتفالاً بميلاد إله الشمس، ومن ثمّ حُوّر ليكون ميلاد ابن الإله!!! تقبّل الإمبراطور قسطنطين ديانة النصرانيّة في القرن الرابع (بعد الميلاد)، ووضعها على قدم المساواة مع الديانة الوثنيّة مما أدّى إلى تنصّر مئات آلاف الوثنيين الرومان جالبين معهم عاداتهم الوثنيّة لدين النصرانيّة الجديد.

December 25th was a pagan festival of the birthday of the Sun-god, and later was corrupted as the birthday of the Son of God!!! Emperor Constantine, who made his profession of Christianity in the 4th century, had placed Christianity on an equal footing with paganism, pagan people of the Roman world began to accept this now-popular Christianity by the hundreds of thousands, bringing with them their pagan customs. It is also quoted that 'Nimrod', grandson of Ham, son of Noah, was a tyrant and so evil as to marry his own mother 'Semiramis'. After Nimrod's untimely death, his mother-wife propagated the evil doctrine of the survival of Nimrod as a spirit being. On each anniversary of his birth on 25th of December, she claimed, Nimrod would visit the evergreen tree and leave gifts upon it.
Later, Semiramis became the Babylonian 'Queen of Heaven' and Nimrod became 'divine son of heaven' and the 'false Messiah, son of Baal the Sun-god. Thus Babylonian 'Mother and Child' (Semiramis and Nimrod reborn) became chief objects of worship, and spread over the world under different names. In Egypt, they were 'Isis and Osiris'; in Asia, 'Cybele and Deoius'. In pagan Rome, Fortuna and Jupiterpuer, or Mithra (protector of Roman Empire was originally the ancient Persian god of light, protector of truth, and enemy of darkness) and closely tied to the sun gods: Helios and Apollo Mithra's birthday on December 25, close to winter solstice, became Jesus' birthday. Also, for ancient pagans, the sun-god was worshipped (due to Sun's miraculous healing power) in a festival of winter solstice. In Christianity, this festival was replaced by 'Mary and Son Jesus'. The pagan custom of kissing under the mistletoe was an early step in the night of revelry and drunken debauchery – celebrating the death of the 'old sun' and the birth of the new one at the winter solstice. Holly berries were sacred to the sun-god; lighting of fires and candles as a Christian ceremony is merely a continuation of pagan custom. The interchange of presents between friends is alike characteristic of Christmas and Saturnalia, and must have been adopted by Christians from the Pagans].
Also See **Chapter 3 of Paradise Introduction**

كما ورد أنّ «نمرود» حفيد حام بن نوح كان طاغية وشرّيراً لدرجة أنه تزوّج أمّه «سميراميس». وبعد موت نمرود المُفاجئ، قامت أمّه (وزوجته في آن واحد) بإحياء مبدأ شرّير لحياة نمرود الأبديّة ككائن روحيّ، فادّعت أنّ نمرود في كلّ عام عند مولده في ٢٥ ديسمبر، يخرج ليزور شجرة خضراء ويضع عليها الهدايا لرعاياه. ومن ثمّ أصبحت «سميراميس» ملكة الجنات البابليّة وأصبح نمرود ابن الجنات الإلهي والمسيح الكاذب وابن بَعل إله الشمس. لذا أصبحت الأُمّ والابن (سميراميس ونمرود الوليد) أهم عناصر العبادة التي انتشرت في العالم تحت أسماء شتى.
ففي مصر أصبحوا «أيسيس وأوريسيس»، وفي آسية «سِبل وديوس»، وفي روما الوثنيّة «فورتينا وجيوبيتربور»، أو «مِثرا» المرتبط بآلهة الشمس: هيليوس وأبولو (أصلاً مِثرا هو إله النور وحامي الحقيقة وعدو قوى الظلام عند قدماء الفرس)، والإله مثرا هذا مولود في ٢٥ ديسمبر. كما أن قدماء الوثنيين عبدوا إله الشمس (بسبب قوة شفاء الشمس المدهش) في احتفال انقلاب الشمس الشتائي. وفي النصرانيّة استبدل هذا الاحتفال بـ «مريم وابنها عيسى» على أنه عيد ميلاد المسيح كذباً.
العادة الوثنيّة للتقبيل تحت نبات الهدّال (ميسِلتو) كانت خطوة أولى في ليلة عربدة وفسق وشرب الخمرة للاحتفال بموت الشمس القديمة ومولد الشمس الجديدة في انقلاب الشمس الشتائي. ثمر العليق كان مقدّساً لإله الشمس وما كان شعل النيران والشموع في الشعائر النصرانيّة، إلاّ استمراريّة للعادة الوثنيّة، وتبادل الهدايا بين الأصدقاء كان خصيصة لعيد الميلاد (أي حفل المُكرَّس) ولعيد الزُحَليّة «أي عيد زُحل» (من ١٧–١٩ كانون أول). وتبناها النصارى من الوثنيين.

chum [chum]. (n.)

a chamber-fellow: a close companion. *–v.i.* to share a room: to be a chum. *–adj.* **chumm'y**, sociable. [Perhaps a mutilation of **chamber-fellow**.

حميم

حميميّ: قريب. حامّه: قاربه. حمه: كلّ عين فيها ماء حارّ ينبعُ. حمّى: حرارة.

Arabic *hamim, hamimi*, chummy or close friend or relative; *hamma*, to be close to (somebody); *hammah*, a spring of warm water; *humma*, fever].

chunk [chungk]. (n.)

a thick piece of anything, as wood. [probably related to **junk**]. See **junk**

جنك

وهي سفينة صينيّة كبيرة تشق بحر الصين (وجمعها جنك)؛ ولأنّ هذه السُفن قديمة وكبيرة أصبحت رمزاً للخردة، وأصبحت الكلمة تطلق على كلّ قديم بالٍ خصوصاً قِطع الخشب الكبيرة وقِطع الحِبال المتهرِئة.

chutney, chutnee [chut'ni]. (n.)

East Indian condiment of mangoes, chillies, and circa. [Hindustani *chatni*. Arabic *cha'ta*, to burn (food or oil) due to excessive heat; Egyptians used *chattah* as a side dish of condiment with their meals like Indians (cross-fertilization of cooking methods between India and Middle East)].

شطه

حارّه (باللهجة المصرية) من شاط واستشاط، أي اشتعل، أو احترق (الطعام أو الزيت) بسبب زيادة الحرارة.

chyme [kime]. (n.)

the pulp to which the food is reduced in the stomach. [Greek *chymos*. Arabic (adopted from Syriac) *keemos*, the mixed food. Also keemosi'ya, the need for food and eating, that is why in prais of the Lord, it is said that 'God has no equivalent (*kaifi'ya*) and no need for food/eating (*keemosi'ya*)'].

الكَيْمُوس

الخِلْطُ (سريانية معرّبة)، وهو الطعام إذا انهضم في المعدة قبل أن ينصرف عنها ويصير دماً. أيضاً الكيموسية تعبر عن الحاجة إلى الطعام. لذلك وقع في غريب حديث قيس في تمجيد الله تعالى: «ليس له كيفيّة ولا كيموسية».

Cid [sid]. (n.)

The master: the Lord. [Spanish from Arabic *Sayyed*, the master or the nobleman, who may be a descendant of Hussain, Prophet Muhammad's grandson]. See under **El Cid**

السيّد

السائد قومه، كناية عن أحفاد النبي محمد ﷺ من حفيده الحسين بن علي رضي الله عنهما.

cider [si'der]. (n.)

a drink made from apples. [French *cidre*, through Low Latin – Greek *sikera*, strong drink – Hebrew *shekar*. Arabic *sakar*, the juice or beverage of fruits (e.g. dates, apples): wine].

سكر

نبيذ يتخذ من التمر والكشوث (نوع من التوت)، وكل ما يسكِرُ ثم أصبح بالإنجليزيّة يُطلق على شراب التفاح (لكثرة زراعة التفاح ونجاحه عندهم).

cigar [si'gar]. (n.)

a roll of tobacco-leaves for smoking. –*n.* **cigarette'**, finely cut tobacco rolled in thin paper. [Spanish *cigarro*. Arabic *sajara*, to set fire or set smoke for the *tannour* (*tandoor*), a clay-made oven; *sajor*, the material used for smoking and heating *tannour*. Also *masjoor*, heater. Thus *sigar* and *sigarah* were derived].

سجرَ التنور

أحماه (ودخنه وأشعل النار فيه)، السّجور: ما يُسجَرُ به التنور، والمسجور: الموقد. ومنه اشتق السِجار والسِجارة تسميتهما.

cinnabar [sin'a-bar]. (n.)

a sulphide of mercury, called *vermilion* when used as a pigment. [Middle English *cynabare, cynoper* – Middle French *cenobre.* Latin *cinnabaris* – Greek *kinnabari.* From Arabic/Persian *zonjfar*, a dye from which red ink is made].

الزُنجفر

كبريتيد الزئبقيك (كيمياء)، وهو معدن مُتفتت بصّاص يُعمل منه الحبر الأحمر.

cinnamon [sin'a-mon]. (n.)

the spicy bark of a tree of the laurel family in Ceylon: the tree. –Also adj. [Latin *cinnamomum* – Hebrew *kinnamon.* Arabic/Persian *darseen, dartzeni, dar-chini, darcheenee*, China-stick or cinnamon (*cinna*: China)].

دار صيني

cipher [si'fer]. (n.)

(*Arithmetic*) the character 0: any of the Arabic numericals: anything of little value: a nonentity: an interweaving of the initials of a name: a secret mode of writing (in military intelligence). *–v.i.* to work at arithmetic: to write in cipher. [Middle English *cifre* – Old French *cifre* (French *chiffre*). Latin/Italian *cifra*; English *zero*; German *ziffer* – adopted by Europe in 1485 from Arabic *cifr*, empty]. See under **decipher** and **zero**.

صفر

(عدد صفر) أو لا شيء (علم الحساب)، رمزه (٠) كالدائرة. والصفر هو رمز سِرّيٌّ يُستخدَم في الكتابة السِريّة العسكرية والإستخباراتية بالرموز (وخطأً يُسمّيه بعض العرب شفرة؛ لأنّ الشفرة هي السكين أو الموسى، والشفر هو حَرف أو حافة فرج النساء). فالكلمة أصلاً عربيّة (صفر) أخذها الإنجليز وحوّروها بلغتهم الإنجليزيّة (إلى سايفر)، واستخدموها في الرموز العسكريّة السريّة؛ ثم رجعنا نحن العرب فأخذناها من الإنجليزيّة وحوّرناها إلى شفرة خطأً، (أي إننا عرّبنا ما (نجلزه) أو أخذه الإنجليز من الأصل العربيّ).

circle [sur'kl]. (n.)

a plane figure bounded by one line every point of which is equally distant from a certain point called the centre: the line which bounds the figure: a ring: a planet's orbit: a series ending where it begins: a company or group (of people). *–v.i.* to move round: to encompass. *–v.i.* to move in a circle. [Old English *circul* – Latin *circulus*, diminution of circus. Arabic *qurs*, rounded e.g. *qurs* of bread; *miqras*, rounded knife; from the verb *qarasa*, to pinch and twist the hand to harm].

قُرْص

المستدير ومنه قرص الخبز، المقراص: السكين المعقرب الرأس.

civet [siv'it]. (n.)

a perfume obtained from the civet or **civ'et-cat**, a small carnivorous animal of Africa, India and circa. [Middle French *civette* - Italian *zibetto.* From Arabic *zabbad*, a perfume obtained from small cat *zabbab*].

زَباد

(عطر يستخلص من قط إفريقي خاص).

clad [klad]. (*pa.t.* and *pa.p.* of **clothe**)

–*adj*. clothed or covered. –*v.t.* to cover one material with another, e.g. one metal with another (as in nuclear reactor), or brick or stonework with a different material (in building). –*n.* **cladd'ing**. See **cloth**

قلدَ

لبسَ وألبَسَ.

Clan [klan].(n.)

A tribe or collection of families subject to a single chieftain, commonly bearing the same surname, and supposed to have a common ancestor: a clique, sect, or group. –**clans'man**, a member of a clan. [Gaelic 175lan, offspring, tribe – Latin *planta*, a shoot. Arabic *khillan*, members of a tribe with or without blood bondage relationship].

خِلاّن (جمع خليل أو خِلّ)

أي إخوان، أو أصحاب صادقون، قد تربطهم روابط الدم وقد لا تربطهم: وعشيرة أو قبيلة تتكون من عوائل تخضع لرئيس موحّد، ويحملون اسم الشهرة نفسه، وينحدرون من جدّ أعلى واحد.

clay [klai]. (n.)

a tenacious ductile earthy material, hydrated aluminium silicates more or less impure: earth in general: the human body. –*adj.* **clay'ey**, made of clay: covered with clay. –**feet of clay** (*figurative*), faults and weaknesses of character not at first suspected. [Old English *claeg*. Arabic *sallah*, dry earth or an earth in between two raining seasons (–*plural silal*); *sall*, clay or wet earth; *salsal*, clay when mixed with sand or clay prior to drying to become pottery].

صلة

أرض يابسة، أو أرض لم تمطر بين ممطورتين، جمعها صلالٌ. صلٌّ: التراب الندي، صَلصال: الطين الحُر إذا خلِطَ بالرمل، أو الطين ما لم يجعل خزَفاً.

climate [kli'mat]. (n.)

the average weather conditions of a region (temperature, moisture and circa). –*adjs.* **climat'ic, -al.** –*n.* **climatol'ogy**, the science of the causes on which climate depends. [Old French *climat* – Greek *klima*, genitive *klimatos*, slope – *klinein*, to slope. Arabic *iqleem*, a region or land e.g. Roman land].

إقليم

بلادٌ كقولك إقليم الروم (فأصبحت مناخ الإقليم).

clip [klip]. (v.t.)

to hold firmly: to fasten with a clip. –*n.* an appliance for gripping and holding (e.g. loose papers) together. [Old English *clyppan*, to embrace; Old Norse *klypa*, to pinch. Arabic *kallab*]., end of the sword and anything that clips (holds) firmly (to anything). –*plural kalaleeb; kalibah*, a thorn out of tree branches].

كلاّب

ذؤابة السيف وكلّ ما وثق به شيء، وجمعها كلا ليب. كلِبة: شوكة عارية من الأغصان. يشبك بإحكام، ومنه چلّب (بـ ٣ نقاط تحت الجيم) باللهجة البغدادية العاميّة. قال النبي ﷺ (فيما رواه مسلم): «وفي حافتي الصراط كلاليبٌ معلقة مأمورة بأخذِ مَن أُمِرَت به»، قال الشرّاح: الكلاليب: جمع كلوب، وهو حديدة معطوفة الرأس، يعلق عليها اللحم.

clog [klog]. (n.)

غلقَ

an impediment: a shoe with a wooden sole. *–v.t.* to accumulate in a mass and cause stoppage in: to obstruct: to encumber. [Etymology uncertain. Arabic *ghalaqa*, to close or to obstruct].

clot [klot]. (n.)

جلطة

a mass of soft or fluid matter concreted, as blood. *–v.t.* and *v.i.* to form into clots, to coagulate; *–pr.p.* **clott'ing**; *pa.p.* **clott'ed**. **–clotted cream**, Devonshire dainty prepared by scalding milk. [Old English *clott*, clod. Arabic *jalta*, a clot; *jalata, tajallata*, to form a clot].

من جلطَ وتجلطَ لتكوين جلطة.

cloth [kloth]. (n.)

قلدَ

woven material from which garments, covering and circa, are made: a piece of such material: a table-cloth: *–plural* **cloths** (*kloths, klothz*). *–adj.* clothe (*kloth*), to cover with a garment: to provide with clothes: (*figurative*) to invest as with a garment. *–pr.p.* **cloth'ing**; *pa.t., pa.p.* **clothed**, clad. *–n.* plural clothes (*klothz, colloquial kloz*), garments or articles of dress: coverings. *–n.* **clothing**, cloths, garments: covering. **–the cloth**, the clerical profession: the clergy. [Old English *clath*, cloth; German *kleid*, a garment. Arabic *qallada* (someone) *with*, to cover (someone) with (something e.g. cloths); *qallada, taqallada*, to wear (something e.g. clothes or war clothes such as shield and sword); *qilada*, what is worn around neck e.g. necklace]. See **clad**

أحداً إذا ألبسه شيئاً (كاللباس)، قلدَ وتقلدَ: لبس الثياب أو لباس الحرب كالسيف والدرع، قلادة: كلُّ ما يلبَس حول الرقبة.

cloud [klowd]. (n.)

قلد الزرع

a mass of fog, consisting of minute particles of water, often in a frozen state, floating in the atmosphere. *–v.t.* to overspread with clouds: to darken. *–v.i.* to become clouded or darkened. *–p.adj.* **cloud'ed**, hidden by clouds: (*figurative*) darkened. *–adj.* **cloud'y**, darkened with, or consisting of, clouds: obscure: gloomy: stained with dark spots. *–adv.* **cloud'ily**. *–n.* **cloud'iness**. *–adj.* **cloud'less**. [Old English *clud*, a hill, then a cloud, the root idea being a mass or ball; **clod** and **clot** are from the same root. Arabic *qalada*, to water (plantor earth); *qil'd*, the ration of water that waters ground or plant].

سقاه، القلدُ: الحظّ من الماء.

clove [klov]. (n.)

قلفة

the flower-bud of the clove-tree, dried as spice,

(كبش قرنفل): نبات أخضر له ثمرة. أيضاً قرفة: شجرٌ

and yielding an essential oil. [French *clou*, a nail – Latin *clavus*. Arabic *qirfa*, spices for tenderizing and preserving meat; *qilfah*, gren plant with a fruit used in condimenet for meat].

يُدبغ به يُجعل فيه لحمٌ مطبوخٌ بتوابل.

cluck [kluk]. (n.)

قَرْقْ

the call of a hen to her chickens; any similar sound. *–v.i.* to make such a sound. [From the sound, like Dutch *klokken*, German *glucken*, Danish *klukke*. Arabic *qaraq*, chicken call or sound].

صوت الدجاجة.

clysis [kli'sis]. (n.)

قلْزَمَة

the administration other than by oral route of any one of several solutions to replace lost body fluid, supply nutriment, or raise blood pressure: the solution so administred. *–ns.* **clys'ma** (*kilz'ma*) (*plural clys'mata*), old term for enema; **clys'ter** (*klis'ter*), old term for enema. *–v.i.* **clys'ter-ize**, to treat with an enema. [Greek *klysis, klysma*, enema; *klyster*, syringe. Arabic *qalzamah*, getting (something) in (in a process similar to swallowing)]. see under **enema**

ابتلاع (ليس عن طريق الفم بالضرورة) ومنه بحر القلزُم (البحر الأحمر)؛ لأنّه يبتلع من ركبه أو لأنه يقع على طرف بلد القلزُم، وهو بلد قديمٌ خربٌ بُني في موضعه بلدٌ آخر يسمّى بالسويس.

coal [kol]. (n.)

كحل

a solid, black, combustible mineral, derived from vegetable matter, used for fuel; **coal'field**, a district containing coal strata; **coal'ite**, a smokeless fuel obtained by low-temperature carbonization; **coal'-gas**, the mixture of gases produced by the distillation of coal, used for lighting and heating; **coal'-mine, coal'-pit**, a mine or pit from which coal is dug; **coal'-tar**, or gas-tar, a thick, black, opaque liquid formed when coal is distilled. – **coaling station**, a port at which steamships take in coal. [Old English *col*; cognate with Old Norse *kol*, German *kohle*. Arabic *kuhl*, black mascara of eyelashes (derived from charcoal)].

إثمد وهو كحل العين يستخلص من الفحم الأسود المسحوق المُعامَل.

coarse [kors]. (adj.)

جريش

rough: rude: gross: common, base or inferior. – *adv.* **coarse'ly**. *–n.*
coarse'ness. *–v.t.* **coars'en**, to make coarse. – *adj.* **coarse'-grained**, large in grain, as wood: (*figurative*) lacking in fine feelings. –**coarse fish**, freshwater fish other than those of the salmon family; **coarse fishing**. [From phrase *'in course'*, hence *ordinary*. Arabic *jareesh*, coarse and unrefined; *jarasha*, to peel and grind in a rough way].

لم يُنعِم دقه، من جرَشَ الشيء.

coat [kot]. (n.)

a kind of outer garment with sleeves: the hair or wool of a beast: any covering: a membrane or layer, as of paint and circa. –v.t. to cover with a coat or layer. –n. coat'ing, a covering. –coat of arms, the heraldic bearings or family insignia embroidered on the surcoat worn over the coat of mail (a piece of armour for the upper part of the body, made of metal scales or rings linked one with another. [Old French cote (French cotte) – Low Latin cottus, cotta, a tunic. Arabic *ghita'*, covering; *ghata*, to cover].

غطاء

كساء، من غطا الشيء: ستره وداراه.

coccyx [kok'siks]. (n.)

the small triangular bone at the end of the spinal column. [Greek *kokkyx*, cuckoo, as resembling its bill (beak). Arabic *os 'oss*].

عُصعُص

أي العظمة في مؤخرة العمود الفقري.

cock [kok]. (n.)

the male of birds (especially domestic fowl): weathercock (a vane or banner in shape of a cock to show the direction of the wind: a strutting chief or leader: anything set erect. *–ns.* **cock'-fight, -fighting**, a fight or contest between gamecocks. **cock-tail,** a mixture of spirituous or other liquors, used as an appetizer. [Probably Imitative (like etymology of the bird 'cuckoo'); Old English *coc*; Old Norse *kokkr*. Arabic *qaq*, a fowl family crying '*qaq*' as in cocks and hens]. See under **chick**

قاق

أو ديك نسبةً لصوته، ذيل قاق (ذيل الديك أو الطاوُس الملون). ومنه شراب كوكتيل أو كوك – تيل (حرفياً: ذيل قاق)؛ لمكوناته وألوانه المختلفة (انظر تحت الكلمة اللاحقة).

cock-tail [kok-tail].

See under **cock**

ذيل قاق

(ذيل الديك أو الطاوُس الملون)، أو كوكتيل شراب مُشكّلة الألوان.

cod [kod]., **codfish** [kod'fish]. (ns.)

a food fish of northern seas. *–n.* **cod'ling**, a small cod. –**cod'liver oil**, a medicinal oil extracted from the fresh liver of the common cod. [Arabic *qudd*, type of fish].

قدّ

(سمك القد).

code [kod]. (n.)

a standard of behaviour: a system of words, letters, or symbols, to ensure economy or secrecy in transmission of messages: a collection or digest of laws, rules or regulations. *–v.t.* to codify. *–v.t.* **cod'ify**, to put into the form of a code: to digest, to systematize. *–pr.p.* **cod'ifying**: *pa.p.*

قاعدة

cod'ified. *–n.* **codifica'tion.** [French *code* – Latin *codex*, book. Arabic *ka'ida*, a rule or principal regulation or law].

coerce [ko-urs']. (v.t.)

قسَرَ

to restrain by force: to compel (a person) to (with into): to enforce. *–adj.* coer'cible. *–n.* **coer'cion** (*-sh(o)n*), restraint: government by force. *–adj.* coer'cive, having power to coerce: compelling. – *adv.* **coer'cively**. [Latin *coercere – co-*, together, *arcere*, to shut in. Arabic *qasara*, to force someone to do something against his/her will; *qas'r*, coercion].

أجبر أحداً ضد رغبته قسراً.

coffee [kof'i]. (n.)

قهوة

a drink made from the beans of various species of **coffee-tree**: the powder made by roasting and grinding the beans. *–ns.* **coff'ee-house, coff'ee-room, coff'ee-stall**, a house, room, movable street stall, where coffee and other refreshments are served. – **white, black, coffee**, coffee respectively with and without milk. [Italian *caffe*; Turkish *kahveh.* From Arabic *qahwah, gahwah,* or *kahwa*, means originally *khamrah* (wine), but Beduines call the pan for preparing and cooking coffee as *khamrah*, because it brews on fire for so many long hours. Thus *qahwat al-bun* or wine of the bean. It is said that a Yemenite Sufi Shaik ash-Shadhili, while traveling in Ethiopia, he observed goats of unusual vitality, and, upon trying the berries that the goats being been eating, experienced the same vitality. The stimulating effect was then exploited by sufi Muslims to stay awake during extended hours of prayer and distributed to others. Coffe was born. A similar story circa 850 attributes the discovery of coffee to an Ethiopian goatherder named Kaldi, who noticed goats are friskier dancing joyously around a local dark green shrub with bright red berries (the legend of Dancing Goats); experiments with the berries himself, and he begins to feel happier too. However, the derivation of the name has been plausibly traced to Kaffa, one of those districts of the Southern Abyssinian highlands (Enarea and Kaffa) which appear to have been the original habitat of the Coffee plant (*Coffea Arabica* – Latin); and if this is correct, then Coffee is nearer to the original than kahwa. **Abd al-Qadi al-Jaziri** who in 1587 compiled a work tracing the history and legal controversies of coffee entitled **"Umdat al safwa fi hill al-qahwa"** (a

أصلاً تعني خمرة (والخمرة عند البدو هي دَلة تحضير وصنع القهوة لأنّ القهوة كأنها تتخمر من طول الغلي لساعات طويلة أو ليوم على النار)، ومن هنا سُمّيَت القهوة بـ البُنّ؛ أي: الخمرة المُستخلصة من حبوب البُنّ (أي البقل). ويقال إن الشيخ اليمنيّ الصوفيّ الشاذليّ عند ترحاله إلى الحبشة رأى عِنازاً ذا حيوية ونشاط وعند تجربته لأكل البقل البريّ الأحمر صار نشيطاً أيضاً. ومن ثم استغلّ تأثير القهوة هذا من قبل الصوفيين المسلمين ليطيلوا صلواتهم بالليل، ثم انتشرت للآخرين. وهناك قصة أخرى نحو ٨٥٠ ميلادية تنسب الاكتشاف لراعي مَعَز حبشيّ اسمه خالدي، الذي لاحظ عِنازه لعوبةً مرحة بعد أكلها لأثمار بريّة حمراء لشجيرات محلية خضراء داكنة (أسطورة المعيز الراقصة)؛ ثم جرّب أكلها بنفسه فشعر بفرحة ونشاط أيضاً.
وقد تكون القهوة مشتقة من كافا: إحدى مناطق الحبشة الجبلية حيث تزرع القهوة. وفي ١٥٨٧ كتب عبد القادر الجزريّ كتاباً تتبعَ فيه تارخ القهوة ومشكلاتها القانونية وسمّاه «عمدة الصفوة في حِلّ القهوة» (وصلت نسخة منه إلى مكتبة فرنسة الملكية وترجمه جزئياً للفرنسية أنطوان جالند باسم أصل وتقدم القهوة). ويقول فيه بأن مُفتي عدَن الشيخ العربيّ جمال الدين دباني هو الذي تذوقها وأدخلها إلى عدن واليمن نحو ١٤٧٠م، حيث تزرع باسم البنّ خصوصاً في المدينة اليمنية (مُخّا صاحبة القهوة العالمية المشهورة أي قهوة مخا). وفي اليمن شجعت السلطات شرب القهوة

copy reached French Royal library, where it was translated in part by Antoine Galland as ***De l'origine et du progress du Cafe***). He reported that Mufi of Aden, the Arab Sheikh Jamal-al-Din al-Dhabhani, who had made acquaintance with it on the African coast, introduced coffee into Aden; he died 875 AH or 1470 AD. The famous *Mocha* coffee, is planted in the Yemeni coffee-berry City ***'Mocha'*** where it is called *Bunn*. In Yemen, authorities encouraged coffee drinking as it was considered preferable to the extreme side effects of Khat (qat), a shrub whose buds and leaves were chewed as a stimulant. The first coffee-houses (*maq'has*) were opened in Mocha and were called 'kaveh kanes' (qah'wah khanah).
They quickly spread throughout the Arab world and became successful places where chess was played, gossip was exchanged, and singing, popular dancing and music were enjoyed. They were luxuriously decorated and each had an individual character. Nothing quite like the coffeehouse had existed before: a place where society and business could be conducted in comfortable surroundings and where anyone could go, for the price of coffee. The Arabian coffee-houses soon became centres of political activity and were suppressed. Historically, coffee spread from Yemen to Mecca circa 1511 (its use was considered initially as unlawful), then to Cairo, to Damascus and Aleppo, and finally to Constantinople (Turkey), where the first coffee-house was established in 1554 where Sultan used to drink it and soon became the famous 'Sultan beverage'. It is quoted that a Muslim Pilgrim, named Baba Budan, brought a few seeds with him from Mecca and introduced coffee into South India two centuries later. Thus coffee was probably propagated to Europe and the World via Turkey, being a Sultan favourate drink that only very important people drink it. Latterly, 'Turkish coffee' became a status symbol of an 'imperial beverage'. In 1652, the first coffee house opened in England. The Lloyds Coffee House arrived in 1688. Coffee houses were known as `penny universities'; a penny was the charge for admission and a cup of coffee; the sign reading "To Insure Prompt Service" or 'TIPS' was placed by a cup; those desiring prompt service and better seating threw a coin into a tin (Thus TIPS is coined in an English coffee-house)].

كونها أفضل من الأعراض الجانبية الشديدة لـ «القات» وهو شجيرة تمضغُ براعمها وأوراقها كمُنبه. وأول بيوت قهوة أسست في مُخا وسميت خانة القهوة. وبسرعة انتشرت في أنحاء العالم العربيّ، وصارت أماكن رابحة، حيث يُلعب الناس الشطرنج، ويتبادلون القشبة وحيث يستمتعون بالأغاني والرقص (الشعبي) والموسيقى. وكانت تزخرَف بولع ولكلٍ طرازه الخاصّ. ولم يكن هناك بيوت قهوة من قبل: موضع لعقد الأعمال وإلقاء المجتمع في محيط مريح، حيث يستطيع الجميع الذهاب هناك لاحتساء فنجانٍ من القهوة. ومن ثم صارت بيوت القهوة العربية، أو ما يُسمى بالمقاهي مراكز للنشاطات السياسية والتي أحياناً تقمَع. وتاريخياً انتقلت من اليمن إلى مكة (حيث منع شربها في ١٥١١م)، وإلى القاهرة، وإلى دمشق وإلى حلب. وأخيراً إلى الأستانة (عاصمة الخلافة الإسلامية)، في ١٥٥٤م، حيث شيد أول بيت للقهوة في استنبول، وأصبح مشروباً سلطانياً، ومن تركية انتشرت القهوة إلى ربوع أوربة وإلى أنحاء العالم باعتبارها مشروب السلاطين وأصحاب الأبهة والنفوذ. يقال إن حاجاً مُسلماً باسم بابا بودان أدخل حبيبات القهوة معه من مكّة إلى الهند بعد قرنين من دخولها للأستانة. في عام ١٦٥٢م، افتتح في إنجلترة أول بيت للقهوة وقامت شركة لويد للائتمان بفتح بيت قهوة لويد في ١٦٨٨م. وسميت بيوت القهوة (المقاهي) بـ «جامعات البيني» (البيني كالفلس أصغر عملة نقدية بريطانية)؛ لأن الزائر يدفع بينياً واحداً مقابل احتسائه فنجاناً من القهوة؛ حيث اللافتة «لضمان خدمة سريعة» (المختصرة إلى تيبس بالإنجليزية) توضع قرب علبة، ومن أراد خدمة سريعة ومكاناً أفضل فعليه رمي قطعة نقد بالعلبة (وهكذا صارت كلمة تيبس تعني بخشيشاً قد ولدت في المقاهي الإنجليزية).

coffer [kof'er]. (n.)

a chest for holding money or treasure. *–n.* **coff'er-dam**, a water-tight structure used for building the foundations of bridges and circa, under water. [Old French *cofre*, a chest – Latin *cophinus*, a basket – Greek *kophinus*. Arabic *qafeer*, *quffah*, a closed container or a mobile safe].

قفير

أو قفه أي زبيل (بالعاميّة زمبيل)، ويعني قفة أو جراباً أو وعاءً يمكن إغلاقه بالقفل لاحتواء المال والنفائس، ثم تطور المعنى إلى صندوق النفائس.

coffin [kofin]. (n.)

a coffer or chest for a dead body: a thick-walled container, usually of lead, for transporting radioactive materials. *–v.t.* to place within a coffin. [Old French *coffin* – Latin *cophinus* – Greek *kophinos*, a basket. Arabic *kafan,* the coverings of the dead body, prior to the burial].

كفن

ما يواري جسم الميّت قبل دفنه.

coffle [kof'il]. (n.)

caravan of slaves or animals. [Arabic *kafila*].

قافلة

من العبيد والحيوانات.

coif [koif]. (n.)

a covering for the head: a close-fitting cap of lawn or silk formerly worn by lawyers: a woman's head-dress. *–ns.* **coiff'eur** (*kwaf-oer*), a hairdressing: a head-dress. [French *coiffe* – Low Latin *cofia*, a cap. Arabic *kof'ya*, head-dress related to koofa, the rounded city of Islam (south of Iraq)].

كوفيّة (غطاء الرأس)

مدوّرة نسبةً إلى الكوفة: مدينة الإسلام المدوّرة (في جنوب العراق). ومنه: "كوافير" أي مُصفّف الشعر ومُغطي الرأس (خصوصاً للنساء).

Cohen [ko'hin, ko'in]. (n.)

a proper name, literally means, a foreteller or he who tells the future. [Arabic *kahin*, a foreteller and the one, who tells the unseen; *–n. kahanah*, foretelling future and telling the unseen and unknown. *Kahinan*, the two Jewish tribes of *kuraizah* and *nadheer* of Madina].

كاهن

الذي يدّعي معرفة الغيب (كهانه)، كاهنان: الحيّان اليهوديّان (بنو قريظة وبنو النضير في المدينة).

colcothar [kol'k-I-ther]. (n.)

Red Ferric Oxide (chemistry). [Middle French *calcotar* – Spanish *colcotar* – Greek *chalkanthos*. From Arabic *colcotar*].

قلقطار

أُكسيد الحديد الأحمر (كيمياء).

cold [kold]. (adj.)

the opposite of hot: chilly, without passion or zeal: unfriendly: a disease caused by cold: catarrh: chillness. *–adv.* **cold'ly**. *–n.* **cold'ness**. *–adj.* **cold'-blood'ed**, having cold blood (e.g. as a fish): unfeeling: cruel: frigid, unemotional; **cold war**, an intense and remorseless struggle for the

جليد

ما يسقطُ على الأرض من الندى، فيجمد، والأرض تسمّى مجلودة.

upper hand by all means short of actual fighting. –**in cold blood**, with deliberate intent; throw cold water on, to discourage. [Old English *cald, ceald*; German *kalt*; cognate also with English *cool*. Arabic *jaled*, cold iced dhew when fall to the ground].

colic [kol'ik]. (n.)

severe spasmodic pain in the abdomen. [French through Latin – Greek *kolikos* – *kolon*, the large intestine. Arabic *qolanj*, painful intestinal condition, during which patient is unable to pass hard faeces (seeds) or gases].

قولنْج

مرض معوي مؤلم، يَعسُر معه خروج الثفل (أي الحبّ) والريح.

collect [kol-ekt']. (v.t.)

to assemble or bring together: to call for and remove: to gather (payments or contributions). *–n.* **coll'ect**, a short prayer, consisting of one sentence, conveying one main petition. *–adj.* **collect'ed**, composed, cool. *–n.* **collec'tion**, act of collecting: gathering of contribution, especially money: the money collected: regular uplifting of mail by a postal official. *–adj.* **collect'ive**, pertaining to a group of individuals, common (e.g. interests, action, respectively). *–adv.* **collect'ively**. *–n.* **collect'ivism**, the economic theory that industry should be carried on with a collective capital (i.e. under common or government ownership). *adj. –n.* **collect'or**, one who collects, as tickets, money specimens and circa. –**collective agreement**, one reached by collective bargaining; **collective farm**, state-controlled farm consisting of a number of small-holdings operated on a co-operative basis. [Latin *colligere, -lectum* – *col-*, together, *legere*, to gather. Arabic *calata*, to collect; *lacata*, to collect, to pick and collect].

كلتَ

جمعه. لقطَ أي أخذه من الأرض.

college [kol'ij]. (n.) collegiate

a society of persons joined together, generally for literary or scientific purpose and often possessing peculiar or exclusive privileges: a body or society that is a member of a university or is coextensive with a university. *-adj.* **colle'gial**, pertaining to a college. *–adj.* **colle'giate**, pertaining to or resembling a college. –**college of education**, one for training teachers. [French *college* – Latin *collegium*. from *col-*, together, and *legere*, to gather. Arabic *coll'eyah*, college or collective course of related studies, *–plural coll'eyat*. The word is

كليّة

مأخوذة من كتاب الكُليات في الطبّ لابن رُشد.

derived from the original book ***'collegiate of Medicine'*** by Ibn Rush'd or Averroes (1126-1198 AD) of Andalusia].

colonel [kur'nel]. (n.)

an officer who has command of a regiment. *–n.* **col'onelcy**, his office or rank, or one of equivalent rank. [French and Spanish *coronel*; a corresponding of Italian *colonello*, the leader of a colonna, or column – Latin *columna*. Arabic derived from *qalam*, column; *muqallam*, one thousand soldiers with the armour; *maqalim*, the spears ends. Also *qaloon*, a good (person); *qameen*, able leader or emir].

عقيد

رتبة عسكرية، مشتقّ أصلاً من القلم (من معانيه العمود) ألفٌ مُقلمة: مُعَظمة أي كتيبةٌ شاكةُ السلاحّ، والفوج من العساكر كالعمود. ومقالم الرمح: كعوبه. أيضاً قلّون (روميّة مُعرّبة): الجيد، وقمين: خليق جديرٌ كقولك رجلٌ قمينٌ بالإمارة أي جديرٌ بها.

coma [ko'ma]. (n.)

deep sleep: stupor. *–adj.* **com'atose**, in a stupor: drowsy. [Greek *koma*. Arabic *ghumi, ughmi* (*alyeh*), literally to collapse into deep sleep; *ighma'*, deep sleep. Also *ghommah*, hazy ambiguous (matter) derived from *ghamamah*, the cloud].

إغماء

من غمِيَ أو أُغمِيَ عليه: غشيَ عليه ونام ثم استفاق. أيضاً غمة وأمرٌ غمة: مُبهم مُستعجم مشتقّ من الغمامة أي السحابة.

comet [kom'et]. (n.)

a heavenly body with a very eccentric orbit, having a definite nucleus and commonly a luminous tail. *–adj.* **com'etary**. [Greek *kometes*, long-haired – *kome*, the hair. Arabic *kumait*, dark red or firey red, and because of the colour, the word used to describe the firey red moving stars at night].

كمَيت

الذي خاط حمرته قنوء (شدة حمرة تميل للسواد)، ثم أطلق الاسم على المذنبات الفضائية المُضيئة في السماء.

commode [kom-od]. (n.)

a small sideboard: a box for holding a chamber utensil. [Latin *commodus* – *com-*, with, *modus*, measure. Arabic *qa'ada*, a commode from verb *qa'da*, to sit on; *–n. qo'od*, sitting on *qa'ada*, commode].

قعود على قعّاده

complement [kom'pli-ment]. (n.)

a weight unit. [Spanish and Portuguese arroba from Arabic *arrobo'*, quarter of quintal].

كميل مُكمل

مشتقّ من أكمله واستكمله وكمله، أي أتمه وجمله.

complete [kom'plet']. (adj.)

free from deficiency: perfect: entire: finished. *–v.t.* to finish: to make perfect or entire. *–adv.* **complete'ly**. *–ns.* **complete'ness; comple'tion**, the state of being complete: fulfilment. [Latin *complere, -etum*, to fill up; *com-*, intensive. Arabic *kamil, kameel*, complete; *kam'al, kumool,*

كامِل وكميل

مشتقّ من كمال: تمام، من الفعل كمَلَ (وأكملَ) كمالاً، قال الله تعالى: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣].

perfection or finished work; derived from the verb *kamala, akmala*, to finish. See Verse 5: 3 of Surat Al-Ma'ida (The Table Spread) of Qur'an: "This day, have I perfected (*akmal'tu*) your religion for you, completed My favour upon you, and have chosen for you Islam as your religion".

compliance [kom'pli'ans]. (n.)

كامِل متكامَل

action in obedience to another's wish, request, and circa: the act of complying. *–adj.* **compli'ant**, yielding, submissive. *–adv.* **compli'antly**. [**comply**, and suffix *-ance*]. See under **comply**

مُشتق من كملَ وتكاملَ، أي إنهاء العمل امتثالاً لطلبٍ أو لاتفاقٍ.

compliment [kom'pli-ment]. (n.)

كميلٌ مُكمل

an expression of regard or praise, or of respect or civility: delicate flattery. *–v.t.* **compliment'**, to pay a compliment to: to congratulate (on). *–adj.* **compliment'ary**, conveying, or expressive of, civility or praise: using compliments: given free. [French *compliment* – Latin *complementum*. *Compliment* and *complement*, so often confused, are in effect doublets. They come from the same ultimate source, Latin *complementum*, a *noun* derived from *complere* 'fill up, finish' (source of English *complete* and *accomplish*). English borrowed *complement* direct from Latin in the 14th century in the sense 'fulfilment, accomplishment', and by the 16th century this had developed the more specific metaphorical meaning 'fulfilment of the obligation of politeness' – hence 'polite words of praise'. But then in the 17th century came competition in the form of compliment, also meaning 'polite words of praise'. This also came from Latin *complementum*, but along a circuitous route via vulgar Latin *complimentum*, Spanish *cumplimiento*, and French *compliment*. Compliment gradually took over from complement in the 'flattering' sense, while complement went on to develop 'counterpart', in the 19th century. Arabic *kameel*, *mukam'mil*, complementary (but complimentary if it means flattering); derived from the verb *kammala, akmala, istakamala*, to complete (something) and to beautify and to perfect it: he gave him money as a *kamal* (as a compliment on completion)]. See **complement** and **complete**

مشتقّ من أكمله واستكمله وكمله، أي أتمه وجمّله. وأعطاه المال كمَلاً أي كاملاً.

comply [kom'pli']. (v.i.)

كملَ

to yield to the wishes of another: to agree or consent to (with *with*); to be ceremoniously complaisant or courteous (*obsolete*). [Italian *complire*, to fulfil, to suit, to offer courtesies, from Latin *complere*, to fulfil. Like ***accomplish, complete, complement,*** and ***compliment, comply*** comes from Latin *complere* 'fill up, finish' via Old French *complire* (now *obsolete*). Italian had the word from Spanish *cumplir*, in which the meaning 'be courteous' had developed. This passed into English and through long defunct, seems to have been the basis of the modern English sense 'be amenable or obedient'. ***Compliant*** is an English development. Arabic *kammala*, to complement; *mukam'mil*, complementary]. See **complete**

وتكاملَ وتكمّلَ، أي أنهى العمل امتثالاً لطلبٍ أو لاتفاقٍ، فهو مُكمِّلٌ مُتكامِل (بالإنجليزية كوميلاينت).

concur [kon-kur]. (v.i.)

كرَّ

(*obsolete*) to run together: to meet in one point: to coincide: to act together: to agree in opinion (with): *–pr.p.* **concurr'ing**; *pa.p.* **concurred**. *–n.* **concurr'ence**, the meating of lines to one point: coincidence: joint action. *–adj.* **concurr'ent**, meeting in the same point: coming, acting, or existing together: coinciding. *–adv.* **concurr'ently**. [Latin *concurrere –con-*, together, *currere*, to run. Arabic *karra karatan ukhra* concur]. See **current**

مرّةً أخرى: تكرر.

condemn [kon-dem']. (v.t.)

ذمَّ أو قـ ذمّ

to pronounce guilty: to censure or blame. *–adj.* **condem'nable**. *–n.* **condemna'tion,** state of being condemned: blame. **–condemned cell,** a cell occupied by a prisoner under sentence of death. [Latin *condemnare*, from *con-*, intensive, and *damnare*, to condemn. Arabic *thamma*, to condemn (opposite *to praise*); *–adj. math'moom, tha'meem*; *–n. plural thumoom*, faults]. Also see **damn**

ضد مَدَحَ، فهو مذمومٌ وذميم، والذّموم: العيوب.

congenial [kon-je'ni-al]. (adj.)

المرح

cheering, sympathetic: agreeable. *–n.* **congeni-al'ity**. *–adv.* **conge'nially**. [Latin *con-*, with, *genialis*, genial. Arabic see under **genius**]. See under **genial and genius**

العطوف المنقاد (انظر تحت جني نابغه).

congenital [kon-je'ni-al]. (adj.)

وِلاديّ

begotten or born with a person, said of diseases or deformities dating from birth. *–adv.* **con-gen'itally**. [Latin *congenitus,* from *con-*, together, *gignere, genitum*, to beget. Arabic see under **general**]. See under **general**

تقال للامراض والعاهات التي تصاحب المولود في ولادته. (انظر تحت جنيرال).

connote [kon-ot']. (v.t.)

to signify secondarily: to imply as inherent attributes: to include. *–v.t.* **conn'otate,** to connote. *–n.* **connota'tion,** the sum of attributes implied by a term: what is implied in a word or suggested by it beyond its recognized simple meaning. *–adj.* **conn'otative.** [Latin *con-*, with, *notare*, to mark. Arabic *konyat*, secondary name].

كنية

اسم ثانوي.

conquer [kong'ker]. (v.t.)

to gain by force: to overcome or vanquish. *–v.i.* to be victor. *–adj.* **con'querable,** that may be conquered. *–ns.* **con'queror,** a victor: **conquest** (*kong'-kwest*), the act of conquering: that which is conquered or acquired by physical or moral force. [Old French, *conquerre* – Latin *conquirere* – *con-*, intensive, *quaerere*, to seek. Arabic *qahara*, to conquer].

قهرَ

أي غلب (وفتحَ البلاد).

Constantinople [kon-stan-ti-nopl']. (n.)

Byzantium (now *Istanbul*), the capital of Eastern Roman Empire, the only capital stretched over 2 continents (Europe and Asia); it was named after Constantine I (274-337 AD), the first Christian Roman emperor (306-337 AD). City conversion to Islam is Prophet Muhammad Prophesy as one of the signs for the Day of Judgement. The city indeed was conquered by Ottoman Muslims under the leadership of Mohammad II (Mohammad the Conqueror) in 1453, he called *Islampole* (literally. base of Islam), then became *Istanbul*, and then summarized into *Istanah*. Its great Orthodox church of *Santa Sophia* was converted into *Hagia or Aya Sophia* (Arabic for 'Pilgrim Lady *Safi'ya*') and used as a mosque and is now a museum *–adj.* **Constantinopolian,** of or relating to Constantinople. [Arabic *qustantinah, qustantin'yah*, land of Roman king, derived from *qasata*, to rule with justice, thus Constantine in Arabic means *'the just'*]. See under **Sophia, Sophy**

قسطنطينة

أو قسطنطينية وتسمى بوزنطيا (أو بيزنطة حالياً إستنبول): دار ملك الروم وعاصمة إمبراطورية الروم الشرقية، وهي العاصمة الوحيدة الممتدّة على قارّتين (أوربة وآسية). سُمّيت بذلك نسبة لـ قسطنطين الأول (٢٧٤–٣٣٧ بعد الميلاد)، أول إمبراطور رومانيّ نصرانيّ (٣٠٦– ٣٣٧ بعد الميلاد)، وقسطنطين بالعربية تعني: العادل، مشتقّ من قسطَ أي عدَلَ؛ وفتحُ القسطنطينية من أشراط الساعة. وحقاً فقد فتح المسلمون العثمانيون هذه المدينة بقيادة مُحمّد الثاني (محمد الفاتح) في ١٤٥٣، وسمّاها إسلامبول (أي تخت الإسلام)، ثم صارت إستنبول، وللاختصار سُمّيت الأستانة. تحوّلت كنيستها الأورثودوكسية الكبيرة للقدّيسة صوفيا إلى مسجد جامع باسم الحجيّه أو آية صوفيا (بالعربي الحاجّة صَفيّة)، ومن ثم إلى متحف. قسطنطينيّ: ذي صلة بالقسطنطينية.

contract [kon-trakt']. (v.t.)

to draw together: to undertake by agreement: to incur (e.g. a debt). *–v.i.* to shrink, to become less: to bargain (for). *–n.* **con'tract,** an agreement on fixed terms: a bond. *–adjs.* **contract'ed,** drawn together: narrow: mean; contract'ible, capable of

قنْطرَة

جسر بين جانبين لاختصار المسافات، قنطرَ قنطرةً: مَلَكَ مالاً بالقِنطار أو تركَ البدو وأقام بالأمصار (أي بالأقطار). قنطرَ الجاريةَ: نكحها. وحديثاً أصبحت

being contracted. *–ns.* **contractil'ity; contrac'tion,** act of contracting; **contract'or,** one of the parties to an agreement: one who engages to execute work or furnish supplies at a fixed rate. –**contract bridge**, a development of auction bridge in which tricks beyond the contracted number count only like honours. [Latin *contractus – con-*, together, *trahere, tractum*, to draw. Arabic *qantarah*, a bridge between two sides to shorten the distance; *qantarah qantaratan*, to possess large sums of money, or to leave deserted area and settle in civilized area; *qantarah* (a lady), to get married to her (or to have sex with her). Recently, *qantarah* became a bond or an agreement between two sides. Arabic *Colloquial kantarat (makhith'ha kantarat)*, became mass-contracted].

تعني عقداً بين اثنين، بالعامية: قنْطرَة، قنطرات أو مآخذها قنطرات.

cool [kool]. (n.)

قرّ

slightly cold: free from excitement, calm: not zealous, ardent, or cordial – indifferent: impudent: (*slang*) very good (a term of approval applicable to many things). *–v.t.* to make cool: (*figurative*) to allay or moderate. *–v.i.* to grow cool: to lose radioactivity. *–n.* that which is cool: coolness; **cooler,** anything that cools: a vessel in which something is cooled. *–adjs.* **cool'-head'ed**, not easily excited, capable of acting with composure; cool'ish, somewhat cool. *–adv.* **cool'ly**, in a cool manner: indifferently: impudently. *–n.* **cool'ness**, moderate cold: indifference: want of zeal: lack of agitation: self-possession. –**cool off**, to become less angry and more amenable to reason: to grow less passionate. [Old English *col*; German *kuhl*. Cognate with cold and chill. Arabic *qarr*, cold].

برد أو برود وسكون دون تهيّج عاطفيّ ودون تحمّس.

cope [kop]. (n.)

قبة

an ecclesiastical vestment consisting of a long semicircular cloak, originally with a hood: a covering. *–v.t.* to cover with a cope, or with coping. *–ns.* **cope'-, cop'ing-stone**, the stone that tops a wall: (*figurative*) the finishing touch; **cop'ing**, the covering course of masonry of a wall. [From root of **cap**].

copper [kop'er]. (n.)

صُفر

a reddish metallic element (symbol Cu – see derivation; atomic number 29): money made of copper: a vessel made of copper, as a clothes-

نحاس وصانعه الصفار.

boiler –*adj.* made of copper: copper-coloured. –*v.t.* to cover with copper. –*adj.* **copp'er-bott'omed**, having the bottom covered with copper; **copp'erplate**, a plate of polished copper on which something has been engraved: an impression taken from the plate: faultless handwriting; **copp'er-smith**, a smith who works in copper. –*adj.* **copp'ery**, like copper. [Low Latin *cuper* – Latin *cuprum*, a contraction of *cyprium aes*, 'Cyprian brass', because it is found in ***Cyprus***. Arabic *sofar*, copper; *saffar*, coppersmith].

Copt [kopt]. (n.)

Christian descendant of the ancient Egyptians. –*adj.* Copt'ic. –*n.* the language of the Copt. [French *Copte* – Latin *Coptus* – Greek *Aigyptios*, Egyptian from *Aiguptos*, Egypt. Arabic *Kobt*, *Kipt* (plural *akbat*)].

قبط أو قبط

نصارى المصريين القدماء، مفردها قبطيّ وتعني أيضاً اللغة القبطيّة.

corban [kor'ban]. (n.)

anything devoted to God in fulfillment of a vow. [Hebrew *qurban*. Arabic *qurban*. See Verse 5:27 of Surat Al-Ma'ida (The Table Spread) of Qur'an: "Recite to them the truth of the story of the two sons of Adam! they each presented a sacrifice (qurban to Allah): it was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee". "Surely, Said the former, "Allah doth accept of the sacrifice of those who are righteous".].

قربان

قال تعالى: ﴿وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ﴾ [المائدة: ٢٧].

cordwain [kord'wain]. (n.)

(*archaic*) fine leather, originally from Cordova in Spain. –*n.* **cord'wainer**, a shoemaker. [Arabic *qurtobi*, from Cordova (Andalusia – Spain)].

القرطبي

أو الجلد الرقيق المدبوغ في قرطبة (الأندلس أو إسبانية حالياً).

core [kor]. (n.)

the heart: the inner part of anything, especially of fruit. –*v.t.* to take out the core of. [Perhaps connected with Latin *cor*, heart. Arabic *qa'ar*, the deepest inner part or the bottom of anything].

قَعر

أي قلب الشيء.

coriander [kor-i-an'der]. (n.)

an umbelliferous plant, whose seeds are used as spice and circa. [French – Latin *coriandrum* – Greek *koriannon*. Arabic *kozborah*, *kozbarah*, *kosborah*, a seedling plant, used as a herb].

كزبُرة أو كزبَرة

من الأبازير، وأيضاً الكسبُرة: نبات الجُلجُلان (ثمر الكزبُرة).

cork [kork]. (n.)

the outer bark of the cork tree, a species of oak found in South Europe, North Africa: a stopper for a bottle, made of cork. *–adj.* made of cork. *–v.t.* to stop with a cork: to bottle up or repress. [Perhaps from Spanish *alcorque*, cork slipper, which may be from Latin *quercus oak*, with the Arabic article *al*. Spanish has also *corche, corcha, corcho*, perhaps fro Latin *cortex*, bark, rind. Arabic *qarasha*, to cut and collect (such as cutting and collecting tree bark); also *qashara*, to peel off, *–n. qishra*, bark].

كورك

أي فلين، وهو لحاء شجر ينتمي للأشجار البلوطيّة التي تنمو في جنوب أوربة أو شمال إفريقية. أصلاً مُشتقٌ من قرَشَه: قطعه وجمعه من الإسبانيّة قرش من اللاتينيّة قشرة. كذلك قشرَ قشرةً (لحاء الشجر).

corn [korn]. (n.)

a grain, hard particle: a kernel: (*collectively*) seeds of cereal plants or the plants themselves : (in England) wheat, (in Scotland and Ireland) oats, (in North America) maize. *–ns.* **corn'-cob,** the elongated, woody centre of the ear of maize; **corned beef**, salted beef; **corn'-flour,** the finely ground flour of maize, or of rice or other grain. *–v.t.* **corni'fy,** to hardened. *–n.* **cornification** [Old English corn; akin to Latin *granum*, seeds akin to corn. Arabic *qarani*, grains; *taqarrun*, cornification. Also Arabic *jar'yen*, grounded grains; *jarana*, to grind the grains]. See also under **grain**

قرني

من الحبوب المتقرّنة ومصدرها التقرّن. جرَنَ الحبوب فهي جرين.

cornea [kor'ne-a]. (n.)

the transparent horny membrane that forms the front covering of the eye. *–adj.* **cor'neal**. – **corneal lens,** a contact lens covering the transparent part of the eye only. [Latin *cornea* (*tela*), horny (tissue). Arabic *qaraniyah*, cornea].

قَرَنية (العين)

الغشاء الشفاف المتقرّن الذي يُشكل غطاء العين الأماميّ.

corner [kor'ner]. (n.)

the point where two lines meet: a secret or confined place. *–v.t.* to put in a corner: (*figurative*) to drive into an embarrassing position from which escape is difficult. *–n.* **cor'ner-stone,** the stone that unites the two walls of a building at a corner: the principal stone, especially the corner of the foundation of a building – hence (*figuratively*) something of very great importance. **–cut corners,** to do a piece of work skimpily or with the minimum of effort; **within the four corners of,** contained in (a document and circa). [Old French *corniere* – Latin *cornu,* a horn. Arabic *qur'nah*, the corner].

قرنة

الزاوية عند التقاء خطين فهو مكان خاص وسرّيّ.

cornet [kor'net]. (n.)

a treble valve-instrument of brass, more tapering than the trumpet: any funnel-shaped object. [French *cornet*, diminution of *corne*, a horn, trumpet – Latin *cornu*, a horn. Arabic *qarni*, horn-like musical instrument].

قرن أو قرني

أي آلة موسيقية على شكل قرن.

cornice [kor'nis]. (n.)

(*classical architecture*) the highest moulded projection of a wall or column: plaster moulding round a ceiling. [French – Italian, perhaps Greek *koronis*, a curved line; compare with **corona**. Arabic *qors*, a rounded object; *–adj. muqarras*, rounded like a disc. Colloquial *qarnasa*, to round it like a circle and it is *muqarnas* (*adj.*). Also *qaranees*, rounded beads on the top of slippers (*singular qarnos*].

قرص

مُستدير كالقرص، وهو مُقرّص. بالعاميّة قرنصَ: عمله كالقرص فهو مُقرنص. كذلك قرانيص: خرَز في أعلى الخفّ (واحدها قرنوص). ثم صارت تستخدم في فن العمارة للبروزات الهندسية على الجدران والأعمدة والأسقف.

corniculate [kor-nik'u-lat]. (adj.)

horned: shaped like a horn. [Latin *corniculatus* - *cornu*, a horn. Arabic *qarn*, a horn].

قرنيّ

ذو قرون من القرن.

corno [korno]. (n.)

a horn. *–plural* **corni**. **Basset-horn**, musical instrument or a tenor clarinet of extra compass (**Bassetto**, a small bass-viol). [Italian – Latin *cornu*, horn. Arabic *qarn*, a horn, or a musical instrument shaped like a horn].

قرن

أو آلة موسيقيّة كالمزمار على شكل القرن المُلتفّ؛ لتخرج أنغاماً صوتيّة مرتفعة.

cornu [korniu]. (n.)

(Anatomy) a horn. *–plural* **cornua**. Applied in Anatomy to processes likened to a horn, as the cornua uteri, into which the Fallopian tubes open. *–adj.* **corneal**, pertaining to cornua. [Italian – Latin *cornu*, horn. Arabic *qarn*, a horn].

قرن أو عضو قرنيّ

الشكل (علم التشريح) مثلاً: قرنا الرحم المتصلان بقناتيّ فالوب.

corny [kor'ni]. (adj.)

(*U.S. slang*) old-fashioned, out-of-date, uninteresting from frequent use, dull, foolish.

قرَني مُتَقرّن

corporal [kor'po-ral]. (n.)

the grade of non-commissioned officer below a sergeant. *–n.* **cor'poralship**. [French *caporal* – Italian *caporale* – *capo*, the head – Latin *caput*, the head. Arabic *qub'ba'ah*, head cap, symbol of the military grade; *quba'ee*, a bih-headed man. Also *qabe'ah*, sharp knife portion of the sword; *qawabi'* (for horses), horses after each other].

عريف

رتبة عسكرية، مشتقّ من قبعة: غطاء الرأس كرمز للدرجة العسكرية، قباعيّ: رجل عظيم الرأس. قبيعة السيف: سِكينه، وخيلٌ قوابع أي مُتتابعة.

corps [kor]. (n.)

a division of any army forming a tactical unit: an organised group. *–plural* **corps** *(korz)*. [French from Latin *corpus*, the body. Arabic *kurdosah*, large number of horses, *–plural karadees*; *kardasa*, to organize horses into groups. Also *kurdosah*, large organized group of horses (in war), *–plural karadees; kar'dasa*, to organize horses in the war into groups. Also *rak'b*, a large group of army fighters on horses and camels, *– plural raka'ib*].

كُردوس أو كردوسة

قطعة عظيمة من الخيل (في الحرب) وجمعها كراديس، كردَسَ الخيل: جعلها كتيبةً كتيبة. أيضاً رَكْبٌ: الجمع الكبير من المُقاتلة والخيل والجمال، وجمعها ركائب.

corrode [kor-od]. (v.t.)

to eat away by degrees (*obsolete* in literal sense), as rust, chemicals and circa. *–v.i.* to be eaten away. *–adj.* **corrod'ent**, having the power of corroding. *–n.* that which corrodes. *–n.* **corro'sion**, act or process of wasting away. *–adj.* **corros'ive**, having the quality of eating away. *–n.* that which has the power of corroding. *–adv.* **corros'ively**. *–n.* **corros'iveness**. [Latin *cor-*, intensive, *rodere, rosum*, to gnaw. Arabic *kharrasha*, to corrode].

خرّشَ أي خدَشَ

corrupt [kor-upt']. (v.t.)

to make putrid: to defile: to debase: to bribe. *–v.i.* to rot: to lose purity. *–adj.* putrid: depraved: defiled: full of errors: venal. *–adv.* **corrupt'ly**. *–ns.* **corrupt'ness; corrupt'er; corrup'tion**, decomposition: impurity: bribery: perversion (e.g. of language). *–adjs.* **corrupt'ive**, having the quality of corrupting; **corrupt'ible**, liable to corruption: capable of being bribed. *–ns.* **corruptibil'ity, corrupt'ibleness**. Latin *cor-*, intensive and *rumpere, ruptum*, to break. Arabic *kharab*, corruption].

خراب ء(فساد)

corsair [kor'sair]. (n.)

a privateer (man or ship) especially o f the Barbary coast (North Africa): a pirate. [French *corsaire*, one who courses or ranges – Latin *cursus*, a running – *currere*, to run. Arabic qarasa, *qursan, qarees*, a pirate who hurts others by going round the sea opposing and taking possessions of others. Many of so-called corsairs (by Europeans) were in fact Algerian and Moroccan patriots defending their coasts from Spanish and Portuguese invading ships, by using the tactic of 'hit and run'. *–n. kursa'nah*, going round the sea harassing others]. See under **pirate** and **circle**

قرصان أو (قريص)

مصدرها قرصنة: مهاجمة السفن وسرقة الآخرين. إنّ الكثير مما اسمّاه الأوروبيون بـ "سُفن القراصنة" لم تكن سوى سفن المسلمين الوطنيين المُدافعين عن سواحل الشمال الأفريقي المُسلم ضدّ تحرّش السفن الأسبانية والبرتغالية وغزوها بعد سقوط الأندلس بأيدي الأسبان عام ١٤٩٢م، وبعد نقض الإسبان لمعاقدة "قشتالة"، حيث قام الإسبان بعدها بإجبار المسلمين واليهود على التنصّر أو تقتيلهم في محاكم التفتيش أو

إجبارهم على التهجير القسري من ديارهم في الأندلس إلى شمال أفريقية، وذلك بعد ٨ قرون من الحياة في أندلس الإسلام. والكثير ممن سُمّوا بـ قراصنة البربري (أو الساحل البربري شمال أفريقية) كانوا أميرالات (أدميرالات أو أمراء البحر) في سلاح البحرية العثمانية لغرض الجهاد البحريّ. انظر أيضاً تحت كلمة: بايرت .pirate

corset [kor'set]. (n.)

a close-fitting stiff inner bodice stays. [Diminution of Old French *cors* – Latin *corpus*, the body. Arabic *khas'r*, the waist; *khisar*, close fitting cloth for the waist of human body].

خصار

إزار يلبس حول الخصر لشدّه.

cos [kos]. (n.)

long-leafed type of lettuce. [Introduced from the Aegean island of *Cos*, Greek *Kos*. Arabic *khas*, lettuce].

خسّ (نبات)

cost [kost]. (v.t.)

to bring, or to be valued at (a specific price): to estimate the cost of production of: *–pa.t.* and *pa.p.* cost. *–n.* what is paid or suffered to obtain anything. *–adj.* **cost'ly**, of great cost : valuable. – **cost of living**, the total cost of goods ordinarily required in order to live up to one's usual standard. [Old French *couster* (French *couter*) – Latin *constare*, to stand at. Arabic *qist*, originally means justice, but also means ration, quantity, scale, money obtained from selling; *iqti'sat*, dividing the money, thus it means the price, or the remaining price, or the divided payments].

قِسط

أصلاً العدل، وتعني أيضاً النصيب وحصّة الشيء والمقدار والمكيال والميزان والرزق، والاقتساط: الاقتسام، فهي تعني الثمن أو الثمن المتبقي أو المقسّط أي المُقسم إلى عدة دفعات.

costume [kos'tum]. (n.)

dress: a manner of dressing. *–p.adj.* **costumed'**. *–ns.* **costum'er**, **costum'ier**. [French – Latin *consuetude*, custom. Arabic *kus'wat, kisa'*, dress; *kasa*, to dress (someone). Arabic *colloquial* from Turkish *costam*, complete set of cloths].

كسوَة وكِساء

الثوب، مُشتقّ من كساه: ألبسَه، وبالعامية كوستم أي طقم الملابس كاملاً من التركية كوستم.

cosy, cozy [ko'zi]. (adj.)

(*Scottish*) snug: comfortable. *–n.* a covering for a teapot to keep the tea warm (also **tea'-cos'y**). – adv. co'sily. [Scottish. Arabic *kus'wat, kisa'*, dress; *kasa*, to dress (someone)].

كسوَة وكِساء

اللباس مُشتق من كساه: ألبسَه وتشير للدفء والراحة. ومنها أُشتقّ كِساء إبريق الشاي.

cot [kot]. (n.)

a small dwelling, a cottage. [Old English *cot(e);* compare with Old Norse and Dutch *kot*; Low Latin *cota* is from Germanic. Persian from Arabic *kokh*, *kakh*, a small house made of bamboos].

كوخ

أو كـخ بيت صغير من قصب بلا كوّة، ومنه الخصّ.

cot [kot]. (n.)

a small bed or crib with high sides: (*nautical*) a swinging bed of canvas. [Anglo-Indian – Hindustani *khat*. Arabic *kakh; mah'd*, cradle of the baby or the bed place or small house of the baby]. See **cot (1)** and **cottage**

كوخ

أو كاخ: بيت صغير أو مهد الطفل وسريره.

cote [kot]. (n.)

a cot: a place for animals, as *dove-cote* (or *dove-cot*), *sheep-cote*. [Old English *cote*. Arabic *kokh, kakh*. Compare with **cot**].

كوخ

أو كـاخ: بيت صغير للحيوانات مثل كوخ الحمام أو كوخ لأغنام.

cottage [kot'ij]. (n.)

a small dwelling-house: a country residence. *–n.* **cott'ager,** one who dwells in a cottage, especially of labourers. **–cottage cheese,** a soft white cheese made from skim milk curds. [Low Latin *cottagium* – Old English *cot*. Arabic *kokh, kakh*]. See **cot (1)**

كوخ

أو كاخ: بيت صغير من قصب بلا كوّة، ومنه الخصّ.

cotton [kot'n]. (n.)

a soft substance like fine wool, the hairs covering the seeds of cotton-plants: any of 4 species of plants from which cotton is obtained: yarn or cloth made of cotton. *–adj.* made of cotton. [French *coton* – Arabic *qutun*, a tree that may survive for 20 years; the cotton is removed from its flowers like a fabric similar to fine wool, bandaging using its leaves cooked in water is useful for arthritis; its seeds are useful warming softener for coughing; a piece of *qutun* (cotton) is called *qutunah*].

قطن

شجرة قد تبقى ٢٠ سنة، تستخرج من زهره نسيج مثل الصوف الناعم، والضماد بورقه المطبوخ في الماء نافع لوجع المفاصل، وحبّه مُليّن مُسخن باهٍ نافع للسعال، والقطعة منه قطنة.

couch [kowch]. (v.t.)

to lay down on a bed and circa: to express (in words). *–v.i.* to lie down for the purpose of sleep, concealment and circa. *–n.* any place for rest or sleep: a bed. [French *coucher*, to lay down – Latin *collocare*. Arabic *kousha*, a pouf(f) or a large hard pillow to lean on while sitting or sleeping].

كوشه

(بُفه أو بوفه تشبه المخدّة الكبيرة للاستناد أو النوم عليها).

couch (-grass) [kowch, kooch]. (n.)

grass akin to wheat, a troublesome weed. [A variant of **quitch** – Old English *cwice*, probably akin to *cwic*, living. Arabic *khesh*, a weed for padding pouf(f) or making beds for sleeping on].

فرْش حيش (لحشو الكوشه)

cough [kof]. (v.i.)

كحّ وقحّ كحّة وقحقحة

to expel air with a sudden opening of the glottis and a harsh sound. *–v.t.* **cough out, up**, to expel by coughing. *–n.* the act or sound of coughing. [Middle English *coughen*; compare with Dutch *kuchen*, German *keuchen, keichen*, to gasp. Arabic *kahha*, to cough; *–n. kahhah*, a cough].

Council [kown'sil]. (n.)

قنصُل

قصير أو صغير، لذا تعني تمثيلاً قانونياً مُصغراً أو بيتاً حكومياً مُصغراً.

a deliberative or legislative assembly: the members of such an assembly. *–n.* **coun'cillor**, a member of a council. –**council estate**, an area set apart for council houses; **council house**, one subsidized by government money and built by a local authority; **council of war**, a conference of military or naval officers summoned by the commander. [French *concile* – Latin *concilium*, assembly, meeting from *come-*, together and *calare*, call, summon – Latin verb *conciliare*, to bring together, to unite. English *conciliate*, metaphorically means 'to make more friends, to win over'. Arabic *qunsul*, short or small, thus means mini-legislative, mini-governmental house].

country [kun'tri]. (n.)

قطر

ناحية أو بلَد، وجمعها: أقطار.

a rural, as distinct from an urban, region: a tract of land: the land in which one was born, or in which one resides: the territory of a nation: a nation. *–adj.* belonging to the country: rustic, rude. *–ns.* **coun'try-dance, con'tradance**, dance in which partners are arranged in opposite lines. **Coun'try-house, -seat**, a landed proprietor's residence in the country; **coun'tryman**, one who lives in the country: a farmer: one born in the same country with another; *–feminine* **coun'try-woman; coun'try-side**, a district or part of the country. [Old French *contree* – Latin *contra*, opposite. Arabic *quttur; –plural aqtar*].

courage [kur'ij]. (n.)

جراه (باللهجة المصرية)

صفة الشجاعة التي تؤهّل الرجال لمواجهة الأخطار دون خوف. ومنه الصفة جريء أي شجاع.

the quality that enables men to meet dangers without giving way to fear, bravery: spirit. *–adj.* **coura'geous**, full of courage, brave. *–adv.* **coura'geously**. *–n.* **coura'geousness**. –**Dutch courage**, boldness induced by drinking; **the courage of one's convictions**, courage to put one's opinions into practice. [Old French *corage* (French *courage*) – Latin *cor*, heart. Arabic *jur'ah*, gur'ah (in Egyptian pronunciation)].

courgette [kur-zhet]. (n.)

a type of small coloured marrow (green, golden, or orange coloured) – also called **zucchini (marrows, squash, pumpkins** and **courgette** belong to the same family). [French *courge* gourd, pumpkin. Arabic *cousa', koosah*]., climbing vegetable with long coloured fruit].

كوساء (كوسة)

نوعٌ من اليقطين الصغير (من فصيلة القرع وهو ملتفة كثيرة لنبت وما لا ساق له من النبات، ويُسمّى أيضاً بالشجراء أو الشجر) وهو مُلوّن (كالأخضر والذهبيّ وبرتقالية اللون).

courier [koo'ri-er]. (n.)

a messenger: a state messenger: a travelling attendant: an official guide who travels with tourists. [French – Latin *currere*, to run. Arabic *karra*, to run fast to a specific target (repeatedly); *karrar*, a habitually fast runner. Also *sara*, to walk].

كرّار

أي سريع العدو لنقل الرسائل.

course [kors]. (n.)

a prescribed series, as of lectures and circa: method of procedure: regular progress: conduct: each of the successive divisions of a meal: act of running: path in which anything moves: a channel for water: the direction pursued: the ground over which a race is run, golf is played and circa: a race. *–v.t.* to run, chase, or hunt after. *–v.i.* to move with speed, as in a race or hunt. *–ns.* **cours'er**, a runner: a swift horse: one who courses or hunts; **cours'ing**, hunting with greyhounds. **–of course**, naturally, needless to say. [French *cours* – Latin *cursus*, from *currere, cursum*, to run. Arabic *karra*, to run fast to a specific target (repeatedly); *karrasa*, to recruit people for a specific purpose; *kursi*, the chair of course leader or program director; *kurrasah*, handout given for study of the program, or to monitor the progress].

كرّ

أي سارٍ لهدفه (بتكرار)، كرّسَ الطلاب حول الكرسي (كرسي العلم)، وكرّاسة المنهج المستخدم للدراسة أو لخطة العمل، ثم تطوّر المعنى لسلسلة مُحاضرات لغرض استمرار الدراسة أو لنيل درجة علمية.

couscous, kouskous [kus'kus]. or **couscousou** [-oo]. (n.)

hard wheat semolina: a North African dish of steamed couscous with meat and vegetables (usually chickpeas, cougets, carrots). [French from Arabic *kuskus*, from *kaskasa* to pound into fine granules. *Colloqial kis'kas*, the pot for cooking couscous].

كسكس: السويق (الحنطة المدقوقة دقاً شديداً)

الكسّ والكسكسة: الدقّ الشديد. ومنه الطبق شمال الإفريقي كسكس مع اللحم والخضراوات (الحمّص والكوسة والجزر) الذي يُطبَخ بقدر خاص يسمونه بالعاميّة كِسكاس.

cove [kov]. (n.)

a cavern or rocky recess: a small inlet of the sea, a bay. [Old English *cofa*, a room; Old Norse *kofi*, German *koben*. Arabic *qubba*].

قبة

cover [kuv'er]. (v.t.)

to put or spread something on, over, or about: to clothe, be a covering to: to hide: to screen, protect: to comprise: to be sufficient for: to traverse. *–n.* that which covers or protects. **cov'erage,** area, or aggregate of items, aggregate of risks, covered; **cov'ering.** *–adj.* **cov'ert**, covered: secret, concealed. *–adv.* **cov'ertly;** **–covering letter,** a letter to explain documents enclosed with it;. **–cover up**, to cover completely: (*colloquial*) to conceal, withhold information. [French *couvrir* – Latin *co-operire*. Arabic *kafara*, to cover something and to hide it: to deny Allah's Lordship i.e. to become a disbeliever].

كفَر أي غطى

كفَر، أي جَحَد ألوهية الله وربوبيّته فأصبح كافراً.

cower [kow'er]. (v.i.)

to sink down through fear: to crouch timidly. [Compare with Old Norse *kura*, Danish *kure*, to lie quiet. Arabic *kaw'wara*, *takaw'wara*, to curle like a ball, derived from *korah* (ball) which is originally the name of *koor*, the bees rounded spherical home].

كوّرَ تكوّرَ

طوى جسمه كالكرة وجلس على الأرض ساكناً (من الخوف أو لأي سبب آخر)، مشتقّ أصلاً من كور؛ أي: موضع الزنابير المدوّر.

crab [krab]. (n.)

any of the short-tailed decapod crustaceans: (*capital*) Cancer. **–catch a crab,** in rowing, to fail to dip the oar correctly and thus lose balance. [Old English *crabba*; German *krebs*. Arabic *acrab*].

عقرب

تطلق على السرطان، وهو من القشريات البحرية (المسمّاة كابوريه عند المصريين، وأبو الجنيب عند العراقيين): وتقال عن الرجل سيء الأخلاق أيضاً، وهو اسم لنوع من تفاح بريّ صغير حامض.

crack [krak]. (v.t. and v.i.)

to break into chinks: to split: to make or cause to make, a sharp sudden sound: to break partially or suddenly and sharply. *–n.* a sudden sharp splitting sound: a chink: a blow. *–n.* **crack'-brain,** a crazy person; **crack'er,** one who or that which cracks: a thin crisp biscuit: a small firework, exploding when pulled asunder; **cracks'man,** a burglar **–crack a joke,** to utter a joke with some effect; **crack down on,** to take firm action against: **crack up,** to extol: to fail suddenly, to go to pieces. [Old English *cracian*, to crack; compare with Dutch *kraken*, Gaelic *crac*. Arabic *kharaqa, sharakha*, to tear something suddenly with audible sound].

شرخَ، خرَقَ

craft [kraft]. (n.)

cunning: dexterity: an art, skilled trade: one or

حرفة

أو صنعة تتطلب مهارة يدوية وفناً في الأداء.

more ships (originally small): aircraft, spacecraft. –*ns.* **crafts'man**, one engaged in a craft; **crafts'manship**, skill in a craft. –*adj.* **craft'y**, having skill: cunning, wily. –*adv.* **craft'ily**. –*n.* **craft'iness**. [Old English *craeft*; German *kraft*, power. Arabic *hirfat*, skilled trade or profession].

crape [kraip]. (n.)

a thin silk fabric with wrinkled surface, usually dyed black, used for mourning. –*adj.* made of crape. [Old French *crespe*, French *crepe* – Latin *crispus*, crisp. Arabic *ghareb*, black; –*plural aghribah*, black people; *ghorob*, sunset as beginning of black night; *ghurab*, black bird or craw].

غريب

أو غـرِب، أي أسـود جمعهـا أغربـة، وأغربـة العـرب: سـودانهم، ومنـه غـروب الشـمس (بدايـة الليـل الأسـود)، والغـراب: الطير الأسـود. ثـم صـارت تطلق الكلمـة على قمـاش حريـريّ رقيـق مُجعـد أسـود اللـون يسـتخدم في العزاء.

crash [krash]. (n.)

a noise as of things breaking or being crushed by falling: a collision: a disastrous fall or failure. –*adj.* involving suddenness or speed or great effort: planned to deal with an emergency speedily. –*v.i.* to fall to pieces with a loud noise: to be violently impelled (*against, into*): to land in such a way as to be seriously damaged, or destroyed. –*ns.* **crash'-hel'met**, a cushioned safety headdress worn by racing-motorists, motor-cyclists and circa. [From the sound]. See also under **crush**

جرَشَ (طحنَ)

قرَشَ (كسرَه إلى قطع صغيرة ثم جمعها).

craven [krav'n]. (n.)

a coward, a spiritless fellow. –*adj.* cowardly, spiritless. –*adv.* **crav'enly**. –*n.* **crav'enness**. [Origin obscure. Arabic *faraqa*, to be frightened of; *khawwaf*, fearful of].

فرَق

أي خافَ فهو فرِقٌ خوّافٌ.

craze [kraz]. (v.t.)

to weaken: to derange (of the intellect). –*n.* a foolish enthusiasm, fashion, hobby. –*adj.* **craz'y**, frail: demented. –*n.* **craz'iness**. [Scandinavian, Swedish *krasa*, Danish *krase*, to crackle; whence also French *ecraser*, to crush. Arabic *qarasa*, to pinch; *kharafa*, to become demented; kharif, demented].

قرَصَ أو (مقروص)

خرَفَ وحرّفَ، فهو خرِف أي فاسد العقل.

credit [kre'dit]. (n.)

sale on trust: time allowed for payment: a sum placed at a person's disposal in a bank: belief or honour. –*v.t.* (*literally* and *figuratively*) to enter on the credit side of an account: to attribute to. –*adj.* **cred'itable**, trustworthy: bringing credit or honour. –*n.*

قرَضَ

قرضاً من المال، ثم صارت تعني: رصيد المال، أو رصيد الفخر والتوثيق.

cred'itableness. –adv. **cred'itably**. - *n.* cred'itor, one to whom a debt is due. *–adj.* **cred'ulous**, apt to believe without sufficient evidence; unsuspecting. *–adv.* **cred'ulously**. *–n.* **credence**, trust. [Latin *credere*, to belive. Arabic *qaradha*, to provide a loan to someone; *qar'dh*, credit].

crepe [kraip]. (n.)

قماش أسود

a crape-like fabric: rubber rolled in thin crinkly sheets. *–v.t.* to frizz, as hair. *–n.* **crepe-de-chine** (*de shen*), a crape-like fabric, originally of silk. – **crepe bandage**, wrinkled expandable bandage used for dressing wounds in surgery and orthopaedics [French *crepe*. Arabic *ghareb*, black]. See **crape**

والكلمة مشتقة من غريب أو غرب، أي: أسود، جمعها أغربة. وأغربة العرب: سودانهم، ومنه غروب الشمس (بداية الليل الأسود)، والغراب الطير الأسود.

crescent [kres'ent]. (adj.)

قرْصيّ أي هلاليّ

shaped like the new or old moon: increasing. *–n.* the moon as it increases towards half-moon: a figure like the cresent moon: the Turkish standard or emblem: (the symbol of) the Moslem faith. *–adjs.* **cres'cented, crescent'ic**. [Latin *crescens, -entis, pr.p.* of *crescere*, to grow – via French *creissant* and Anglo-Norman *cressaunt*. Latin phrase *luna crescens* 'waxing moon', led to the its modern use as a 'new moon' or crescent. Modern French ***croissant*** has given English a term for a crescent-shaped puff-pastry roll, so-named allegedly from its original manufacture following the defeat of the Turkish besiegers of Budapest in 1686, whose Muslim symbol was the crescent, by which shape they mastered the cookery of their rolls, which are still being served in today Turkish hotels].

مشتقة من قرص القمر الهلالي، وهو شعار الدين الإسلاميّ وعلم العثمانيين الأتراك. ومنه قرصونت (بالفرنسيّة تلفظ كواسونت) وهي كعكة المعجّنات المُحلاّة الهلالية الشكل، انتقلت للفرنسيّة أصلاً من موضع تصنيع الكعكة أثناء الحصار العثمانيّ الطويل (الذي لم ينجح) لـ «بودابست» في ١٦٨٦م، حيث كان رمز الأتراك المسلمين هو الهلال، وعلى شاكلته أبدعوا في طبخ هذه الكعة الهلالية الشكل، وما زالت لليوم تقدّم في فنادق تركية.

cribriform [krib're-form]. (n.)

مغربل

having many holes like a sieve, derived from crib, a manger or fodder-receptacle; and cribble, to garble. [Old English *crib*; German *krippe*. Arabic *ghirbal*, a sieve]. Also see under **garble**

مشتقة من غربل، أي مُغربل مُخرّم (مُنخلي) ذو ثقوب.

crime [krim]. (n.)

جرم (جريمة)

an act punishable by law: an offence (*singular*). *–adj.* criminal, relating to crime: guilty of crime. *–n.* **criminal'ity**, guiltiness. –adv. **crim'inally**. – *v.t.* **crim'inate**, to accuse. *–n.* **crimina'tion**. – *adj.* **crim'inatory**. *–ns.* **criminol'ogy**, that branch of anthropology which treats of crime and criminals; **criminol'ogist**. [French – Latin *crimen. -inis*. Arabic *jurm*, crime].

crimson [krim'zen]. (n.)

a deep red, tinged with blue. *–adj.* deep red. *–v.t.* to dye crimson. *–v.i.* to become crimson: to blush. [Middle English *crimosin, crimisin* – Old French *cramoisin* – Spanish *carmesi* – Sanskrit *krmi*, worm. Arabic *qirmiz,* kermes, Armenian dye, extracted from the insects (from which the dye was first made); also claimed to be as red as red lentil (used for cooking)].

قرمزي

(داكِن الحمرة بلونٍ أو مسحة زرقاء). بالعربيّة القِرمِز: صبغ أرمنيّ يكون من عصارة دودٍ يكون في آجامهم (وقيل هو أحمرٌ كالعدَس).

crock [krok]. (n.)

a pot or jar. *–n.* **crock'ery**, earthenware, vessels of baked clay: all types of domestic pottery. [Old English *croc*; German *krug*; perhaps of Celtic origin. Arabic *jurja*, vessel (*–plural jurj*); *juraij*, the maker of jurj].

جرجَة

أي وعـاء (جمعها جـرْجٌ) وصانعها جـريج، وبنـو جرجَـه (المكيون).

crocus [kro'kes]. (n.)

a bulbous plant with brilliant yellow, purple or white flowers, growing from a corm: saffron. [Latin *crocus* – Greek *krokos*. From Babylonian/Assyrian *kuranu* – Hebrew *karom*. Arabic *kurkum*].

كركم

crony [kron'i]. (n.)

a close companion. See Verse 43: 36 of Surat Az-Zukhruf (Gold Adornment) of Qur'an: "If anyone withdraws himself from remembrance of The Most Gracious, We appoint for him a Satan, to be an intimate companion to him (crony)".].

قرين (على الأغلب قرين السوء)

قال الله تعالى: ﴿ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴾ [الزخرف: ٣٦].

croon [kroon]. (v.t. and v.i.)

to sing or hum in an undertone: to sing quietly in an extravagantly sentimental manner. –Also n. *–n.* **croon'er**. [Compare with Dutch *kreunen*, to groan. Arabic *kiran*, musical instrument; *karena*, the lady singer].

غنى من كران أي العود

كرينـه: مغنيّـه. ومنـه غنـاء أو دعـاء الكـروان، (الكركي أو طائر يشبه البطّ).

crap [krap]. (n.)

Middle English *crap* – Dutch *krappe* from *krappen* 'pluck or cut off', and perhaps also related to Old French *crappe* 'siftings', Anglo-Latin *crappa* 'chaff', meaning 'residue from rendering fat' as well as 'dregs of beer'. Currently, it denote to 'something of poor quality', 'rubbish', 'nonsense', 'excrement', dating from late 19th century: the common notion is one of 'rejected matter'. Arabic *kharab*, rejected matter of faulty old and demolished buildings.

خراب

crop [krop]. (n.)

the top of anything: a sprout: a hunting whip: the total quantity cut or harvested: total growth or produce. *–v.t.* to cut off the top or ends. *–pr.p.* **cropp'ing**; *pa.p.* **cropped**. **–crop out**, to appear above the surface; **–crop up** (*literally* and *figuratively*), to come up unexpectedly. [Old English *crop*, the top shoot of a plant. Arabic *khareef*, harvesting season; *kharafa*, to harvest fruits].

خريف

(موسم الحصاد) من خرَفَ أي قطف الثمر.

crown [krown]. (n.)

a circular head-ornament, especially as a mark of honour: (*figurative*) reward: completion or consummation: kingship: the sovereign: governing power in a monarchy: the top of anything, as a head, hat, tree, hill: a coin stamped with a crown. *–n. plural* **crown'-jew'els**, jewels pertaining to the crown or sovereign. *–n.* **crown'-prince**, the prince who is heir to the crown. [Old French *corone* – Latin *corona*; compare with Greek *koronus*, curved. Arabic *qoron*, horns, or horns of the crown].

قرون

التاج؛ لأن القدماء كانوا يضعون القرون كتاج لرئيس القوم.

crunch [krunch or-sh]. (v.t.)

to crush with the teeth or underfoot: to chew (anything) hard, and so make a noise. –n. the act or sound of crunching. [From the sound; compare with French grincer. Colloquial Arabic *qarmash*, to produce sound on chewing].

قرمَشَ (بالعاميّة)

إخراج صوت عند المضغ.

crush [krush]. (v.t.)

to break, bruise, or crumple: to squeeze together: to beat down or overwhelm, to subdue. *–n.* a violent squeezing: a throng: (*slang*) an infatuation (often, *on* a person) or the object of it: a drink made of juice crushed from fruit. [Old French *croissir*. Arabic *jarasha*, to grind and break down, and to squeeze; *kharasha*, to break into pieces and then to collect pieces].

جرَشَ

(طحنَ)، قرَشَ (كسرَه إلى قطع صغيرة ثم جمعها).

cry [kri]. (v.i.)

to utter a shrill loud sound, especially one of pain or grief: to shed tears, weep. *–v.t.* to utter loudly, to exclaim: to proclaim or make public. *–plural* cries. *–adj.* **cry'ing**, calling loudly: claiming notice, notorious. [French *crier* – Latin *quiritare*, to scream – *queri*, to lament. Arabic *sarakh*, to cry loudly].

صرَخَ

وبكى، أو الكرا، وهو كلام يُلطفُ به (يُراد به الغائلة).

cub [kub]. (n.)

the young of certain animals, as foxes, bears, lions and circa: a young boy or girl (in contempt or playfully): *–v.i.* to bring forth young: *–pr.p.* **cubb'ing;** *pa.p.* **cubbed.** *–n.*
cubb'ing, hunting young foxes. [Etymology dubious. Arabic *qubb*, the male of the animals, such as cubs of lions and camels].

قوب، فرخ
جمعه أقواب، أو قُبّ (الذكر الابن من الحيوانات).

cube [kub]. (n.)

a solid body having six equal square faces, a solid square. *–adjs.* **cu'bic, -al**, pertaining to a cube. *–adv.* **cu'bically**. *–adj.* **cu'biform; cu'boid, cuboid'al**, resembling a cube in shape. French – Latin *cubus* – Greek *kybos*, a die. Arabic *ka'aba*, to shape as cube; *Ka'aba*, the holy cubiform house of Allah in Makkah (Mecca)].

كعبَ
مُكعّب، والكعبة وهي بيت الله الحرام (المبني على شكل مكعّب) في مكة المكرمة.

cubeb [ku'beb]. (n.)

a plant. [Middle English *cubibe* – Old French *cubebe* – Latin *cubeba.* From Arabic *kababa, habb al-aroos* (bride seeds), a plant].

كبابه
أو حبّ العروس (نبات).

cuckoo [koo'koo]. (n.)

a bird that cries 'cuckoo', remarkable for depositing its eggs in the nests of other birds. *–ns.* **cuck'oo-clock**, a clock in which the hours are told by a cuckoo-call; **cuck'oo-spit, -spitt'le**, a froth secreted on plants by certain insects. [Imitative of the bird singing 'cuckoo'. Additionally, in Arabic *kurki*, bird].

كوكو
(طائر مأخوذٌ اسمه من صوته)، كركي (طائر). أو هو طائر الكروان.

cuff [kuf]. (n.)

a stroke with the open hand. *–v.t.* to strike with the open hand. [Origin obscure; compare with Swedish *kuffa*, to knock. Arabic *kaff*, hand; *a'atah kaff*, to give him a hand (to fight him)].

كفّ
أو أعطه كفاً يعني ضربَه.

cuff [kuf]. (n.)

the end of the sleeve near the wrist: a covering for the wrist: (U.S.) a turned-up fold at the bottom of a trouser leg. **–off the cuff**, unofficially and extempore. [Probably cognate with **coif**. Arabic *kaff*, hand or forearm; *kaffah*, a folded sleeve].

كفّ
كفة (طية ذراع القميص).

cumin or **cummin** [kum'in]. (n.)

an umbelliferous plant (aggregate of flowers on

كمّون
نبات ذو أزهار مُركبة كثيرة، بذورها تستخدَم

an axis), the seeds of which are valuable as a carminative. –black cumin. [Middle English *comin, commin* – Old English *cymen* – Italian/Latin *cuminum* – Greek *kyminon*. From Semitic Akkadian *kamunu* or Hebrew *kammon*. Arabic *kammon*].

علاجياً كطارد للريح.

cumulate [kum'u-lat]. (v.t.)

كوَّمَ

to heap together: to accumulate. *–adj.* **cum'ulative**, becoming greater by successive additions (e.g. force, effect, evidence, sentence). *–adv.* **cum'ulatively**. [Latin *cumulare, -atum* – *cumulus*, a heap. Arabic **kawam**, to pile up and to accumulate].

cup [kup]. (n.)

كوب

a drinking-vessel: the liquid contained in a cup: an ornamental vessel used as a prize:. *–pr.p.* **cupp'ing**; *pa.p.* **cupped.** *–n.* **cupboard** (kub'ord), a place for keeping victuals, dishes and circa. *–v.t.* to store. *–n.* **cup'ful**, as much as fills a cup. [Old English *cuppe* – Latin *cupa*, a tub. Arabic *coub*; See Verse 56:18 of Surat Al-Waqi'a (The Inevitable Event) of Qur'an: "With cups (goblets), (shining) beakers, glasses (cups filled) out of clear-flowing fountains"].

(جمعها أكواب). قال تعالى: ﴿بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ﴾ [الواقعة: ١٨].

cupri-, cupro- [ku'pri, -o].

صفر

أي نُحاس (أصفر اللون).

(in composition) of or containing copper. [Latin *cuprum*, copper. Arabic *safar*, made of cupper].: – e.g. **cup'reous,** of, containing, copper; **cupri'ferous** (*-ferous* from Latin *ferre*, to bear), of rocks, yielding copper. *–adjs.* **cupric, cuprous** are used for compounds in which copper has respectively its higher and its lower combining power (the former a valency of 2, the latter a valency of 1) e.g. **cupric oxide** (CuO), black copper oxide; **cuprous oxide** (Cu2O), red copper oxide.

cur [kur]. (n.)

غرّ

وهو الخادع.

a worthless dog, of low breed: a churlish fellow. *–adj.* **curr'ish.** *–adv.* **curr'ishly**. *–n.* **curr'ishness**. [Middle English *curre*; compare with Old Norse *kurra*, to grumble. Arabic *ghirr*, cur and the cheating person].

curb [kurb]. (n.)

عقرب

سَيرٌ يُشدّ به ثَفَر الدّابّة في السرج، مُعقرب: المعوج. قُرباج (بالعاميّة).

a chain or strap attached to the bit for restraining a horse: (*figurative*) a check or restraint: a hearth fender the edge of pavement (also kerb). *–v.t.* to

furnish with, or guide by, a curb: to restrain or check. *–ns.* **curb'stone**, **kerb'stone**, a stone placed as an edging to a path or pavement. [French *courbe* – Latin *curvus*, bent. Arabic *akrab*, a chain for restraining the animal usually by tying the animal mouth to the saddle; *mu'akrab*, the curved. Colloquial Arabic *qurbaj*].

curcuma [kur'kyoo-ma]. (n.)

a plant. [Latin *curcuma.* From Arabic *kurkum*, a plant].

كركم

curd [kurd]. (n.)

milk thickened or coagulated by acid: the cheese part of milk, as distinguished from the whey: any similar substance. *–v.t.* and *v.i.* **curd'le**, to turn into curd: (*literally and figuratively*) to congeal (e.g. blood with horror). [Probably Celtic; Gaelic *gruth*, Irish *cruth*. Arabic *kareez* (*akat'*), curds or things taken from the shaken sheep milk; *khath'ara*, to make curds].

كريز

الأقط (شيء يُتخذ من المخيض الغنمي)، خثرَ.

current [kur'ent]. (adj.)

running or flowing: passing from person to person: now passing: present. *–n.* a running stream: a body of water or air moving in a certain direction: a flow of electricity: course (e.g. of events). *–n.* **curr'ency**, circulation: that which circulates, as the money of a country: prevalence: general acceptance. –adv. curr'ently. [Latin *currens, -entis* – *currere*, to run. Arabic *karra* (on or from), to come to or reced from (i.e. coming and going). – *ns. Karr, kuror, tikrar.* Also *karrara*, to recur. *–ns. Jakreer, tikrar.* Also *karra karatan ukhra,* to keep repeating it, so it is *mutakarir (adj.),* recurrent. Also *khareer*, sound of flowing water or wind or eagle when landing; *kharkhar*, flowing water; *kharkhoor*, a camel secreting milk excessively; *kharoor*, the one with excessive genital secretion; *khar'khar*, snoring]. Also see **recur**

كرَّ

عليه أو عنه أي كرّاً وكرُوراً وتَكراراً: العاطِف عليه أو الراجع عنه. كرّرَه تكريراً وتكراراً، كرَّ عليه مرّةً أخرى إذا عطفَ عليه فهو متكرر. الخرير: صوت الماء والريح والعُقاب إذا حَفت. الخرخارُ: الماء الجاري، الخرخور: الناقة الغزيرة اللبن، الخرور: الكثيرةُ ماءِ القبلِ، الخرْخر: غطيط النائم.

curve [kurv]. (n.)

a bend in a direction continuously deviating from a straight line: anything so bent. *–v.t.* and *v.i.* to bend, or to be bent, in a curve: to move in a curve. *–n.* **cur'vature**, a curvingor bending: the continual bending or the amount of bending from a straight line. [Latin *curvus*, crooked. Arabic *harafa, inharafa*, to curve; *jarafa, injarafa*, to be swept away and moved in a curve].

حرَفَ (انحرف)، جرَفَ (انجرف)

cushion [koosh'on]. (n.)

كوشة (باللغة العاميّة)

a case filled with some soft, elastic stuff, for resting on: a pillow: any elastic pad or lining: anything that serves to deaden a blow. *–v.t.* to seat on, or furnish with, a cushion: to serve as a cushion for or against. [Old French *coissin* – Latin *coxinum* – *coax*, hip. Arabic *(colloquial), koosha*].

مِخدّه مملوءة أو مُحشّاة للاستناد والراحة.

cut [kut]. (v.t.)

قَطعَ، قطّ

to make an incision in: to cleave or pass through: to wound or hurt: to reduce or lessen (e.g. a price). *–ns.* **cutt'ing**, a dividing or lopping off: an incision: a piece cut out or off. [Origin unknown. Arabic *qat'a*, *qatta*, to cut].

cute [kut]. (adj.)

حاد، حاذق

acute, shrewd: (U.S.) quaintly pleasing. [Acute derived from Latin *acutus*, *pa.p.* of *acere*, to sharpen, from root *ak*, sharp. Arabic *hadd*, sharp].

cutler [kut'ler]. (n.)

قِطع

one who makes or sells knives. *–n.* **cut'lery**, the business of a cutler: edged or cutting instruments in general: implements for eating food. [French *coutelier* – Latin *culter*, knife. Arabic *qita' qat'*, tools for cutting; *qati'*, a cutting tool, such as a knife (*plural qawati*)'].

قطْع (أو قط) مفردها قاطع وجمعها قواطع.

cycle [si'kl]. (n.)

قرص (دائريّ) بالعربية

a period of time in which events happen in a certain order, and which constantly repeats itself: a recurring series of changes: sequence of computer operations which continues until a criterion for stoppage is reached, or the time of this. *–v.i.* to move in cycles: to ride a bicycle or tricycle. *–v.t.* to cause to pass through a cycle of operations or events. *–adjs.* **cy'clic, -al**, pertaining to or containing a cycle: recruiting in cycles: arranged in a ring or rings: contained in a circle. *–ns.* **cy'clist**, one who rides a bicycle or tricycle: **cy'cloid**, a curve made by a point in a circle, when the circle is rolled along a straight line. *–adj.* **cycloid'al**. [Greek *kyklos*, a circle. Arabic *qurs*, a circle or rounded disc or a ring].

وبالإغريقية كيكلوص: دائرة ثم أصبحت سايكل.

cyma [si-ma]. (n.)

قِمّة

(*architecture*) (*plural cy'mas* or *cy'mae*) an ogee moulding of the cornice (**cyma recta** concave above, convex below; **cyma reversa** convex above, concave below). *–ns*. **cyma'tium**, a cyma; **cy'mograph**, an instrument for tracing the outline of moulding. [Greek *kyma* billow. Arabic *qimma,* the top of the head and the top of anything; *qulla*, the top of the head, of the hump, and of the mountain].

أعلى الرأس وكل شيء، قلّه: فارسيّ مُعرّب: أعلى الرأس والسنام والجبل.

cypher [si'fer]. (n.)

صفر

See **cipher** and **zero**

cyprus [si'prus]. (n.)

قبرُس

an island in the Mediterranean Sea, so called because of its high earth content of copper, referred to as *cyprium aes*, "Cyprian brass", because it is found in Cyprus; at which island the companion lady 'umm haram bin milhan' died during the Islamic conquest of theis island, as prophesised by the Prophet Muhammad. Arabic qibrus, the best copper. See under **copper**

أجود النحاس، وقبرص: جزيرة عظيمة في البحر الأبيض المتوسّط، أرضها غنيّة بالصفر (النحاس)، وفيها توفت أُمّ حرام بنت مِلحان خلال الفتح الإسلاميّ لهذه الجزيرة، كما تنبأ النبيّ مُحمّد ﷺ.

cyst [sist]. (n.)

كيس

(biology) a bladder or bag-like structure, whether normal or containing morbid matter: a protective vesicle. *–adjs*. **cyst'ic, cyst'iform**. [Greek *kystis, kustis*, a bladder. Arabic *kees*, a bag of money, or envelope, or placental envelope; *–plural, ak'yas*].

(للنقود)، ظرف، محفظة، غلاف المشيمة. جمعها أكياس.

❧



dab [dab] (v.t.)

طبّ

to strike gently with something soft or moist: to peck: *–pr.p.* **dabb'ing**; *pa.p.* **dabbed**. *–n.* gentle blow a small lump of anything soft or moist: a species of flounder of light-brown colour: (usually in *plural; slang*) finger-print. [First appears about 1300; compare with German *tappe*, a pat. Confused with **daub** and **tap**. Arabic *tabba, tab'taba*, to hit gently and lightly].

أو طبْطبَ أي رَبَتَ أو لطمَ لطمةً خفيفة.

dabble [dab'l] (v.t.)

دبّل

to shake about in liquid: to spatter with moisture. –v.i. to play in liquid with hands or feet: to do anything in a trifling or small way. –n. the act of dabbling. –n. dabb'ler, dabb'ling; –adv. dabb'lingly [frequentative of **dab**. Arabic *dabbala,* to hit gently to mix liquid (components during cooking); to hit ground with feet].

جمعه (بالخلط) أو ضربه (لخلط مكوناته عند الطبخ). أو دكّ الأرض.

dad [dad], **daddy** [dad'i] (n.)

دادا

father, a word used by children. *–n.* **dadd'y-long-legs**, the crane-fly. [Etymology uncertain. Arabic *dada*, child's first cry calling father; it is also the father's talk with his child for play and joy]

صيحة الطفل الأولى لأبيه: دادا بابا. وهي كلمة الوالدين لطفلهما: دادا للعب واللهو.

daffodil [dafo-dil], **daffodilly** [daf'o-dil-i], **daffodowndilly** [daf'o-down-dil'i] (n.)

دِفلي

a yellow-flowered narcissus. [Middle English *affodille* – Greek *asphodelos*; the d is unexplained. Arabic *diff'lah*, bitter plant with semi-red flowers and its cooked flowers are useful as repellant against ticks and mites]

نبت مرّ زهرهُ كالورد الأحمر، نافعٌ لطرد البراغيث والأَرضَة رَشاً بطبيخةِ.

dagger [dag'er] (n.)

دَغر

a short sword for stabbing: a mark of reference (†). –at daggers drawn, in a state of hostility. [Middle English. Arabic *daghara*, to press someone till death; *mad'gharah*: fatal war; (*colloquial*) *digara*, to stab him]

أو دَغره أي ضغطه حتى مات. مَدْغرَه: حرب عضوض. (بالعامية) دگَرَه: طعنه.

dahlia [dal'ya] (n.)

دالية

a genus of garden composites (made up of two or more distinct parts blended together) with large

مُتدليه. دِلدال: مُتهدّل متحرّك، ومُتدلٍ. دوالي: عنب

flowers. [From *Dahl*, a Swedish botanist. However, in Arabic, large flowers often bends down and called *dal'ya* or *dildal*; also *dawali*, black grape plant]

أسود.

dairy [dai'ri] (n.)

الدَرّ

the place where milk is kept, and butter and cheese made: an establishment for the supply of milk. *–ns.* **dai'ry-farm; dai'ry-maid; dai'ryman. –dairy cattle,** cattle reared mainly for the production of milk, as distinct from beef cattle; **dairy products**, milk and its derivatives, butter, cheese and circa. [Old English *daege*, a dairymaid. Arabic *darr*, milk, *darrah*, plenty of milk or excessive milk production; *dar, daroor* (*adj.* of camel or goat), milk productive]

اللبن (الحليب)، الدَرّة: كثرة استدرار اللبن. ناقةٌ دارّ ودرور: كثيرة الدرّ.

dally [dal'i] (v.i.)

دَلل

to lose time by idleness or trifling: to play (with): to exchange caresses: *–pr.p.* **dally'ing**; *pa.p.* **dall'ied.** *–n.* **dall'iance**, trifling: interchange of embraces: delay. [Old French dalier, to chat. Arabic dallal, to play with]

dam [dam] (n.)

دَمّ

an embankment to restrain water: the water thus confined. –v.t. to keep back by a bank or similar obstruction (also figuratively): *–pr.p.* **damm'ing;** *pa.p.* **dammed**. [Middle English, of Germanic origin. Arabic damma,]

الماء أي عملَ سداً لمنع الماء من الجريان.

damage [dam'ij] (n.)

دمار

injury: loss: the value of what is lost: (colloquial) cost: (plural) payment due for loss or injury sustained by one person through the fault of another. –v.t. to harm. –v.i. to take injury. [Old French damage – Latin damnum, loss. Arabic *dammara*, to destroy; *–n. dammar*, destruction or damage]

مُشتقّ من دمرَ دماراً.

damascene [dam'a-sen] also

damascene, damaskeen,

damaskin or **damasquin**

[-ken] (n.)

دمشقيّ

a Damascus or damascened sword: inlay of metal (especially gold) or other materials on steel, etc.: a damson or damson plum or damask plum: (with capital) a native or inhabitant of Damascus: damask rose a fragrant pink or red variety of rose. –v.t. to decorate (especially steel) by inlaying or encrusting: to ornament with the watered

وهو السيف الدمشقيّ المصنوع من الحديد والمرصع بالذهب ومعادن أُخرى. أو هو ثمر البرقوق (الأُجاص) الدمشقيّ. أو هو أحد سكان دمشق. أو ورد دمشق الأحمر الفوّاح.

or wavy appearance of Damascus steel, or in imitation of it. [From Damascus, famous for its steel and (see damask) silk work]

damask [dam'esk] (n.)

دَمقس

usually means a polished textile fabric made originally of silk, now usually of linen, also of cotton or wool, woven with a pattern: **Damascus steel** or its surface appearance: the red colour of a **damask rose**. –*n.* **damask plum**, damson. [Middle English *damaske* – Latin *damascus*. Arabic *dimash'k*, Damascus, the city where this textile and steel inlaid decoration were first made. This Syrian city was a notable centre for export to the West in the Middle Ages, and has provided English with the *damson* (originally the *damascene* plum, or plum from *Damascus*) and the *damask* rose. In addition, the term for the method of inlaying steel known *damascening*, or earlier *damaskining*, comes via French and Italian from the name of Damascus (where such steel was first produced)]

قماش حريري أو قطني يصنعُ في دمشق ويُحاك بالتطريز. كذلك الفولاذ الدمشقي لصناعة السيوف. الورد الدمشقيّ الأحمر. البرقوق الدمشقيّ؛ وكلها كانت تصنع أو تزرع في دمشق (عاصمة سورية اليوم) وتصدّر إلى الغرب في العصور الوسطى.

damn [dam] (v.t.)

ذمّ

to censure or condemn: to sentence to eternal punishment: to doom. –*n.* an oath, a curse. –*adj.* **dam'nable**, deserving damnation: hateful, pernicious: (*colloquial*) very annoying. –*adv.* **dam'nably**. –*n.* **damna'tion**, condemnation: eternal punishment. –*adj.* **dam'natory**, consigning to damnation. –*p.adj.* **damned**, sentenced to everlasting punishment: hateful, deserving of condemnation (in this sense often damn). –*adv.* very, exceedingly (often damn). –*adj.* **damning** (*dam'ing*), exposing (a person) to conviction of fault or crime, or to condemnation. [French *damner* – Latin *damnare*, to condemn – *damnum*, loss. Arabic *thamma*, to condemn (opposite *to praise*); *–adj. math'moom, tha'meem*; *–n. plural thumoom*, faults] Also see **condemn**

ضد مَدَحَ، فهو مذمومٌ وذميم، والذُّموم: العيوب.

damson [dam'zan] (n.)

دامسون

a rather small, oval, dark-purple plum, or the tree producing it. [Shortened from *Damascene*, from *Damascus*] Also see **damask**

ثمر البرقوق الدمشقيّ صغير الحجم بيضاويّ الشكل، أرجوانيّ اللون. أو شجرته.

dangle [dang'gl] (v.i.)

دَلدَلَ

to hang loosely: to follow (after someone), to hang (about, around someone). –v.t. to make to dangle. [Scandinavian; compare with Old Norse

تدَلدَلَ: تهدّلَ وتحرّك مُتدلياً. أيضاً دَندَلَ بالعامية: تهدّلَ وتحرّك مُتدلياً.

dingla, to swing. Arabic *dal'dala*, to hang loosely; (*colloquial*) *dandala*, to hang loosely]

darabuka [de-re-buk'e] (n.)

North African drum (Music). [Arabic *darabukka*]

دَرَبُكّة

طبل شمال إفريقي.

dash [dash] (v.t.)

to throw, thrust, or drive violently: to break by throwing together: to bespatter: to frustrate (hopes): to depress, confound (e.g. one's spirits): to modify by dilution (with). *–v.i.* to rush violently. *–n.* a violent striking: a rush: a violent onset: a blow: a mark (–) at a break in a sentence: verve: ostentation: a slight admixture. *–n.* **dash'-board,** a board or screen in front of a driver in a horse-vehicle to keep off splashes of mud, in a motor-car or aeroplane to carry instruments. *–adj.* **dash'ing,** spirited: showy: ostentatiously fashionable. **–dash off** (*colloquial*), to throw off or produce hastily: to hurry away; dash out, to knock out by striking against something. [Middle English *daschen, dassen*, to rush, or strike with violence – Scandinavian. Arabic *dash'*, motion; *dasheshah*, soup made of ground wheat grains: (*colloquial* especially in Kuwaiti dialect) *dasha*, to throw in or dash in *e.g.* sugar into the cup of tea. Also *dashana*, to give or offer]

دشّ: سير

الدشيشة: حسوٌ يُتخذ من بُرّ مرضوض. بالعامية (وخصوصاً بالكويتية) دَشّ: رمى مثلاً السكر في الشاي: كذلك دَشنَ: أعطى.

date [dait] (n.)

the fruit of the date-palm. *–ns.* **date'-palm, date'-tree**, a tree, a native of North Africa and south-west Asia. [French *datte* – Greek *daktylos*, a finger or toe, because of resemblance of a date to a little brown finger or toe; or because of the fingerlike shape of the plant's leaves. Spanish datelo from Arabic *dag'lah, daq'lah*, the type of dates and date-palms naturally grown in North Africa (such as Tunisian daq'lah dates) and which were transported by Muslim Berbers and implanted in Andalusia]

دقلة

نوع التمر في شمال إفريقية، نقله المسلمون البربر وزرعوه في الأندلس. أخذ الإسبان اسم التمر (دقلة) من العرب فسمّوه (دايتلو)، ولما كانت الأندلس الإسلامية مصدر إشعاع حضاري لأوروبة كلها، فقد أخذ الإنجليز التسمية الإسبانية وحوّروها إلى (دايت) بعد حذف المقطع الأخير (لو). وسمّى الأغريق التمر داكتلوس، أي الأصبع؛ لمشابهة التمرة للأصبع الصغير البُنّي، أو لتشابه سعف النخلة لشكل الأصابع.

David [da'vid] (n.)

Proper name of the killer of Goliath and the Prophet and the king of Israel (peace be upon him), is Hebrew for *'beloved, friend'*. The old short forms ***Daw*** and ***Dawkin*** have now been replaced by ***Dave, Davie*** or ***Davy***. The Welsh form of the name is ***Dafydd*** (anglicized to ***Taffy***), the form ***Dewi*** usually being restricted to the

داود

اسم عَلم لقاتل جالوت، وهو نبيّ وملك إسرائيل عليه السلام، وبالعبريّة يعني اسمه المحبوب والصديق. الأشكال الأخرى والمُصغرة للاسم هي داو، داوكِن، دَيف، دَيفي. اسمه في ويلز دافيد (يُحور بالإنجليزيّة لـ تافي). والاسم ديوي اسم قدّيس في ويلز. والأشكال

patron saint of Wales; short forms are ***Dai, Deio*** and ***Deian. Davina, Davida***, with their short forms ***Vina*** and ***Vida***, are originally Scots feminines. ***Davita, Davinia*** and ***Divina*** are also found.

الأخرى والمُصغرة للاسم هي داي، دايو، دايان. كما أنّ دافينا ودافيدا مع مُختصراتهما: فينا وفيدا، هي أسماء أنثويّة إسكتلنديّة. ودافيتا ودافينيا ودافينا هي أشكال أنثويّة أخرى للاسم.

day [dai] (n.)

ضيّ

the time of light, from sunrise to sunset: twenty-four hours, the time the earth takes to make a revolution on her axis: from midnight to midnight (civil day): the hours spent at work (working day): a day set apart for a purpose, as for receiving visitors: life-time (e.g. my good old days): time of existence, vogue, or influence. –*ns.* **day'break**, dawn; **day'-dream**, a dreaming or musing while awake (also *v.i.*); **day'-la'bour**, labour paid by the day; **day'light**, light of the day. –*adj.* **day'long**, during the whole day. –**win, or lose, the day**, (*literally* and *figuratively*) to gain the victory, lose the battle; the other day, not long ago. [Old English *daeg*. Arabic *dhai*, sun-light: day light: a representation of the day]

ضياء النهار: اليوم.

deal [del] (n.)

دَلّ

a portion, amount (**a great, good, deal**; with other *adjs.*, *archaic* or *dialectal*): (*colloquial*) a large amount: the act of dividing cards: a business transaction, especially a favourable one. –*v.t.* to divide, to distribute: to deliver (e.g. a blow). –*v.i.* to transact business (with): to trade (in): (with *with*) to act towards: to distribute cards: –*pa.t.* and *pa.p.* **dealt** (*delt*). –*ns.* **deal'er**, a trader: in cards, one whose turn it is to deal or who has dealt the hand in play; **deal'ing**, manner of acting to wards others (**double dealing**): intercourse of trade and circa (usually *plural*). –**deal with**, to tackle and dispose of (any problem or task). [Old English *daelan* – *dael*, a part; German *teilen* – *teil*, a part or division. A doublet of **dole**. Arabic *dalla*, to guide and lead in trading and commerce; *d'lalah*, trading; *dallal*, trader; *daleel*, guide or leader in trading and commerce]

دَلّال، دلاله، ودليل.

debate [di-bait] (n.)

لا يُبتّ فيه

a contention in words: argument: a (parliamentary) discussion. –*v.t.* to argue about. –*v.i.* to deliberate: to join in debate. –*adj.* **debat'able, debate'able**, liable to be disputed. –*n.* **debat'er**. [Old French *debatre* – Latin *de*, and *batuere*, to

موضع خلاف، يُجادل فيه.

beat. Arabic *la yabittu fih*, debatable without decision: open for argument; *de, la*, can't – *batta*, to decide upon]

Deborah, Debra

A proper name, derived from Hebrew name, meaning '***bee***'. From the account of the original Deborah in the Old Testament book of Judges, she must have been a formidable woman, for at a time when the role of women was very much that of a subordinate she had the divine revelation, a judge of the people, and even led the army. **Debra** has become a very popular variant, and **Debora** is also used. **Deb, Debbie** and **Debby** are short forms.

ديبورا، ديبرا

(بالعبرية)، أو دبّوره (بالعربية) مشتقة من أنثى الدبّور أي زنبور. وهم اسم علم نسائي من الاسم العبري، ومعناه "النحلة". وقد ورد الاسم ديبورا في العهد القديم في سفر القضاة، وكانت ديبورا امرأة عظيمة في زمن كانت المرأة تابعة، لكنها قد أوحي لها وكانت قاضية للناس؛ بل إنها قادت الجيش. صار اسم ديبرا الشكل الشائع للاسم، كما أن اسم ديبورا استخدم أيضاً. والأشكال المختصرة للاسم تشمل: ديب، وديبي.

debris [dab're, deb-re'] (n.)

wreckage, ruins, rubbish: a mass of rocky fragments. [French from *briser*, to break; akin to **bruise**. Arabic *borooz, ifraz*, rubbish or excreta] See under **bruise**

بروز وإفراز

debt [det] (n.)

what one owes to another: what one becomes liable to do: a state of obligation or of indebtedness. *–n.* **debt'or**, one who owes a debt. **–in one's debt**, under an obligation, not necessarily pecuniary, to one. [Old French *dette* – Latin *debitum, debere*, to owe. Arabic *dain*, debt: submission; also *de'yat*, obligation or indebtedness for payment or to be punished in exchange for deliberate killing, negligent killing, or manslaughter]

دِيَة

التزام الدفع أو العقاب لقاء القتل العمد بخطأ أو بإهمال بدفاع النفس دَيْن أو دِية: «بتخفيف الياء».

decay [di-kai] (v.i.)

to fall away from a state of health or excellence: to waste away: to rot. *–v.t.* to cause to waste away: to impair. *–n.* a falling into a worse state: a wearing away: loss of fortune: disintegration of radioactive substance. *–p.adj.* **decayed'**, (*figurative*) reduced in circumstances. –n. **decayed'ness**. [Latin *de*, from, *cadere*, to fall. Arabic *daqqa*, to smash it into *daqeeq* (grounded) and he is *mad'qooq* (*colloquial*), wasted and emaciated as if he is inflicted by tuberculosis]

دَقّ

إذا هشمه ليكون دقيقاً. والمدقوق تقال بالعامية للمريض الضاوي (مثلاً بالسلّ أو التدرّن الرئوي).

deceit [di-set'] (n.)

act of deceiving: anything intended to mislead: fraud: falseness. *–adj.* **deceit'ful,** disposed or

دَسّ

أي خدَع، والدساس: الخدّاع.

tending to deceive: insincere. *–adv.* **deceit'fully**. *–n.* **deceit'fulness**. *–v.t.* **deceive** (*di-sev'*), to mislead: to cheat: to disappoint. *–n.* **deceiv'er**. [Latin *decipere, deceptum –de*, from, *capere*, to take. Arabic *dassa*, to deceive, *dassas*, deceiver]

decipher [di-si'far] (v.t.) — بلا صفر

to uncipher: to read or transliterate or interpret from secret, unknown, or difficult writing: to make out. [**de** – indicating reversal of process, and **cipher** means zero in Arabic, which was used as a prominent symbol in early secret codes] See under **cipher**

أي تفكيك رمز التصفير السرّيّ (المسمّى خطأً بالشفرة).

décor [da-kor] (n.) — ديكور

Scenery and stage embellishments: disposition of ornament: general decorative effect, e.g. of a room. French from Arabic *daqara, daqrah, daqirah, daqrah*, a beautiful garden full of flowers]

من الأصل العربي دقر، دقرة، دقيرة، ودقرى الروضة الحسناء العميمة بالنبات.

decorate [dek'o-rat] (v.t.) — دَقِرَ المكان

to ornament: to honour with a badge or medal. –adj. de'corated. –n. decora'tion, ornament: badge of an order . –adj. dec'orateive, ornamental. –n. dec'orator, one who decorates, especially houses. [Latin decorare, *-atum –decus*, what is becoming –decere, to be becoming. Arabic daqiraa, to ornament and embellish the place to become beautiful].

صار ذا رياض وندى، وزيّنه ليكون جميلاً.

decorous [dek'o-rus, or de-ko'rus] (adj.) — دقرى

becoming proper, decent. **Decorum**, what is becoming in outward appearance, propriety of conduct, decency. [Latin *decorus*, becoming. Arabic *daqrah*, beautiful, and good-mannered].

أي حسن المنظر، ومنه ديكوروم: حسن الهيئة والتصرف والأدب.

defend [di-fend'] (v.t.) — دَفعَ دفاعاً

(*archaic*) to prohibit: to guard or protect: to maintain against attack: (*law*) to resist, as a claim: to contest (a suit). *–adj.* **defend'able**, that may be defended. *–ns.* **defend'ant**, a defender: (*law*) a person accused or sued; **defend'er; defense**, American spelling of defence. *–adj.* **defens'ible**, that may be defended. *–n.* **defensibil'ity**. *–adj.* **defens'ive,** serving to defend: in a state or posture of defence. *–n.* that which defends: posture of defence. *–adv.* **defens'ively**. – **Defender of the Faith**, a title borne by the sove-

reigns of England since Henry VIII, on whom it was conferred by the Pope. [Latin *defendere, defensum*, to ward off *–de*, off, and *fendere*, to strike (found in compounds). Arabic *dafa'a*, to protect and push away; *difa'*, defence]

deft [deft] (adj.)

ضبط

adroit, skilful, quick and neat in action. –adv. deft'ly. –n. deft'ness. [Middle English defte, dafte, simple, meek; Old English gedaefte, meek – daeftan, gedaeftan, prepare, make fit. Arabic dhabata, to control]

ضبطاً بمهارةٍ وتحكّم.

degree [di-gre'] (n.)

دَرَجَة

a grade or step: (*figurative*) one of a series of steps in a process (e.g. by degrees): rank: a relative quantity or stage in intensity (e.g. in a minor degree, a high degree; with some degree of certainty). [French *degree* – Latin *de*, down, *gradus*, a step. Arabic *darajah*, a grade or step]

dehisce [di-his] (v.i.)

دهس

to gape, burst open (botany as the fruits of some plants). *–n.* **dehis'cence.** *–adj.* **dehis'cent** e.g. dehiscent wound, unhealing wound as supposed to be. [Latin dehiscens. *pr.p.* of *dehiscere –de, intensive*, and *hiscere*, to gape. Arabic *dah's*, the plant becoming soft and not green; *dah'sa'*, rusty looking red]

وتطلق على عدم التئام الجرح. والدهس: النبت لم يغلب عليه لون الخضرة (ليّن من الذبول)، الدهساء: كالصداء إلا أنه أقلّ حُمرةً.

Delhi [korniu] (n.)

دِهلي

the greatest city in Northern India, from Arabic *Dehli* and, the adjective or the one relating to it, is called *Dah'lawi*. It was during British occupation that the correct city name (*Dehli*) was corrupted by English into *Delhi.*

أعظم مُدن الهند، حوّرَها الاستعمار البريطاني إلى دلهي خطأ؛ لأن المُنتسب إليها يُسمى بالدهلوي.

Delhi belly [del'I bel'i] (informal) (n.)

بطن أو معي دهلي

diarrhoea, especially as suffered by people visiting India and other developing countries. [*Delhi*, the greatest city in Northern India, from Arabic *Dehli* and the one relating to is called *Dah'lawi*. It was during British occupation that the name was corrupted by English into *Delhi*]

وهو التعبير الدارج عند الإنجليز للإسهال (المعوي) الذي يعانيه زوّار الهند والدول المكافحة الأخرى.

delicate [del'i-kat] (adj.)

دليكيت وديليكيسي، دليك

pleasing to the senses, especially the taste: dainty: of a fine, slight texture or constitution: frail, not robust: refined in manners: polite, considerate: luxurious. *–n.*

أي يندلق له اللسان شهيّةً، أو دليص؛ أي: الليّن البرّاق، ودِلاص: ملساء لينة.

del'icacy, state of quantity of being delicate: anything delicate or dainty. *–adv.* **del'icately**, in a delicate manner. *–n.* **del'icateness**. *–n.plural* **del'icates** (*Bible*), delicacies. [Latin *delicates* – *deliciae*, allurements, luxury – *delicere* – *de-*, intensive, and earlier *lacere*, to entice. Arabic *dalaqa*. to protrude tongue (in food presence). Also *daleek*, delicious appetizing food consisting from butter and milk or butter and dates: red flower fruit comes after flowering and is as sweet as ripe dates and known in Syria as *sur'm al-deek*, or it the mountainous flower as big as dates and as sweet as ripe date and Yemenis present it to each other]

delicatessen [del-i-ka-tes'n] (n.)

prepared foods, especially meat: a shop selling these. [German *plural* of French *delicatessen*, delicacy. Arabic *dalaqa; dalaka; daleek*] See under **delicate**

دليكتسن

دليك يندَلَقَ له اللسان شهيّةً؛ (لأنه طعام لذيذ طيب)؛ أو دَليك (من دَلك): طعام (شهي) من الزُبد واللبن، أو زُبد وتمر، وثمر الورد الأحمر يخلفه ويحلو كأنه رُطب، ويُعرف بالشام بصُرم الديك، أو هو الورد الجبليّ كأنه البُسر كِبراً وحمرةً وكالرُطب حلاوةً يُتهادى به باليمن.

delicious [di-lish'us] (adj.)

highly pleasing to the senses, especially taste: affording exquisite pleasure. *–adv.* **deli'ciously**, delightfully: (*Bible*) luxuriously. *–n.* **deli'ciousness**. [Latin *deliciosus –deliciae*. Arabic *dalaqa; dalaka; daleek*] See under **delicate**

دليك

أي لذيذ شهيّ يندلق له اللسان، أو دَليك (من دَلك): طعام (شهي) من الزُبد واللبن، أو زُبد وتمر، وثمر الورد الأحمر يخلفه ويحلو كأنه رُطب، ويُعرف بالشام بصُرم الديك، أو هو الورد الجبليّ كأنه البُسر كِبراً وحمرةً، وكالرُطب حلاوةً يُتهادى به باليمن.

delight [di-lit'] (v.t.)

to please highly. *–v.i.* to have or take great pleasure. *–n.* a high degree of pleasure: that which gives great pleasure. *–adjs.* **delight'ful, delight'some**, affording delight. *–adv.* **delight'fully**. *–n.*
delight'fullness. [Old French *deliter* – Latin *delectare*. intensive of *delicere*; spelling influenced by confusion with light. Arabic *dalaqa; dalaka; daleek*] See under **delicate**

دلق لسانه شهيةً

وهو ما تسَرّ به العين، أو دليص أي الليّن البرّاق.

Delilah [di-li'la], also **Dalilah, Dalila** [dal'i-la] (n.)

Proper name of the Philistine woman who tricked Samson (Bible, Judges 16); a courtesan; a temptress; an alluding object. Arabic ***daleelah***,

دليله

اسم المرأة الفلسطينيّة التي أوقعت شمشون بالأسر، كما في الإنجيل، وتعني أيضاً رفيقة الهوى، والغاوية،

the female partner-guide. (*daleel*, a male guide).

والشيء الدالّ. من العربيّة دليلة مؤنث دليل أي مُرشد؛ لأنها دلت قومها لمكان وكيفية أسر شمشون.

delta [del'ta] (n.)

the fourth letter of the Greek alphabet, the capital form of which is Δ: a tract of land of like shape formed at the mouth of a river. *–adj.* **del'toid**, of the form of the Greek Δ, triangular. **–del'ta-wing** (*aeroplane*), a jet aeroplane with triangular wings. [Greek – Hebrew *daleth*, a tent-door. Arabic *dal'ta*, the land between the terminal branching river and the sea (it drains into) such as Nile's Delta; *da'lat* (used with land), to form a delta or triangle of land squeezed between the river's 2 branches and the sea, it drains into]

دلتا

أرض بين فرعي نهرٍ وبحر كدلتا النيل، دالت الأرض صارت مشهورة، دالةً مثل مثلث. وكلمة دلتا هي الحرف اليوناني الرابع وشكله Δ مثل المثلث أي بشكل حرف الدال العربي د .

delude [di-l(y)ood] (v.t.)

to deceive, to cause to accept what is false as true. [Latin *deludere*, to play false – *de*, down, *ludere, lusum*, to play. Arabic *dhallala*, to deceive someone]

ضَلَلَ

deluge [del'uj] (n.)

a great overflow of water: a flood, especially that in the days of Noah: (*figurative*) an overwhelming flow. *–v.t.* to overwhelm as with water, to inundate (*literally* and *figuratively*). [French – Latin *diluvium –diluere –dis-*, away, *luere*, to wash. Arabic *dalaqa*, to protrude tongue with saliva outpouring (excessive salivation); *–n. daluq*]

دلقَ: خَرَجَ

أو أَخرَجَ (لسانه مثلاً، مُسيلاً لعابه). والاسم منه دلوق.

delusion [di-l(y)oo'zh(o)n] (n.)

the act of deluding: the state of being deluded: a false belief: a false belief due to mental derangement. –adjs. delu'sive, delu'sory, apt or tending to delude, deceptive. –adv. delu'sively. –n. delu'siveness. [Latin delusion, -onis – deludere. Arabic *dhalal*, deception, derived from *dhallala*, to deceive someone] See **delude**

ضلال من ضَلَلَ

delve [delv] (v.t. and v.i.)

to dig with spade. *–n.* **delv'er**. [Old English *delfan*, to dig. Arabic *dalafa*, to move or to move (something)]

دَلفَ

مشى أو تقدّم.

demolish [di-mol'ish] (v.t.)

to lay in ruins: to destroy, put an end to. –n. demoli'tion (dem-) act of pulling down: overthrow,

دمّرَ دماراً

destruction. [French *demolir* – Latin *demoliri*, to throw down –*de*, down, and *moliri*, to build – moles, a heap. Arabic *dammara*, to destroy; *damar*, destruction]

deneb [den'eb] (n.)

ذَنب (الدجاجة)

a star constellation (Astrology). [Arabic *dhanab al-dajaja* (hen's tail)]

مجموعة من النجوم بهذا الشكل (فلك).

dengue [deng'ga; -gi], **dengue fever** (n.)

ضنَك أو حمّى الضنَك

an acute self-limiting disease (typically lasting 5-7 days), characterized by fever, prostration, headache, myalgia, rash, lymphadenopathy, and leucopenia, caused by 4 antigenically related but distinct types of of the dengue virus. It occurs epidemically and sporadically in India, Japan, Indonesia, northeastern Australia, Polynesia, the Caribbean, and northern South America. It is transmitted by the bite of infected mosquitoes of the genus *Aedes*, especially *A. aegypti*, *A. albopictus* and *A. polynesiensis*. Called also **Aden**, **breakbone**, **dandy**, or **dengue fever**. [Spanish *dan'ga*. Arabic *dhanak*, endurance and sickness; *humma al-dhanak*, dengue fever]

مرضٌ فيروسي حادّ يدوم ٥–٧ أيام، يصاب فيه المريض بالحمّى والضعف، والصداع، وألم عضليّ، مع طفح جلديّ، وتضخم بالغدد اللمفاوية. استشرتْ حمى الضنك في الهند، واليابان، وأندونيسية، وشمال شرق أُستراليه، وبولينيز، والكاريبي، وشمال أميركا الجنوبية. ينتشر هذا المرض عبر لسعات البعوض المصاب من فصيلة إيديس.

denounce [di-nowns'] (v.t.)

ضد (أو ألغى) النصّ

to inform against or accuse publicly: to inveigh against (a person, practice): to notify formally termination of (treaties and circa). –*n.* **denounce'ment** (same as **denunciation**). [French *denouncer* – Latin *denuntiare* – *de-*, intensive, and *nuntiare*, to announce. Arabic *nass, nauss*, the text or the information contained (e.g. in a treaty). thus it means (*de*, against), to stand (publicly) against the text or the information].

ألغى اتفاقيّةً علناً، أو شجَبَ.

denunciate [di-nun's(h)i-at] (v.t.)

ضد (أو ألغى) النصّ

same as denounce. –*n.*
denunciation (-shi-a'-, or –si-a'-), act of denouncing: an arraignment (of); **denun'ciator,** one who denounces. –adj. denun'ciatory, containing, or of the nature of, a denunciation. [Latin *denuntiatus, pa.p.* of *denuntiare.* Arabic *nass, nauss*, the text or the information contained (e.g. in a treaty); thus it means (*de*, against), to stand (publicly) against the text or the information] See **denounce**

ألغى اتفاقيّةً علناً أو شجَبَ.

deodorise [de-o'dor-iz] (v.t.)

منع عطر (مزيل الروائح)

to take the odour or smell from. –*ns.* **deo'dorant, deo'doriser**, a substance that destroys or con-

ceals unpleasant smells. [Latin *de*, from, *odor*, smell. Arabic *otour* (*plural*), perfumes (usually fragrant) or smells. –singular *it'r* ; thus deodorant means literally that which conceals smell] See under **odour**

depart [di-part'] (v.i.)

to go away: to leave, start: to die: to deviate, diverge (from). *–n.*
depart'ure, act of departing: a going away from a place: deviation: death. **–a new departure**, a change of purpose or procedure. [French *departir* – Latin *dis-*, apart, and *partiri*, to part, to divide. Arabic *ad'bara*, to depart; *–n. id'bar*, departure]

أدبرَ إدباراً

خرج ورَحَلَ رحيلاً.

derm [durm] (n.)

the skin – also **der'ma, der'mis**. *–adj.* **der'mal**, pertaining to the skin: consisting of skin. *–n.* **dermatol'ogy**, the branch of science that treats diseases of the skin. [Greek *derma, -atos*, the skin – *derein*, to flay. Arabic adeem, skin, or its red part, or processed skin; *adama*, the inside layer underlying skin: the skin upper hairy layer: apparent scalp skin of the head. Also *da'ama*, to protect]

أديم

جلد أو أحمره أو مدبوغه. أدَمة: باطن الجلدَة التي تلي اللحم، أو ظاهرها الذي عليه الشعر، وما ظهَرَ من جلدة الرأس. دأمَ: مَنَعَ ودَعمَ.

dervish [dur'vish] (n.)

a member of one of numerous Muslim fraternities professing poverty and leading an austere life. [Persian/Arabic *darvish*, a poor man]

درويش

رجل من فقراء المسلمين، يعيش حياة تصوفٍ وتقشف.

design [di-zin'] (v.t.)

(*obsolete*) to draw: to form a plan of: to contrive: to intend, destine. *–n.* a preliminary sketch, plan in outline: a plan or scheme formed in the mind: intention: relation of parts to the whole, disposition of forms and colours: pattern. *–n.* **design'er**, one who furnishes designs or patterns: a plotter. *–adj.* **design'ing**, artful, scheming. *–n.* the art of making designs or patterns. –v.t. **des'ignate** (*-ig-nat*), to mark out, specify, make known: to name: to be a name for: to appoint or nominate. *–adj.* (*-at*) appointed to office but not yet installed (placed after noun). *–n.* **designa'tion**, a pointing out: name: title. [French – Latin *designare, -atum* – *de*, off, *signum*, a mark. Arabic *wasama, washama*, to mark; *simah, wisam, wash'm*, the mark or stamp used for marking animal by letters or picture design for distinguishing that animal from others, but *wisam* is also used to distinguish

وسَمَ (وشمَ)

علمَ أو ختمَ علامة. سمه ووسام (وشم): ما وُسمَ به الحيوان من ضروب الصور والأحرف لتمييزه عن باقي الحيوانات، والوسام أيضاً يستخدم لتمييز الأذكياء من البشر. موسوم (موشوم) الحيوان أو الإنسان المعلم. وَسامة: أثر الحسن في الوجه وتناسق أعضاء الجسم. واسم (واشم): الذي يختم أو يُعلم الحيوان أو الإنسان. سيمة وسيماء وسيمياء: العلامة، قال الله: ﴿لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ۝ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ﴾ [الذاريات: ٣٣-٣٤] مسوّمة عليها أمثال الخواتيم أو مُعلمةً ببياض وحُمرة أو بعلامةٍ يعلم أنها ليست من حجارة الدّنيا. ثم صارت تعني: التصميم.

intelligent people; *maw'soom, maw'shoom*, the marked animal or man; *wasamah*, the beautiful face and body disposition; *wasim, washim*, the one who stamps or made the design of the marking letter or picture. Also *si'mah, sima', simia'*, the sign or mark; *mosa'wam*, marked by colours or stamps. See Verses 51:33-34 of Surat Az-Zariyat (The Winds That Scatter) of Qur'an: "To bring on, on them, (a shower of) stones of clay (brimstone). Marked as from thy Lord for those who trespass beyond bounds"].

desk [desk] (n.) — دَكه

a table for writing or reading: a shut-up writing-box: a pulpit or lectern. [Middle English *deske* – Latin *discus* – Greek *diskos*. Arabic *dakkah*, table or block to write] See **dyke**

يُجلسُ عليها للقراءة والكتابة.

despair [di-spar'] (v.i.) — بلا صبر

to be without, lose hope (of): to despond. *–n.* hopelessness: that which causes despair. *–adv.* **despair'ingly**. [Old French *desperer* – Latin *desperare. –atum –de*, negative and *sperare*, to hope. Arabic *sabor*, patience (in the hope of better changes); thus it means (des, without) hopeless or without patience].

يائس أو قانط، والاسم منه: يأس وقنوط.

desperate [des'per-at] (adj.) — بلا صبر

in a state of despair: hopeless: despairingly reckless: (loosely) frantic: extremely bad. –adv. des'perately. –ns. des'perateness, despera'tion, state of despair: disregard of danger, recklessness. [Latin *desperare*. Arabic *sabor*, patience (in the hope of better changes); thus it means (des, without) hopeless or without patience] See **despair**

يائس أو قانط.

detour [de'toor, di-toor'] (n.) — دور

a winding (e.g. of a river): a circuitous way, especially one temporarily replacing a more direct route. –**make a detour**, to go by a roundabout way. [French *de-* (Latin *dis-*), asunder, and *tour*, turning. Arabic *dour* or *douran*, touring or moving around in a circle (*da'ira* means circle); *dooran*, pertaining to cities] See under **tour**

أو دوران انعطاف: عطفة في الطريق أو لويةٌ في مجرى النهر.

device [di-viz'] (n.) — جهاز

that which is devised or designed: a contrivance: power of devising: (heraldry) an emblem: a motto: (plural) inclinations. [Old French devise. Arabic jihaz] See devise

devise [di-viz'] (v.t.)

جهزَ جهازاً

to invent, contrive: to scheme: to leave by will (real estate: compare bequeath). *–n.* act of leaving property by will: a will: property bequeathed by will. *–ns.* **devis'er,** one who contrives; **devis'or,** one who bequeaths. [Old French *deviser, devise* – Low Latin *divisa,* a division of goods, a mark. Arabic. Arabic *jahhaza*]

dew [du] (n.)

ندى

moisture deposited from the air on cooling, especially at night, in minute specks upon the surface of objects – or similar deposit or exudation. *–v.t.* to wet with dew: to moisten. *–ns.* **dew'drop; dew'point**, the temperature at which dew begins to form. *–adj.* **dew'y.** [Old English *deaw*; compare with Old Norse *dogg*, German *thau*, dew. Arabic *nada*]

dhow, dow [dow] (n.)

دَهو، د و: مركب شراعي

طفا أي طاف فوق الماء.

a lateen-sailed Arab vessel of the Indian Ocean. [Arabic *daw, daw'ah* or *tava*, to float over water]

Dhul-kifl [zul-kif'l] (n.)

ذو الكِفِل

a proper name. See under **Ezekiel**

dial [di'al] (n.)

دايال

مؤشـر الوقـت بوسـاطة ظـلّ الشـمس، مشـتقّ مـن دالّ: هـادي مؤشـر، دالَ ودالـت الأيـام إذا دارت، والله تعـالى داوَلها ويداولها بين النـاس دوَلاً. الدّولة: انقـلاب الزمـان والمال و'لحكم، ودواليك: مداولةً على الأمـر، أو تـداولٌ بعد تداإل. أيضاً ضَيّ: يوم.

an instrument for showing the time of day by the sun's shadow: the face of a watch or clock: a circular plate with a movable index used for various purposes. *–v.t.* to measure or indicate by dial: to manipulate a telephone or other dial in a specified way, so as e.g. to connect with (a specified number). [Middle English *dial* – Low Latin *dialis*, daily – Latin *dies*, a day. Arabic *dall*, an indicator or guide; *dala, dalat* (used with days), changed from time to time, and Allah *da'wala, yudawil* the days, change or circulate days and time between people *daw'lah*, a changing time and fortune so that certain people rule during that time; *dawaleek* (used with days), going round and round. Also *dhai*, day]

dialect [di'a-lekt] (n.)

لكنة، لغة، والكلمة

مشتقّة من دَيا: بين (باللاتينيّ) وليكت: لكنة أو لغة.

a variety or form of a language peculiar to a district or class. [Through French and Latin from Greek *dialektos*, speech, peculiarity of speech – *dia*, between, *legein*, to speak. Arabic *laknah*, variety of language peculiar to a district; *lagha*, to talk; *lugha*, language or views] See **dialogue**

dialogue [di'a-log] (n.)

conversation between two or more persons, especially of a formal or imaginary nature: an exchange of views in the hope of ultimately reaching agreement. *–adjs.* **dialog'ic** (*-loj'-*), **dialogist'ic** (*-loj-*), **-al**, in the form of a dialogue. *–n.* **dial'ogist** (*-oj-*), a speaker in, or writer of, a dialogue. [French – Latin *dialogues* – Greek *dialogos*, a conversation *–diale-gesthai*, to discourse. Arabic *lagha*, to talk; *lugha*, language or views; *dia*, between, thus it means language exchange between talking people or conversation]

دَيالوغ

مشتقّ من دَيا: بين اثنين (باللاتينيّ) ولوغ: لغة، أي التحاور بين اثنين أو المُحاورة.

diaper [di'a-per] (n.)

linen or cotton cloth woven in slightly defined figures, used for table linen and circa: a baby's napkin: a floral or geometric pattern in low relief in architecture, often repeated over a considerable surface. –v.t. to variegate with figures, as diaper [Old French *diaspre*, diaper – Greek *dia*, through, *aspros*, white. Arabic *dithar*, linen or cotton (white) cloth worn directly over the under wears]

دِثار

لباس قطني أبيض، يلبس فوق الشعار من الثياب.

diarrhoea, diarrhea [di-a-re'a] (n.)

a persistent purging or looseness of the bowels. –*adj.* **diaahoet'ic**. [Greek *diarroia – dia*, through, *rheein*, to flow. Arabic *zuhar*, zuharah, zaheer, pathological diarrhoea]

زُحار، زُحارَه، أو زحير

استطلاق البطن بشدّة.

diary [di'a-ri] (n.)

a 'daily' record. *–n.* **di'arist**, one who keeps a diary. [Latin *diarium*, derived from *dies*, a day; in Latin it literally means 'daily allowance of food or pay', and only subsequently came to be applied to a 'record of daily events'. From the 17th to the 19th century English also had an *adj. diary*, from Latin *diarius*, 'lasting for one day'. Arabic *dhai*, day light or day] See under **day**

ضيّ

أي ضياء النهار تعبيرٌ عن اليوم أو يومي. ثم صارت تعني مذكرات يومية.

dibble [dib'l] (n.)

a pointed tool used for making holes to put seed or plants in – also **dibb'er**. *–v.t.* **dibb'le**, to plant with a dibble. *–v.i.* to make holes: to dip, as in angling. [Probably connected with **dab**. Arabic *dabbala*, to treat earth soil with manure and digging in preparation for a plant; *dawbal*, heap of earth or heap of fallen leaves; *dab'lah*, ax' hole]

دَبّلَ الأرض

أصلحها بالسّرْقين (الزبل أو السماد) ونحوه. الدَّوبَلُ: الدّكّ من الأرض، والمنتشر من ورق الأرطي (شجر ثمره كالعناب مُرّ). الدُّبلة: ثقب الفأس.

dichotomy [di-kot'o-mi] (n.)

a division into two parts: strongly contrasted groups or classes. *–adj.* **dichot'omous.** [Greek *dicha,* in two, and *temnein*, to cut. Arabic *qatama*, to cut; *-adj. qatim*; while *di-* (prefix), two or double from Greek *dis*]

ديكوتومي

مشتقّ من دي: اثنين (بالإغريقي) وكوتومي: قطمٌ من قطمه أي قطعه فهو قطمٌ. فالكلمة تعني الانقسام إلى قسمين متضادّين.

dictaphone [dik'ta-fon] (n.)

a recording apparatus for dictating letters and circa. [Trade-mark: Latin *dictare*, to dictate, Greek *phone*, sound. Arabic *–ns. dik'r, thikr* (derived from *dakara, thakara*, to say), what is said, a reminder, the evidentially solid statement] See under **dictate** and **phone**

دِكتافون

كلمة مُركبة من دكتات وفون. دِكتات من اللاتينيّة ديسير، وبالعربية دِكر أو ذِكر (مشتقّ من دَكرَ أو ذَكرَ): ما يجري على اللسان لحفظه، والقول الصلب المتين. وفون من فاه. إذاً فهو جهاز لتسجيل ما يُقال من الكلام.

dictate [dik-tat'] (v.t.)

to say or read for another to write: to lay down with authority: to command, require. *–v.i.* to give orders (to). *–n.* (*dik'tat*) an order, rule, direction. *–ns.* **dicta'tion,** act of dictating: overbearing command; **dicta'tor**, one invested with absolute authority – originally an extraordinary Roman magistrate. *–adj.* **dictato'rial**, like a dictator: absolute: overbearing. *–adv.* **dictato'rially**. *–n.* **dicta'torship**. [Latin *dictare, -atum – dicere*, to say (*dictare* is past participle of the verb *dicere*);. Arabic *–ns. dik'r, thikr;* derived from *dakara, thakara*, to say and declare; probably the Arab equivalent to dictator is *dakir, dakoor* or *thakir* (a man having thikr)] See under **dictionary**

ديكتات

باللاتينيّة مشتقّ من ديكتير أو ديسير، وبالعربيّة من دَكرَ أو ذَكرَ، أي قالَ وأعلنَ، ثم تطوّر المعنى إلى التلقين وفرض الكلام لقوة المتكلم ونفوذه وهو الدكتاتور ولعل أقرب ما يقابله بالعربيّة هو الداكر والدكور أو رجلٌ ذَكِر، أي صاحب ذِكر (انظر تحت دكتور).

diction [dik'sh(o)n] (n.)

manner of speaking, enunciation: choice of words, style. [French or Latin *dictio, -onis – dicere, dictum*, to say. Arabic *dakara, thakara*, to say, to pray (for someone else); *–ns. dik'r, thikr*, what is said, a reminder, prayer, the evidentially solid statement] See **dictionary**

دِكر

أو ذِكر (مشتقّ من دَكرَ أو ذَكرَ): ما يجري على اللسان، والدعاء، والقول الصلب المتين.

dictionary [dik'sh(o)n-a-ri] (n.)

a book containing the words of a language alphabetically arranged, with their meanings and etymology and circa: a lexicon. [Low Latin *dictioarium - dicere.* The term dictionary was coined in medieval Latin, probably in the 13th century, on the basis of the Latin adjective dictionaries 'of words', a derivative of Latin *diction* 'saying' or, in medieval Latin 'word'. Latin *dic-*

دِكشناري (معجم أو قاموس)

مشتقّ من اللاتينيّة ديسير، أي قالَ وأعلنَ. بالعربيّة دِكر أو ذِكر (مشتقّ من دَكرَ أو ذَكرَ): ما يجري على اللسان، والحفظ، والصيت، والدعاء، والقول الصلب المتين، والكتاب فيه تفصيل الدين. الذُكرَة (بالضمّ): نقيض النسيان. والاسم منه ذِكر وذِكرى

tion (source also of English *diction* was a derivative of the verb *dicere* 'say'; words in other languages, such as Greek *deiknunai* 'show, Sanskrit *dic-* 'show' (later 'say'). Its *past participle* gave English *dictum* (in 16th century), and the derived verb *dictare* 'assert' produced English *dictate* (in 17th century), and *dictator* (in 14th century). It has been the basis of a wide range of other English words, like *dictum, addict, predict,* to more heavily disguised offspring such *as index, ditto, indicate.* Arabic *–ns. dik'r, thikr* (derived from *dakara, thakara*, to say), what is said, a reminder, a praise, a prayer, the evidentially solid statement, and details of code of life extracted from scripture; *dhukrah, thikra, tath'kirah,* a reminder (opposite to forget); *istith'kar*, teaching and memorizing (to keep on record).
See Verse 54: 22 of Surat Al-Qamar (the Moon) of Qur'an "But We have indeed made the Qur'an easy to understand and remember (thikr): then is there any that will remember (or receive admonition)?" Verse 11: 120 of Surat Hud (The Prophet Hud) of Qur'an: "And remembrance to those who believe" and Verse 38: 43 of Surat Sad (being one of the Abbreviated Letters) of Qur'an: "And commemoration, for all who have understanding"]

وتذكرة: ما يُستذكر بهِ الحاجة.استِذكار: دراسة وحفظ أو الدراسة للحفظ (والمُدارسة). قال الله تعالى: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ٢٢]. وقال: ﴿وَذِكْرَىٰ لِلْمُؤْمِنِينَ﴾ [هود: ١٢٠]. وقال: ﴿وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ﴾ [ص: ٤٣] أي عِبرَة لهم.

dictograph [dik'to-graf] (n.)

a telephone for transmitting speech from room to room, with or without the speaker's knowledge. [Trade-mark; Latin *dictum*, thing said, and Greek *graphein*, to write. Arabic *dakara, thakara*, to say: a reminder] See **dictionary**

دكرَ أو ذكرَ

ما يجري على اللسان للحفظ، ويُنقل النصّ عبر التلفون من غرفة لغرفة، بعلم أو من دون علم المتكلم.

dictum [dik'tum] (n.)

a saying: an authoritative saying: a judicial opinion: *–plural* **dic'ta**. [Latin dictum, thing said. Arabic *–ns. dik'r, thikr* (derived from *dakara, thakara*, to say), what is said, a reminder, the evidentially solid statement, and details extracted from scripture; *thukrah, thikra, tath'kirah,* a reminder (opposite to forget), or a reminder in need); *istith'kar*, teaching and memorizing (to keep on record)] See **dictate** and **dictionary**

دِكر أو ذِكر

(مشتقّ من دَكرَ أو ذَكرَ): ما يجري على اللسان للحفظ، والقول الصلب المتين، والكتاب فيه تفصيل الدين. الذُّكرَة (بالضمّ): نقيض النسيان. الاسم منه ذِكر وذِكرى وتذكرة: ما يُستذكر به الحاجة.

didactic, -al [di-dak'tik, -al] (adjs.)

designed or intended, to teach: instructive. *–adv.* **didac'tically**. [Greek *didaktikos – didaskein,* to teach; akin to Latin *docere, dicere.* Arabic (*adj.*) *dakir, mudakkir, musthakir, muthakkir*, a teacher;

ذو صلة بالدكرَ أو الذكرَ

فهو داكِر مُدكر مُذكر مُستذكر، أي مُعلم. أيضاً يُقال رجلٌ ذَكرٌ وذكير: ذو ذُكر. استذكار: دراسة وحفظ أو الدراسة للحفظ (والمُدارسة).

derived from *dakara, thakara*, to remind (other by saying): to verbally teach; *thakir, thakeer, a, that'kirah*, a person gifted with *thikr* (teaching); *istith'kar*, teaching and memorizing (with others i.e. study's discussion)] See **doctor**

dinar [di-nar] (n.)

دينار

unit of currency used in Bosnia-Herzegovina, Macedonia (usually in the form **denar**), Yugoslavia, and several Arab countries (e.g. Iraq, Jordan): an ancient Arab gold coin of 65 grains' weight (originally dinar was the Roman gold coin and dirham was the Persian silver coin, until the Arabs adopted such currency, standardized them and used them after making such mint coins with Islamic inscriptions, following the great Muslim conquests and the defeat of both Persian and Roman empires). [Latin *denarius*. Arabic *dinar*] Also see **dirham**

وحدة النقد في بوسنيا – هيرسوجوفينا، ماسيدونيا، يوغسلافيا والعديد من البلاد العربية (مثلاً العراق والأردن): وحدة النقد العربية القديمة المساوية لـ ٦٥ حبة وزن من الذهب (والدينار أصلاً هو وحدة النقد الروماني من الذهب، والدرهم هو وحدة النقد الفارسيّ من الفضة، حتى تبناها العرب كعملة نقد وقننوها واستعملوها بعد تصنيعها بالنقوش الإسلاميّة بعد الفتوح الإسلاميّة الكبيرة وتقويض الإمبراطوريتين الفارسيّة والروماتيّة معاً). انظر أيضاً تحت درهم.

dig [dig] (v.t.)

دَقّ دقاً. أو دكَ الأرض دكاً

to turn up with a spade or otherwise: to poke or thrust: to taunt. *–v.i.* to use a spade: to mine: to seek (for) by digging (*literally* and *figuratively*). *–pr.p.* **digg'ing**; *pa.t.* and *pa.p.* **dug**, (*Bible*) **digged.** *–n.* a thrust, a poke (*literally* and *figuratively – figuratively* often with *at*): an archeological excavating expedition: an excavation made by archeologists. *–n.* **digg'er**, one who, or that which, digs: a gold-miner: a machine for digging, as a steam-digger. *–n.plural* **digg'ings**, places where mining is carried on, especially for gold. **–dig in**, to cover by digging: (*literally* or *figuratively*) to entrench; **dig up**, to excavate: (*colloquial*) to obtain by seeking: (*colloquial*) to produce, especially reluctantly. [Probably Old French *diguer*, to dig; of Germanic origin. Arabic *daqqa*, to dig; *daq*, digging]

Dike, dyke [dik] (n.)

دَك

a trench, or the earth dug out and thrown up: a ditch: a mound raised to prevent inundation: in Scotland, a well: (*geology*) a wall-like mass of igneous rock. [Old English *dic*; Dutch *dijk*, German *teich*, a pond. Arabic *dakka*, to dig out and demolish; *dakkah, dakkat*, a mound of earth: a digged-up soil, made into a mound or into a small mountain]

دقّ وهدَمَ والدكة: المستوي من المكان أو كبس التراب وتسويته، والتلّ.

dilemma [di-lem'a] (n.)

A form of argument (the 'horned syllogism') in which a disputant is obliged to accep one or other of two conclusions (sometimes called the horns of a dilemma) each of which contradicts his original proposition: a position where each of two alternative courses (or of all the feasible courses) is eminently undesirable. [Latin – Greek *dilemma* –di, twice, double, *lemma*, an assumption –*lambanein*, to take. Arabic *dalhama*, to darken, *dal'ham*, dark without ability to see through it; *duhmah*, dark spot; *thu malammah*, one who had trouble, *lammah*, trouble; *la'mmah*, evil event]

دلهمَ

أي أظلمَ، ودلهم (كجعفر): مُظلم؛ دُهمة: ظلمة؛ أو ذو ملمّة، اللّمّة: الشدّة؛ اللاّمة: المصيبة بسوء.

dim [dim] (adj.)

not bright or distinct: obscure: not seeing, hearing, understanding and circa, clearly. –*v.t.* to make dark: to obscure. –*v.i.* to become dim: –*pr.p.* **dimm'ing**; *pa.p.* **dimmed**. –*adv.* **dim'ly**. –*ns.* **dimm'er**, an arrangement for regulating the supply of light; **dim'ness**. –**take a dim view** (*colloquial*), to take an unfavourable view. [Old English *dimm*; akin to Old Norse *dimmr*, dark, and German *dammerung*, twilight. Arabic *attama*, to dim the light; *ot'ma*, dimness]

عتم، عتمةً

din [din] (n.)

a loud continued noise. –v.t. to urge, repeat, loudly and persistently: –pr.p. dinn'ing; pa.p. dinned. [Old English *dynn, dyne*; compare with Old Norse dynr, Danish *don*, noise. Arabic *danna, tanna*, to make unpleasant noise]

طنّ

طنيناً؛ أي: صوتاً عالياً مزعجاً.

dire [dīr] (adj.)

dreadful: calamitous in a high degree. –*adj.* **dire'ful**. –*adv.* **dire'fully**. –*n.* **dire'fulness**. [Latin *dirus*; compare with Greek *deinos*, frightful. Arabic *dh'ir*, a dread]

ذعر

dirham [dir-hem] (n.)

unit of currency in Tajikistan and many Arab countries. [Latin *drachma*. Arabic *dirham*, *plural darahim* (originally **dinar** was the Roman gold coin and **dirham** was the Persian silver coin, until the Arabs adopted such currency, standardized them and used them after making such mint coins with Islamic inscriptions, following the great Muslim conquests and the defeat of

درهم

وحدة النقد في طاجكستان، والعديد من البلاد العربية، (أصلاً الدينار هو وحدة النقد الروماني من الذهب، والدرهم هو وحدة النقد الفارسيّ من الفضة، حتى تبناها العرب كعملة نقد؛ وقننوها واستعملوها بعد تصنيعها بالنقوش الإسلاميّة، بعد الفتوح الإسلاميّة

both Persian and Roman empires)] Also see above under **dinar**

الكبيرة، وتقويض الإمبراطوريتين الفارسيّة والرومانيّة معاً).

disease (dis-ease) [diz-ez'] (n.)

want of ease: want of health in mind or body: ailment. *–p.adj.* **diseased'**, affected with disease. [Old French *desaise – des-* (Latin *dis-*), negative, *aise*, ease. Arabic *-yusr*, ease, thus the word (*dis-*, against) means no-ease i.e. ailment] See **ease**

ديس – إيز

أي بلا يُسر، وتعني: مرض، أو تعكّر في صحة العقل أو الجسم.

disguise [dis-giz'] (v.t.)

to conceal by a dress intended to deceive, or by a counterfeit manner: to conceal by misrepresentation (as): to hide, cloak (e.g. intentions). *–n.* a dress intended to conceal the identity of a wearer: a false appearance. [Old French *disguiser – des-* (Latin *dis-*), negative, *guise*, manner. Arabic (*dis*, against); *zay*, guise corruption of *zay*; thus literally means change guise]

غيّرَ زيّه (زيّ)

discover [dis-kuv'er] (v.t.)

to uncover: to lay open or expose, to make known: to manifest, exhibit: to espy: to find out. *–adj.* **discov'erable**. *–ns.* **discov'erer; discov'ery**, the act of finding out: the thing discovered: ascertainment by investigation: exploration: (*archaic*) unraveling of plot. [Old French descouvir – des- (Latin *dis*), away, *couvrir*, to cover. Arabic (*dis-*, negative) or against; *kafara*, to cover something and to hide it; thus it literally means to uncover and find out] See under **cover**

نفي كفر (أي غطّى)

أزال الغطاء، أو أزاحَ اللثام؛ بمعنى اكتشفَ.

discreet [dis-kret] (adj.)

having discernment (judgement and discrimination): wary, circumspect, prudent. *–adj.* **discreet'ly**. *–n.* **discreet'ness**. [Old French *discret –* Latin *discretus – discernere*, to separate, to perceive. Arabic *khireet (or khirret mirreet)*, so skilled as to go quietly to distinguish traces of a chased man from all others traces] See **discrete**

خرّيت، أو خرّيت مرّيت

الدليل الحاذق الذي يُميّز آثار المسير من غيرها. ثم صارت تعني: الحكيم الصامت ذو الفراسة.

discrete [dis'kret] (adj.)

separate: consisting of distinct parts: abstract – opposite concrete. *–adv.* **discrete'ly**. *–n.* **discrete'ness**. [A doublet of **discreet**.]

خرّيت

الدليل الفريد الحاذق الذي يُميّز آثار المسير من غيرها.

distil [dis-til'] (v.i.)

to fall in drops: to flow gently: to use a still. *–v.t.* to let or cause to fall in drops: to convert a liquid into vapour by heat, and then to condense it

سلّ أو استلّ

انتزاعُ الشيء وإخراجه في رفق، تقال لتقطير الماء واسخراجه.

again: to extract the spirit or essential oil from anything by evaporation and condensation: –*pr.p.* **distill'ing**; *pa.p.* **distilled'**. –*ns.* **distilla'tion**, the act of distilling; **dis'tillate**, the product of distillation. –*adj.* **distill'atory**, of or for distilling. –*ns.* **distill'er**; **distill'ery**, a place where distilling is carried on. [Old French distiller, with change of prefix – Latin *destillare, -atum* – *de*, down, *stillare*, to drop – *stilla*, a drop. Arabic *salla, estalla*, to gently extricate something (e.g. vapour drops) out of something else (e.g. liquid mixture)] See also under **still**

disturb [dis-turb'] (v.t.)

to throw into confusion: to agitate, to disquiet: to interrupt. –*ns.* **disturb'ance**, tumult: agitation: interruption or confusion (of procedure, arrangement and circa); **disturb'er**. [Old French *destourber* – Latin *disturbare* – *dis*, asunder, *turbare*, to agitate – *turba*, a crowd. Arabic *ith'tarab*, to agitate, to disturb, to loss balance: to be thrown into confusion; *ith'tirab*, disturbance Also *dis*, against and *rattaba*, to organize, thus it means to disrupt or to interrupt] See also under **trouble, turbulence**

اضطرَبَ

(عكس رَتبَ) أي عكر، تحرّكَ وماجَ واختلّ وتشوّشَ اضطرَبَ اضطِراباً فهو مُضطرِب.

diuretic [di-u-ret'ik] (adj.)

promoting the discharge of urine. –*n.* a medicine causing this discharge. [French – Greek *diouretikos* – *dia*, through, *ouron*, urine. Arabic *darrah*, to pass natural fluid (e.g. milk, sweat, or urine); –*n. mudarir*, aiding the passage of natural fluids: diuretic; –*adj. mid'rar*, outpouring natural fluids]

درّ

سالَ وخرَجَ (للسوائل الطبيعية كاللبن والعَرَق والبول)، دارّ ومُدَرر ما يُساعد على خروج السوائل الطبيعية، ومِدرار: الذي يخرج ويسيل بكثرة.

diurnal [di-ur'nal] (adj.)

daily: relating to, or performed in, or lasting a day. –*n.* a book containing the services for day hours: a diary, journal. –adv. **diur'nally**. [Latin *diurnalis* – *dies*, a day. Arabic *dhai*, day light] See under **journal**

ضيّ

أي ضياء النهار، تعبيرٌ عن اليوم أو يومي بمعنى: ليلاً ونهاراً.

divan [di-van'] (n.)

an Oriental council of state: a court of justice: used poetically of any council or assembly: a council-chamber with cushioned seats: an Eastern couch: a couch of similar type (without back or sides) often used as couch and bed (**divan-bed**): a smoking-room: a collection of poems. [Arabic/Persian *diwan*, a long seat: the documentation office for enlisting army officers and nee-

ديوان

المقعد الطويل. ومُجتمع الصُحُف والكتاب، يُكتب فيه أهل الجيش وأهل العطيّة وأول من وضعه عمَر ﷺ ثاني خليفة في الإسلام. وغرفة الاستقبال الرئيسة للدار أو للقصر لاستقبال الزوّار ولعقد الاجتماعات.

dy people for alms-giving, first established by ***Omar Ibn Al-Khattab***, the 2nd Caliph in Islam (– *plural dawa'ween, daya'ween*): the main reception room (of the house or palace) for visitors and meetings]

djin, djinn [jin] (n. plural) **or djinni** [jin'e] (n. singula)

a class of unseen spirits or creations made of fire and can assume various shapes, sometimes as men of enormous size and portentous hideousness. [Arabic *jinn*] See under **jinn**

جنّ: مفردها جنّي

(مخلوق من نار) يتشكل بأشكالٍ مُختلِفة. كالجنيّ الناريّ و كالأ نسان أو كالحيوان (ويطلق أيضاً على الكلب الأسود أوالأفعى).

disaster [diz-as'ter] (n.)

an adverse or unfortunate event: great and sudden misfortune, calamity. *–adj.* **disas'trous**, calamitous, ruinous; gloomy, foreboding disaster. – *adv.* **disas'trously**. [Old French *desastre – des-* (Latin *dis-*), with evil sense, *aster*, a star, destiny – Latin *astrum*, Greek *astron*, star, thus meaning 'ill-starred' or 'malevolent astral influence'. Arabic *ishtar*, star-symbolised goddess of love for Babylonians and Phoenicians; dis, against meaning 'ill-starred']

ديس – آستر

مشتقّ من العربية بمعنى عكس عشتار، أي نجم سيئ الطالع. وعشتار: آلهة الجمال عند البابليّين والفينيقيّين، التي يُرمَز لها بنجمة الصُبح أو نجوم السماء. وتطوّر المعنى إلى كارثة أو نكبة أو نجم سيئ التأثير.

ditto [dit'o] contracted **do**, (n.)

that which has been said: the same thing (said). – *adv.* as before, or aforesaid: in like manner. [Italian *ditto* – Latin *dictum*, said, *pa.p.* of *dicere*, to say. Arabic *–ns. dik'r, thikr* (derived from *dakara, thakara*, to say), what is said repeatedly; *thukrah, thikra, tath'kirah,* a reminder (opposite to forget)] See **dictionary**

دِكر أو ذِكر

(مشتقّ من دَكرَ أو ذَكرَ أي قال): ما يجري على اللسان مُتكرراً. الاسم منه ذِكر وذِكرى وتذكرة (وهي نقيض النسيان) ومنه هذا المعنى (القول السابق نفسه).

divine [di-vin'] (adj.)

belonging to or proceeding from a god: holy: excellent in the highest degree. *–n.* one skilled in divine things: a minister of the gospel: a theologian. *–v.t.* to foresee or foretell as if divinely inspired. *–v.i.* to profess or practice divination. *–ns.* **divina'tion**, the act or practice of foretelling the future or of finding a hidden thing by supernatural means: instinctive foresight: insight: an intuitive perception; **divin'er**, one who divines or professes divination. *–adv.* **divine'ly**. [Old French *devin*, soothsayer – Latin *divinus*, from *divus, dues*, a god. Arabic *dhia'e*, the enlightened, or God (derived from *dhai*, the light) because God is light and hence the word means Godly; *deen, diyanah*, the divine belief in one God, derived from *dana*, to submit (to God);

ضيائي

مشتقة من ضي بمعنى النور أو النوراني وهو الله نورٌ على نور، والكلمه تعني إلهي أو ربّاني منسوب للإله الرب. الدين والديانة: المُعتقد في أنّ الإله واحد مُشتقة من دان أي استسلمَ (للّه) ومنه تعريف الإسلام: الاستسلام لله كدين الله العالميّ، وهي الرسالة نفسها في اليهوديّة والنصرانيّة والإسلام.

hence the meaning of Islam: submission to Allah as the universal religion of God, the same message of Judaism, Christianity, and Islam]

dock [dok] (v.t.)

دقّ دقاً

to cut short: to curtail: to clip. *–n.* the part of a tail left after clipping. [Middle English *dok*, probably – Old Norse *dokkr*, a stumpy tail. Arabic *daqqa*, to clip;*–n. daqq*]

dock [dok] (n.)

دكّ

an artificial basin for the reception of ships: the box in court where the accused stand: any similar enclosure. *–v.t.* to place in a dock: to join (spacecraft) together in space. –also v.i. *–v.i.* to enter a dock. *-ns.* **dock'age**,
accommodation in docks for ships: dock-dues; **dock'er**, one who works at the docks; **dock'yard**, a naval establishment with docks, building-ships, store, and circa. [Old Dutch *dokke*. Arabic *dakka*, to make an elevated sand bank built for docking or engaging ships; *dakk*, the place where ships can set ashore, to disembark, and to rest before sailing into sea]

أي ما استوى من الرمل والمستوي من المكان، أو كبس التراب وتسويته، والجبل الذليل، وهو موضع دكّ السفن بالرصيف البحري. قال الله تعالى: ﴿ جَعَلَهُۥ دَكَّآءَ ﴾ أي ساواه بالأرض، تقول العرب: ناقة دكّاء إذا كان ظهرها مستوياً لا سنام لها (انظر: تفسير ابن كثير لذي القرنين في سورة الكهف).

doctor [dok'tor] (n.)

دكتور

(*archaic*) a teacher: a cleric especially skilled in theology or law: (Later applied to Medicine) a physician: one who has received from a university the highest degree in a faculty. *–n.* **doc'torate**, the degree of doctor. [Latin a teacher – *docere*, to teach. ***Doctor, doctrine,*** and ***document*** all go back ultimately to the Latin verb *docere* 'teach'. Latin doctor was derived from *doctus*, the *past participle* of *docere*, and came into English via Old French *doctour*. It originally meant '*teacher*', and the main modern sense of 'medical practioner', although sporadically recorded in Middle English, did not become firmly established until late 16th century. Latin *doctrina* 'teaching, learning', a derivative of Latin doctor, produced English *doctrine* (in the 14th century). Latin *documentum*, which came directly from *docere*, originally meant '*lesson*', but in medieval Latin its signification had passed through 'written instruction' to 'official paper'. English acquired it as *document* (in the 15th century). The derivative *documentary* is 19th century. Arabic *dakir, dakoor,* or *thakir, thakoor*, teacher; derived from *dakara, thakara*, to remind (other by saying): to

دكتور مشتقّ من اللاتينيّة دوسير: دَرّسَ وعلمَ. بالعربيّة داكر ودكور، أي ذاكر وذكور: مُدارسٌ لغيره في الحفظ، والدِكر أو الذِكر (مشتقّ من دَكرَ أو ذَكرَ): ما يجري على اللسان، والحفظ، والصيت، والدعاء، والقول الصلب المتين، والكتاب فيه تفصيل الدين. الذُكرَة (بالضمّ): نقيض النسيان، ورجلٌ ذَكرٌ وذكير: ذو ذُكر. والاسم منه ذِكر وذِكرى وتذكرة ما يُستذكر به الحاجة، استذكار: دراسة وحفظ أو الدراسة للحفظ (والمُدارسة). والفاعل هو الذاكر والذكور (أي كثير الذكر)، والمُذكر لغيره. أصلاً مُصطلح دكتور أو دكور (ذكور)؛ يستخدم لعلماء الدين، وللقانونيين، ثم صار بعد ذلك يُستخدم للأطباء. قال الله تعالى:

﴿فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ﴾ [ق: ٤٥]. وقال: ﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ۝ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾ [الغاشية: ٢١-٢٢].

وقال: ﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ٢٢].

verbally teach; *–ns. dik'r, thikr, thikra, that'kirah*, what is said, a reminder, admonition, a praise, a prayer, the evidentially solid statement, and details of code of life as extracted from scripture; *tath'kirah*, a reminder in need; *istith'kar*, teaching and memorizing (with others i.e. study's discussion). Hence *thakir, thakoor,* the self-taught by memorizing (and also by reminding others); *muthakkir*, teacher of others. See Verse 50: 45 of Surat Qaf of Qur'an: "But warn (thakkir) by the Qur'an him who fears My Threat".
Verses 88: 21-22 of Surat Al-Ghashiyah (The Overwhelming Event) of Qur'an: "Therefore do thou remind (thakkir), for thou art one to remind (muthakkir). Thou art not one (musaiter –master or dictator) to manage (their) affairs."
Verse 54: 22 of Surat Al-Qamar (the Moon) of Qur'an: "But We have indeed made the Qur'an easy to understand and remember (thikr): then is there any that will remember (or receive admonition i.e. muddakir)?"
Verse 87: 9 of Surat Al-A'la (The Most High) of Qur'an: "Therefore thakkir (remind people) in case thikra (the reminder, or the admonition) profits (them)". and
Verse 38: 43 of Surat Sad (being one of the Abbreviated Letters) of Qur'an: "And commemoration (thikra), for all who have understanding"]
Also see **dictionary**

وقال: ﴿فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ﴾ [الأعلى: ٩]. وقال: ﴿وَذِكْرَىٰ لِأُوْلِي ٱلْأَلْبَٰبِ﴾ [ص: ٤٢] أي عِبرَة لهم.

doctrine [dok'trin] (n.)

(*archaic*) teaching: a thing taught: a principle of belief. [French – Latin *doctrina –docere,* to teach. Arabic *thukrah, thikra,* a reminder (opposite to forget); *dakara, thakara*, to remind (other by saying): to verbally teach; *–ns. dik'r, thikr*, what is said, a reminder, the evidentially solid statement, and details of code of life extracted from scripture; *istith'kar*, teaching and memorizing (with others)] See **doctor**

ذُكرَة (بالضمّ)

نقيض النسيان، وذِكرى، دِكر، وذِكر (مشتقّ من دَكرَ أو ذَكرَ): ما يجري على اللسان، والحفظ، والقول الصلب المتين، والكتاب فيه تفصيل الدين. استذكار للدراسة والحفظ.

document [dok'u-ment] (n.)

a paper containing information, or proof or evidence of anything. *–adj.* **document'ary**, relating to, or found in, documents. *–ns.* **documentary,** a motion-picture portraying a particular human activity based on facts; **documenta'tion**. [French – Latin *documentum – docere,* to teach. Arabic *mutha'kirah, thukrah, thikra,* a reminder (opposite to forget); derived from *dakara, thakara*, to remind (other by saying): to verbally teach; *–ns.*

مُذكرة، ذُكرَة (بالضمّ)

نقيض النسيان، وذِكرى (مشتقّ من دَكرَ أو ذَكرَ)، دِكر، وذِكر: ما يجري على اللسان، والحفظ، والقول لصلب المتين، والكتاب فيه تفصيل الدين. تذكرة: ما يُستذكر به الحاجة، استذكار: دراسة وحفظ أي الدراسة للحفظ (والمُدارسة).

dik'r, thikr, what is said, a reminder, a praise, a prayer, the evidentially solid statement, and details of code of life extracted from scripture; *that'krah*, a reminder in need; *istith'kar*, teaching and memorizing (by keeping record)] See **doctor**

dodge [doj] (v.i.)

to start aside or shift about: to evade an obligation: to use mean tricks: to quibble. *–v.t.* to avoid by a sudden movement or shift of place: to evade (e.g. a question): to trick. *–n.* an evasion: a trick: a quibble. *–n.* **dodg'er.** *–adj.* **dodg'y,** tricky, artful: difficult to do or carry out: risky. [Origin obscure. Arabic *dajja*, to move swiftly; *mudaj'jaj*, taking the risk of death by taking his arms to fight; *dajj*, trick-players, as in the saying (they are *dajj* not *hajj*) in reference to traders at Hajj season who claim pilgrimage while they are traders]

دجّ

دبّ في السير. مُدَجّج: الشاك في السلاح، متحملاً خطر القتال والموت. الداجُّ: المكارون والتجار، ومنه الحديث المروي عن عبد الله بن عمر «رأى قوماً في الحج لهم هيئة أنكرها، فقال: هؤلاء الداجّ وليسوا بالحاجّ»، أي ليسوا بالحجيج بالرغم من تحايلهم بذلك، وإنما هم تجار في حقيقة أعمالهم.

dole [dol] (n.)

a share: something given in charity: (*colloquial*) state pay to unemployed: a small portion. *–v.t.* to deal (out) in small portions. [Old English *dael*; Arabic *dalla*. Compare with **deal**] See under **deal**

دلاله

أو سهم الدلالة (مشتقّ من دلّ).

dolma [dol'ma] (n.)

(*plural* **dol'mas** or **dolmades** [*-ma'des*]) a vine or cabbage leaf with a savoury stuffing (rice with minced meat and herbs). [Arabic from Turkish]

دولمه

أكلة عربيّة تركيّة، تكون من ورق العنب أو الملفوف والمحشوة بالرز مع اللحم المثروم والتوابل.

dolphin [dol'fin] (n.)

any of several animals of the whale order, about 8 or 10 feet long, resembling the porpoises and in certain cases popularly confused with them: a coryphaena, either of two species of fish about 5 feet in length, noted for the brilliancy of their colours when dying. [Old French *daulphin* – Latin *delphinus* – Greek *delphis, -phinos*. Arabic *dolfeer*, sea animal which can salvage people from drowning]

دُلفين

دابة بحريّة تنجي الغريق.

door [dor] (n.)

usual entrance into an enclosed space: the movable frame by which the entrance can be closed: means of approach or access. *–adj.* in composition, belonging to a door, as **door'-bell, door'step.** **–next door to**, in the house next to: near to, bordering upon, very nearly; **out of doors**, in the open air. [Old English *duru*; Ger-

دارَ أو استدارَ

تحرّك (بشكل دائري). دار: محلّ يجمع البناء والعرْصة والباب؛ تدلّ على الدار؛ لأنّ الباب هي موضع دخول الدار. ديرة وتدويرة: ما استدار من الرمل والأرض، وجمعها دارات. والكثير من البيوت القديمة كانت لها أبواب دخول مُدوّرة أو مُقوّسة من الأعلى.

man *tor, tur*; Greek *thyra*, Latin *fores* (*plural*), a door. Arabic *dara, is'tadara*, to move round (in a half circle); *dow'arah*, any movable or roundly moving object (like door); *dar*, the place of building (door is the indication of the house or building, as it is the entrance to that house or building), *deerah, tad'wirah*, rounded place or land (*–plural dar'at*)

dorsal [dor'sal] (adj.)

pertaining or belonging to the back. [French – Latin *dorsum*, the back] For details, see under **doss**

ظهريّ

مشتقّ من دورس وهي من دوس: أصلاً النوم على الظهر، فصارت تعني الظهر من كل شيء (للتفصيل انظر تحت دوس).

dose [dos] (n.)

the quantity of medicine, X-ray, and circa, administered at one time. *–v.t.* to give medicine in doses to. *–ns.* **dos'age**, a method or rate of dosing; **dosi-m'eter**, an instrument for measuring radiation (also called **dose'-met'er**). [French – Greek *dosis*, a giving – *didonai*, to give. Arabic *dassa*, to give privately. Also *midwas* (derived from *dass*), the grinder for making drugs and mixing compounds]

دس

جُرعة الدواء والأشعة مشتقّ من دسّ: أعطاه خفيةً، أو مِدوَس (مشتقّ من دوس) وهي المِصقلة، وما يداس به الطعام والدواء، ولمزج الدواء المركب (من عناصر عدة).

doss [dos] (n.)

(*slang*) a bed. *–v.i.* to sleep. *–ns.* **doss'-house**, a very cheap lodging-house; **doss'er**, a lodger in a doss-house. [Perhaps from *doss*, a dialect English name for a hassock, or perhaps from Latin *dorsum*, back. Arabic *dass*, to step on; *–n. daws*, place of stepping on, sleeping on, or having sex on: place of sleep and sex i.e. the bed in the house; *madasah*, place of putting food on. The use of *doss* in senses associated with 'lying down on a bed' came from an earlier notion of 'lying on one's back'. In the 18th century, the word *dorse*, a borrowing from Latin *dorsum* 'back', but by 19th century, it had become *doss*, perhaps owing to the influence of French *dos*. Other English words from the same source include ***endorse***, the adjective ***dorsal***, and ***dossier***, a derivative of *dos*, which originally signified a 'bunch of papers with a label on the back'] See **dorsal, dossier, endorse**

دوس

الوطء بالجماع بمُبالغة، أو موضع الوطء والذّلّ وهو الفراش. من داسَ: وطأَ أيضاً المَداسة: موضع دوس الطعام والسرير، هو موضع النوم على الظهر. وفي القرن الـ ١٨ جاءت كلمة دورس من اللاتينية دورسوم أي «ظهر»، لكنها في القرن الـ ١٩ تحوّلت إلى دوس، بسبب التأثير الفرنسيّ. الكلمات الإنجليزية الأخرى من المصدر نفسه تشمل إندورس، والصفة دورسال، ودوسيير من اشتقاق دوس، التي تعني أصلاً «حُزمة أوراق بدمغة مطبوعة على ظهرها».

dossier [dos'i-er, do-sya] (n.)

a bundle of documents: a brief. [French – Arabic] For details, see under **doss**

حُزمة وثائق أصلها

«حُزمة وراق بدمغة مطبوعة على ظهرها» (للتفصيل

انظر تحت دوس).

douche [doosh] (n.)

a jet of water directed upon the body, externally or internally, from a pipe: an apparatus for throwing the jet. [French – Italian *doccia*, a water-pipe – Latin *ducere*, to lead. Arabic *tash'a*, to spray water; *tash, tashesh*, a weak rain; *tashash*, sprinkle water pipe or can]

طشّ

رَشّ الماء، طشّ وطَشيش: المطر الضعيف، وهو فوق الرّذاذ. طشاش: كرّشاش.

dough [do] (n.)

a mass of flour or meal moistened and kneaded, but not baked. *–n.* **dough'nut**, sweetened dough shaped like a ring, fried in fat. *–adj.* **dough'y**, like dough: soft. [Old English *dah*; German *teig*; Old Norse *deig*. Arabic *da'aka*, to knead (in bread-making), mix and soften] Also see **doner kebab**

دَعكَ الأديم

دَلكه وألانَ خشونته وليّنه، ومن دعك العجين واللحم وخلطه. دونات: عجينة مُقلاة بالدهن، على شكل حلقة مثل شكل لحم الدونر المطوّق لعمودٍ دوّار (منه دونر كباب).

dower [dow'er] (n.)

a jointure, that part of the husband's property which his widow enjoys during her life: sometimes used for dowry: gifts of nature. *–adj.* **dow'ered**, furnished with dower: endowed by nature *–n.* **dowe'er-house**, the house set apart for the widow. *–adj.* **dow'erless**. [Old French *douaire* – Low Latin *dotarium* – Latin *dotare*, to endow] See **dowry**

دوري

مهر دوّار يدور بين الزوج وزوجته؛ أي تعطيه المرأة لزوجها (أوالعكس) عند الزواج ويدور لها (أو له) بعد الزواج.

down [down] (adv. passing into adj. in predicative use)

to or in a lower position or state: away from a centre (capital, university, and circa): under the surface, below the horizon: from earlier to later times: from greater to less: in a fallen state: on the spot, in cash. *–adj.* moving, or destined to move, in the direction indicated by adv. down (e.g. the down train): descending (e.g. on the down grade). *–v.t.* to knock or lay down. *–adjs.* **down'-and-out**, at the end of one's resources; **down'-cast**, dejected. *–ns.* **down'fall**, fall, failure, humiliation, ruin: a falling down, as of rain; **down'grade**, downward slope or course. *–adj., adv.* downhill. *–v.t.* to reduce in status: to belittle. *–adjs.* **down'-hearted**, dejected; **down'hill**, descending, sloping. *–advs.* **down'stairs**, in, or to, a lower floor or storey; **down'ward, down'wards**, from higher to lower: from source to outlet: from more ancient to modern: in the lower part. *–adj.* go downhill (*figurative*) to deteriorate. [Middle

دون

عكس فوق أو الأسفل، واليد السفلى أوالطبقة السفلى أوالضعف. دنو: القرب من الأسفل. دُنيا عكس الآخرة ورفعتها في جنة الفردوس العليا، مشتقة من دنا، أي تقرّب من الدُنيا الواطئة.

English *a-down, adun* – Old English of *dune*, from the hill. Arabic *doon*, opposite top: the down layer: lower hand: lower status: weakness; *dinow*, getting closer to the bottom layer or status; dun'ia, opposite to the life hereafter high in paradise; from dana, to get down or closer to dun'ia]

dowry [dow'ri] (n.)

the property which a woman brings to her husband at marriage: sometimes used for dower. [Same root as **dower**]

دوري

مهـر دوّار يـدور بـين الـزوج وزوجتـه؛ أي تعطيـه المـرأة لزوجها (أو العكس) عند الزواج، ويدور لها (أو له) بعد الزواج.

draft [draft] (n.)

anything drawn: a smaller body (of men, animals, things) selected from a larger: conscription: an order for payment of money: a demand (upon resources, credulity and circa): a plan: a preliminary sketch. *–v.t.* to draw an outline of: to draw up in preliminary form: to draw off (for a special purpose). [Arabic *daraja, adraja*, to enlist or to write; *darija*, to pay his debt; *dorj, dorja*, a drawer of the chest of drawers on which you write drafts] Same word as **draught**

درَجَ وأدرَجَ

كتبه وأدخله في الدرج، الدُرْج والدُرْجة: حِفشُ النساء: أي: وِعاء المغازل والسَفط (متاع البيت)، الدَرَج: الذي يُكتب فيه ويُحَرّك.

drag [drag] (v.t.)

to draw by force: to draw slowly: to pull roughly and violently: to explore (a river-bed) with a drag-net or hook. [Old English *dragan* or Old Norse *draga*; German *tragen*. Arabic *daraja*, to move; *dorj, dorja*, a drawer of the chest of drawers on which you write drafts; *daraja, adraja*, to enter into the dorj; *daroj*, current of air moving speedily] Compare with **draw**

دَرَجَ

دَرَجَ: مَشى، مَدْرَج: مَسلك، استدرَجَ: خدَعَه وأدناه، الدروج: الرّيح السريعةُ المَرّ، درَجَ وأدرَجَ: كتبه وأدخله في الدُرج، الدُرْج والدُرْجة: حِفشُ النساء الدَرَج: الذي يُكتب فيه ويُحَرّك.

dragoman [drag'o-man] (n.)

an interpreter or guide in Eastern countries: *–plural* **drag'omans**. [Middle English *drogman* – French *drogoman, dragoman* – Italian *dragomanno* – Greek *dragomanos*. From Arabic *tarjuman* (interpreter or translator), *tarjama*, to interpret]

تُرجُمان

دليل السيّاح في البلاد الشرقية.

draught [draft] (n.)

act of drawing or pulling: the thing or quantity drawn: the act of drinking: the quantity drunk in one breath: a current of air: an outline, preliminary sketch (usually draft in this sense): a chosen detachment of men (usually draft). *–v.t.* to sketch out (also draft). *–ns.* **draught-animal**, one used

درج (هنا بمعنى: سحب الدرج)

دَرَجَ: مَشى، مَدْرَج: مَسلك، استدرَجَ: خدَعَه وأدناه، الدَروج: الرّيح السريعة المَرّ، درَجَ وأدرَجَ: كتبه وأدخله في الدُرج، الدُرْج والدُرْجة: حِفشُ النساء، الدَرَج: الذي يُكتب فيه ويُحَرّك.

for drawing heavy loads; **draught'screen**, a screen for warding off a current of air; **draughts'man**, a piece used in playing draughts: one skilled in drawing, a draftsman. *–adj.* **draught'y**, full of currents of air. [Old English *draht – dragan*, to draw. Arabic *daraja*, to move; *madraj*, the path taken for movement; *istad'raja*, to draw someone to his place; *daroj*, current of air moving speedily; *daraja, adraja*, to enlist or to write; *dorj, dorja*, a drawer of the chest of drawers on which you write drafts] Compare with **drag** and **draw**

draw [dro] (v.t.)

to pull (along): to pull (towards one): to pull or take out: to deduce (draw conclusions): to receive (money, benefit): to make a picture of, to sketch: to write out (a cheque). *–v.i.* to move, either towards or away from (draw near, back). *–ns.* **draw'back**, a disadvantage: a repayment of some part of the duty on goods on their exportation; **draw'er**, he or that which draws: a thing drawn out, like the sliding boxes in a chest of drawers. *–n.* **draw'ing-pin**, one with large flat head, for fastening paper on a board. *–adj.* **drawn**, pulled together: closed: neither won nor lost. Old English *dragan*. Arabic *daraja*, to move; *madraj*, the path taken for movement; *istad'raja*, to draw someone to his place; *daroj*, current of air moving speedily; *darija*, to pay his debt; *daraja, adraja*, to enlist or to write; *dorj, dorja*, a drawer of the chest of drawers on which you write drafts] Compare with **drag**

درج

دَرَجَ: مَشَى، مَدْرج: مَسلك، استدرَجَ: خدَعَه وأدناه، الدَروج: الرَيح السريعة المرّ دَرِجَ: لزِمَ المحجَّة من الدّين أو الكلام، درَجَ وأدرَجَ: كتبه وأدخله في الدُرج، الدُرْج والدُرْجة: حِفشُ النساء الدَرج: الذي يُكتب فيه ويُحَرّك.

dregs [dregz] (n. plural)

the lowest of anything: the durd, which is the remnants in the bottom of black oil jar, but for the hell and hell-fire, it is called muhl, which is the durd of hell. Arabic *der'k*, the lowest of anything] See under **tartar**.

دُرد أو درْك

الطبقة السفلى من أي شيء.

dress [dres] (v.t.)

to straighten: to set in order: to prepare: to trim: to treat, bandage: to clothe: to adorn. *–v.i.* to to come into line: to put on clothes:*–pa.t.* and *pa.p.* **dressed** (rarely, *drest*). *–n.* the covering or ornament of the body: a lady's gown: manner of clothing. *–adj.* **dress'y**, showy: too fond of dress or adornment. *–ns.* **dress'er**, one who dresses: a person who assists an actor to dress: a kind of

دَرْز (أي لباس)

وخيّاط اللباس هو الدَّرْزي، وطرّز اللباس فهو مطرّز.

kitchen sideboard; **dress'ing,** dress or clothes: any application used in a preparation process (as manure applied to land, sauce or stuffing added to food): the bandage and circa, applied to a wound. –**evening dress**, full dress, style or manner of dress proper for a formal occasion; **fancy dress**, clothes worn in masquerade (as at a fancy-dress ball). [Old French *dresser*, to prepare, through Low Latin *dirigere*, to direct. Arabic *daraza*, to prepare and trim clothes; *darzi*, a tailor. *Tarraza*, to adorn and design clothes; *mu'tarr'iz*, an expert tailor]

drive [driv] (v.t.)

دربلة

to control or guide the movements or operations of: to hurry on: to urge along: (*figurative*) to impel (to): to carry on (e.g. brisk trade). –*v.i.* to press (forward) with violence: to be forced along: to go in a carriage: to work, strive hard (at):–*pr.p.* **driv'ing;** *pa.t.* **drove;** *pa.p.* **driv'en**. –*n.* an excursion in a carriage: a road for driving on, especially a private one to a house: driving mechanism: an organised campaign to attain any end. –*ns.* **driv'er**, one who or that which drives, in all senses; **drive'-in,** a refreshment halt, store, cinema, and circa, where patrons are catered for whilst still remaining in their motor-cars. –**drive at**, to tend towards in argument, to mean. [Old English *drifan*, to drive; German *treiben*, to push. Arabic *dar'balah*, a kind of motion associated with sounding drum or horn (as being done by rider of animal or car)]

ضربٌ من المشي، وضربُ الطبل (أو المزمار). كما يفعله السائق الراكب للدابة أو للسيّارة.

drub [drub] (vt.)

ضرَبَ أو جلدَ

to beat or thrash: – *pr.p.* drubb'ing; *pa.p.* drubbed. –*n.* **drubb'ing,** a cudgelling. [Arabic *dharaba*, to beat]

drug [drug] (n.)

درياق

any substance used in the composition of medicine: a substance used to stupefy or poison or for self-indulgence: an article that cannot be sold, generally owing to overproduction. –*v.t.* to mix or season with drugs: to dose to excess, poison, or stupefy, with, or as with, drugs. –*v.i.* (*colloquial*) to be addicted to taking drugs: –*pr.p.* **drugg'ing**; *pa.p.* **drugged**. –*ns.* **drug'-added, drug'-fiend,** a habitual taker of drugs; **drugg'ist,** one who deals in drugs. [Old French *drogue*, of uncertain origin. Arabic/Persian *der'yaq, ter'yaq*,

أو ترياق: دواء مُركب لِعلاج سُمّ الأفاعي والسموم المشروبة، يُحفظُ في دورَق: جرّة ذات عروة تستخدَم كمكيال للشراب (فارسي مُعرّب).

anti-dote for snake venoms: the main mixed compound drug(s) used in the treatment, contained in a measuring drug container (called *daw'raq*). Also *ter'yaqah*, wine]

due [du] (adj.)

دية أو حقّ أو دين

owed: that ought to be paid or done to another: proper: expected to arrive, be ready, be paid and circa. *–adv.* directly (e.g. *due east*). *–n.* what is owed: what one has a right to: perquisite: fee or tribute. **–due to**, caused by: (*wrongly*) owing to, because of. [Old French *deu, pa.p.* of *devoir* – Latin *debere*, to owe. Arabic *de'ya*, debt]

dulcet [duls'et] (adj.)

دليص

sweet to the taste, or to the ear: melodious, harmonious. [Latin *dulcis*, sweet. Arabic *dalees*, nice bright soft; dalass, brightness and gold liquid]

اللين البرّاق والدّلاص: البريق وماء الذهب.

dummy [dum'e] (n.)

دُمية

one who is dumb: a sham article in a shop: a block or lay-figure: an exposed hand of cards. – **dummy run**, an experimental run: a try-out or testing. [Old English *dumb*; German *dumm*, stupid. Arabic *dum'ya*, a toy]

وهي لعبة الأطفال، أو الصورة المنقوشة، والصنم. جمعها دُمى.

dun [dun] (v.t.)

دين

to importune for payment: *–pr.p.* **dunn'ing**; *pa.p.* **dunned**. [Perhaps allied to **din**. Arabic *dain*, debt; da'in, the loan giver; *dana*, to ask for the debt]

من دانَ الدائنُ المدينَ، (أو المدانَ) إذا طالبه بدينه.

dura mater [du'ra ma'ter or doo'ra ma'ter] (n.)

بيا - ماتر: الأم الجافيّة (حرفياً: التشريح)

(*anatomy* and *zoology*) the exterior membrane of the brain and spinal column distinguished from the other two, the arachnoid and the pia matter. [*dura mater*, hard mother is a Latinized version of the medieval translation (Latin calque) on the Arabic name *umm al-ghafi'ya*, hard mother]

الطبقة القاسية المُغلفة للدماغ والحبل الشوكي، والكلمة هي الترجمة اللاتينيّة للتسميّة العربيّة.

durra [doo'ra] (n.)

ذُرَة (نبات)

Indian millet, a sorghum, a grass akin to sugarcane, much cultivated for grain in Asia and Africa. – also **doura, dhurra**. [Arabic *dhurah*]

dusk [dusk] (adj.)

دغش

darkish: of a dark colour. *–n.* twilight: partial darkness: darkness of colour. *–adj.* **dusk'y**, par-

أو شفق.

tially dark or obscure: dark-coloured: gloomy. –*ns.* **dusk'iness, dysk'ness.** [Apparently connected with Old English *dox*, dark. Arabic *daghash, shafaq*]

dye [di] (v.t.)

دِهان

to stain: to give a new colour to: –*pr.p.* **dye'ing;** *pa.p.* **dyed.** –*n.* colour: tinge: a colouring material, especially in solution. –*ns.* **dy'er,** one whose trade is to dye cloth and circa: **dye'(-)stuff,** material used in dyeing; **dye'(-) wood,** any wood from which colouring matter is obtained for dyeing; **dye'-work(s),** an establishment for dyeing. –**dyed in the wool,** dyed in the raw state: of firmly fixed convictions. [Old English *deagian*, to dye, from *deag* or *deah*, colour. Arabic –*n. dihan*, dye; *dahana*, to dye]

من دَهَنَ أي صبغَ



eager [e'ger] (adj.)

غيور أو متحمّس

excited by desire (to do, or for): earnest, keen, enthusiastic. *–adv.* **ea'gerly**. *–n.* **ea'gerness**. –**eager beaver**, an enthusiast: a zealous person. [Old French *aigre* – Latin *acer*, sharp. Arabic *ghayoor*].

ear [er] (n.)

عروة (بمعنى أذن)

لأنّ العُروة هي المَقبض من الدلوّ والكوز، وعند توبيخ الإنسان تجرّ أذنه مثل جرّ الدلو من مَقبضه.

the organ of hearing, or the external part merely: the faculty of distinguishing sounds, especially of different pitch: attention. *–ns.* **ear'ache**, an ache or pain in the ear; **ear'-drum**, the tympanum; **ear'-ring**, an ornament attached to the lobe of the ear. *–adj.* **ear'-piercing**, shrill, screaming. [Old English *eare*; compare with German *ohr*, Latin *auris*. Arabic *irwah*, ear].

earth [urth] (n.)

أرض

الكوكب الثالث في الترتيب من الشمس: (أقربها إلى الشمس كوكب عطارد، ثم كوكب الزهرة، ثم الأرض): سكان العالم: التراب: الأرض اليابسة بالمقارنة بالبحر. ومنه الصفة أرضيّ، أي ذو صلة بالأرض، والمصنوع من طين الأرض المفخور كقدور الطبخ، ومنه هزّة أرضيّة وزلزال أرضيّ، ودودة الأرض.

the third planet in order from the sun: the world: the inhabitants of the world: the matter on the surface of the globe: soil: dry land, as opposed to sea: dirt. *–adj.* **earth'en**, made of earth or baked clay. *–ns.* **earth'enware**, crockery. *–adj.* **earth'ly**, belonging to the earth: passed on earth: worldly, not spiritual. *–ns.* **earth'quake**, a shaking of the earth's crust, caused, perhaps in most cases, by movement along a fault; **earth'-tremor**, a slight earthquake; **earth'-worm**, any of numerous invertebrate animals of several genera living in damp earth. *–adj.* **earth'y**, consisting of, relating to, or resembling earth or soil: gross: unrefined. [Old English *eorthe*; compare with Dutch *aarde*, German *erde*. Arabic *arth*].

ease [ez] (n.)

يَسر ويُسر ويُسُر

اللين والانقياد والسهولة (ضد العسر). يَسرَه: سَهّله.

freedom from pain, disturbance, or difficulty. *–v.t.* to free from pain, trouble, or anxiety: to relieve: to relax, release (e.g. pressure, tension). *–adj.* **eas'y**, at ease: free from pain. *–adv.* **eas'ily**. [Old French *aise, pa.p.* of *aisier*; cognate with Italian *agio*; Provencal *ais*, Portuguese *azo*. Arabic *yasr, yusr, yusur*, easiness without trouble (antonym *osr*); *yasara*, to make it easy] Also see **disease**.

Easter [est'er] (n.)

a Christian festival commemorating the resurrection of Christ, held on the Sunday after the first full moon following the spring equinox (21 March); festival's period runs from Good Friday to Easter Monday. *–ns.* **East'er-day**, Easter Sunday. [Old English *eastre*; German *ostern*. Perhaps from *Eostre or Eastre*, a pagan Anglo-Saxon goddess of the dawn, honoured at a great festival held at the spring equinox, the time when sun crosses the equator, making the night equal in length to the day, about March 21 (equinox also occurs on September 23). Arabic *Ishtar, Astarte*, Goddess of beauty and love worshipped by the Babylonians and Phoenicians, and symbolized as the morning star; *Ishtar* fell in love with *Tammuz*, God of masculine beauty] See under **star**.

إيستر أو عشتار

عيد الفِصح الذي يُقال إنه لإحياء بعث المسيح (عليه السلام)، وهو مُشتقّ من عيدٍ وثنيّ لتقديس آلهة الفجر إيستر عند الأنجلوساكسون؛ يُقام يوم الأحد (أي يوم عبادة الشمس سونداي) من يوم اعتدال الليل والنهار، باقتراب الشمس من خط الاستواء في ٢١ آذار لأسبوعٍ من الجمعة المجيدة؛ حتى يوم الإثنين، (أي يوم عبادة القمر مونداي). بالعربيّة (قبل الإسلام) يرتبط العيد بعِشتار: آلهة الجمال والحُبّ التي يعبدها البابليّون والفينيقيّون، ويُرمَز لها بنجمة الصُبح. الآلهة عشتار وقعت في غرام تمّوز إله الجمال المُذكر.

eat [et] (v.t.)

to chew and swallow, or to swallow: to consume: (also with *into*) to waste away, to corrode. *–v.i.* to take food; *–pr.p.* **eat'ing**; *pa.t.* **ate** (*et* or *at*); *pa.p.* **eaten** (*e'tn*). *–adj.* **eat'able**, fit to be eaten. *–n.* anything used as food (chiefly *plural*). **–eat its head off**, used of an animal that costs more for food that it is worth; **eat one's words**, to take back what one has said, to recant. [Old English *etan*; compare with German *essen*, Latin *edere*, German *edein*. Arabic *qat, iqtat*, to eat and live on].

قات أو اقتات

ebb [eb] (n.)

the going back or receding of the tide: a decline. *–v.i.* to flow back: to sink, to decline. *–n.* **ebb'-tide**, the ebbing tide. [Old English *ebba*. Arabic *a'b, a'ba*, to go back].

آبَ

أي: رَجعَ، والاسم منه: أوْبٌ، أي: ورود الماء ليلاً، فالماء آيب، والمآب هو المرجع والمُنقلب.

ebony [eb'on-i], **ebon** [eb'on] (n.)

a kind of wood almost as heavy and hard as stone, usually black, admitting of a fine polish. *–adj.* made of ebony: black as ebony. *–n.* **eb'onite**, vulcanized rubber. [Latin *(h)ebenus* – Greek *ebenos*; compare with Hebrew *hobnim, plural of hobni, obni – eben*, a stone. Arabic *abnoos*, a tree with black hard wood].

أبنوس:

خشب أسود قاسٍ من شجرة الأبنوس، يؤبنِس: يجعله أسودَ كالأبنوس، وأبونيت: مطاط قاسٍ (أجوف أسود)

Ebony [eb'on-i]

a proper name taken up popularly by English-speaking black people from the 1970s, especially

إيبوني

اسم علم (مُشتقّ من خشب شجرة الأبنوس الأسود)،

in the USA. The name was popularized by the Paul McCartney and Stevie Wonder hit 'Ebony and Ivory' (1982), in which Wonder was 'Ebony' while McCartney was 'Ivory'. See above under **ebony**

اتخذه السود الناطقون بالإنجليزية منذ سبعينيات القرن العشرين، خصوصاً في أمريكة. اشتهر الاسم بسبب الأغنية الناجحة المسماة «إيبوني وآيفوري»، أي أبنوس وعاج للمغنيين بول مكارتني، وستيفي ووندر (حيث كان ووندر هو إيبوني، ومكارتني هو العاج – آيفوري).

echo [ek'o] (n.)

the repetition of sound caused by a sound-wave coming against some opposing surface, and being reflected: imitation. *–plural* **echoes** (*ek'oz*). *–v.i.* to reflect sound. *–ns.* **ech'o-location**, determining the position on unseen objects by means of sound echoes, as bats do (the sounds they make are too high to be heard by man); **ech'o-sound'ing**, a method of measuring depth of water, locating shoals of fish and circa, by noting time for return of echo from the bottom, or bottom and shoals and circa. [Latin – Greek *echo*, a sound. In Greek mythology, ***Echo*** was a nymph who falls in love with beautiful youth ***Narcissus***, but she was repulsed. She pines away until she is nothing more than a lonely disembodied voice. Thereafter *Narcissus* was punished by ***Nemesis***, goddess of retribution of evil deeds, So *Narcissus* fell in love with his reflection in a forest pool; he pined away, too, and died by the forest pool. The flowers that grew where he died were named after him. Arabic *muka'*, whistling sound (through blowing mouth lips) or making sound by blowing through clasped hands (or interlaced fingers). See verse 8:35 of Surat Al-Anfal (The Spoils of War) of Qur'an: "Their Salat (prayer) at the House (of Allah, i.e. the Ka'bah at Makkah) was nothing but whistling (*muka'*) and clapping of hands. Therefore taste the punishment because you used to disbelieve"] Also see under **narcissus**.

مكاء

صفير أو تصفيق. قال الله: ﴿وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾ [الأنفال: ٣٥].

باللاتينيّ والإغريقيّ إيكو: صوت، مُشتقّ من الأسطورة الإغريقيّة: الحوريّة «إيكو» التي وقعت في غرام الشابّ الجميل نارسيسوس؛ الذي لعب بمشاعرها، ثمّ صَدّها فتحلت ولم يبق منها إلا صوتُ روحها من دون جسد. فانتقمت لها نمِسيس (آلهة العقاب لأفعال الشرّ). فوقع الشابّ نارسيسوس بدوره في حُبّ صورته، المنعكسة من ماء بركة الغابة، فنَحل جسمُه ومات قرب البركة، فنما وردٌ، حيث مات جذاء البركة، وسُمّي باسمه نارسيسوس (أو نرجس).

Eden [e'den] (n.)

the garden where Adam and Eve lived: a paradise. [Hebrew *eden*, delight, pleasure, and paradise. Arabic *adan*. See Verses 19:61 of Surat Maryam (Mary) of Qur'an: "Gardens of Eternity (Eden), those which (Allah) Most Gracious Has promised to His servants in the unseen: for His promise must (necessarily) come to pass."].

عدَن

جنات عدن الأبدية في الآخرة. قال الله: ﴿جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدَ ٱلرَّحْمَٰنُ عِبَادَهُۥ بِٱلْغَيْبِ إِنَّهُۥ كَانَ وَعْدُهُۥ مَأْتِيًّا﴾ [مريم: ٦١]. بالعبرية عدن تعني البهجة والمتعة والجنة.

Eden [e'den]

a proper name that has found some favour among English speakers from the 17th century, notably Eden, the UK popular novelist Eden Phillpotts (1862-1960). Also, Anthony Eden, the British prime minister during the invasion of Arab Egypt (the so-called Suez crisis 1956); he described Gamal Abdel Nasser (President of Egypt) as 'the Mussolini of the Nile' even though, scarcely a year earlier, Eden had warmly shaken Nasser's hand in an exchange of congratulations over a new Anglo-Egyptian treaty – shades of Donald Rumsfeld's chummy meeting with the 'Hitler of Baghdad' (in later reference to Saddam Hussein, the President of Iraq) [See The Great War For Civilisation by Robert Fisk, 2005].

إيدن أو عدَن

اسم علم (مشتقّ من جنة عدن السرمديّة)، والاسم وجد بعض الاستحسان منذ القرن الـ ١٧ الميلادي بين الناطقين بالإنجليزية؛ كالجدير بالذكر إيدن، (أي عدن) فيلبوت، الروائي البريطاني المشهور (١٨٦٢–١٩٦٠). وكذلك أنثوني إيدن، (أي عدن) رئيس وزراء بريطانية في العدوان الخاسر على مصر العربية، (وما يُسمّى بأزمة السويس ١٩٥٦)؛ حيث وصف إيدن جمال عبد الناصر، (رئيس جمهورية مصر) بأنه «موسوليني النيل»، على الرغم من أنه قبيل سنة واحدة صافح عبد الناصر بحرارة مهنئاً إياه بالمعاهدة الأنجلو–مصرية الجديدة!! – مُذكراً بذلك بمقابلة دونالد رامسفيلد الحميمة، مع صدام حسين، في ١٩٨٣، ومن ثمّ سمّاه «هتلر بغداد»!!! [انظر حرب الحضارة الكبرى لـ روبرت فيسك، ٢٠٠٥].

Edna [e'den] (n.)

a proper feminine name which may be derived from Hebrew '***ednah***, rejuvenation', and is related to the Gardens of Eden (See above under Eden). It has been in English-speaking use from the 18th century. Edna Burnthorne is a character in H. G. Wells' novel 'War in the Air' (1908). The name became humorously familiar in the 1980s thanks to 'Dame Edna Everage', the outrageous TV interviewer of celebrities, in real life Australian actor Barry Humphries.

إيدنا أو عَدَنه

اسم علم أنثويّ (مشتقّ من جنة عدن السرمديّة، انظر فوق تحت عدن) والاسم قد يكون من أصل عبريّ لـ «إيدنا – عدَنه؛ بمعنى تجديد الشباب». والاسم في الاستعمال الإنجليزيّ منذ القرن الـ ١٨ الميلاديّ. إيدنا (عَدَنه) بيرنثورن، هي شخصية في رواية هـ. ج. ويلز «حرب في الجوّ». اسم إيدنا (عَدَنه) أصبح مشهوراً وظريفاً في ثمانينيات القرن العشرين والشكر لـ «ديم إيدنا افيريج»، مُجرية المقابلات غير المكبوحة تلفزيونياً للمشاهير، وفي حقيقتها هي الممثل الأستراليّ باري همفري.

edge [ej] (n.)

the border of anything: the brink: the cutting side of an instrument: sharpness (e.g. of mind, appetite), keenness. *–v.t.* to put an edge on: to border. *–adjs.* **edged; edge'less**. *–adj.* **edg'y**, with edges, sharp, hard in outline: irritable. *–ns.* **edg'iness**, angularity, over-sharpness of outline: irritability; **edg'ing**, any border or fringe round a garment and circa: a border of box and circa, round a flower-bed. –**on edge**, in a state of excitement, apprehension, irritability. –**have the edge on**, to

حدّ

وحدّ الشيء، وحافته أو جانبه القاطع

have the advantage over. [Old English *ecg*; compare with German *ecke*, Latin *acies*. Arabic *hadd*].

Eels [el] (n.)

One of an order of fishes with long smooth cylindrical or ribbon-shaped bodies. [Old English *ael*; German, Dutch *aal*. Arabic *inqlees*, snake like fish].

أنقليس

سمك جرّيث (سمكة كالحيّة، ملساء طويلة أسطوانية أو شريطيّة الشكل).

eft [eft] (n.)

(obsolete) a lizard: now a newt. [Old English efeta. Origin obscure. Arabic *efa'*, avoided creature like lizard (as man dislike its look nor touching it)]. See **newt**.

عِفاء

ما يعاف الإنسان رؤيته أو لمسه من الحيوان كالوزغ.

egg [eg] (n.)

an oval body laid by birds and certain other animals, from which the young is hatched: an ovum. *–adj.* **egg'shell**, thin and delicate. [Old Norse *egg*; compare with Old English *aeg*, which survived until 16th century as *eye* (plural *eyren*). German *ei*, perhaps Latin *ovum*, Greek *oon*. Arabic *ojjah*, and (*colloquial*) *ojjah* (pronounced by Egyptians as *aggah*), any meal made from egg: an omelette]

عِجّة

بالعاميّة (تلفظ أحياناً عَكّة)، وبالفصحى عجّه (بالضمّ): طعامٌ من البيض.

egg [eg] (v.t.) (followed by *on*)

to incite (a person to do something).[Old Norse *eggja – egg*, an edge; *cognate* with Old English *ecg*, edge. Arabic *ajja*, to shout; *ajja* (with animal e g. camel), to incite it by saying *ajj, ajj*. *–ns. ajj, ajej*. Also *wakhaza*, to incite with a spear].

عجّ عَجاً وعجيجاً

صاح ورفع صوته. عجَّ الناقة: زجرها فقال: عاج عاج. أيضاً وَخزَ: طعنَ بالرمح.

Egyptian [e-jip'shan] (n., adj.)

belonging to Egypt. *–n.* native of Egypt. *–n.* **Egyptol'ogy**, the science of Egyptian antiquities. *–n.* **Egyptol'ogist**. [Greek *Aigyptios*, Egyptian from *Aiguptos*, Egypt. Arabic corruption *Ardh al-kipt* (land of Copts) or *Misr*, Egypt].

القِبط أو أرض القِبط أو مصر

Eid al-Adha, Id al-Adha [ed al ad'ha] (n.)

represents 10-12 of Zulhijjah; it is the Muslim 'Feast of Sacrifice', celebrating Abraham's sacrifice of his son Ishmael (peace be upon them), when Allah replaced his son's sacrifice with a ram instead [Arabic *Id al-Adha*].

عيد الأضحى

يمثل ١٠–١٣ من ذي الحجة؛ وهو عيد الأضاحي، إحتفاءً بتضحية إبراهيم بولده إسماعيل، (عليهما السلام)، فأبدله الله بكبش للفِداء.

Eid al-Fitr, Id al-Fitr [ed al fe'tir] (n.)

represents 1-3 Shawwal; it is the Muslim 'Feast of Breaking Fast' celebrated on the first day after the completion of fasting month of Ramadan [Arabic *Id al-Fitr*].

عيد الفطر

يمثل أول من شوال؛ وهو عيد الاحتفاء بالإفطار في أول يوم بعد انتهاء صيام شهر رمضان.

elate [e-lat'] (v.t.)

(obsolete) to raise, exalt: to make exultant or proud. *–adv.* **elat'edly.** *–n.* **ela'tion**, pride resulting from success: elevation of spirits. [Latin *elatus*, used as *pa.p.* of *efferre –e*, from, *latus*, carried. Arabic *ala*, to raise: to feel high and to be elevated].

علا علواً، أو تاه عجباً

elbow [el'bo] (n.)

the joint where the arm bows or bends: any sharp turn or bend. –v.t. to push with the elbow: to jostle. –**at one's elbow**, close at hand; be out at elbow, to wear a coat ragged at the elbows, be very shabby; up to the elbows, completely engrossed (*in*). [Old English *elnboga* derived from **ell** and **bow**, *n. v.t.* Ell is a cloth measure equal to 1¼ yard; Old English *eln*; Dutch *el*, German *elle*, Latin *ulna*, Greek *olene*, elbow. Bow is anything in the shape of an arch; Old English *boga*; cognate with German *bogen*. Arabic *al boo'*, the measure between two stretched hands; *plural abwa', boo'*].

البوع

قدر مدّ اليدين. البوع: مدّ الباع بالشيء، جمعها أبواع وبوع. يقال الكوع والبوع، أي مفصليّ الزند والقدم، فلعلهم أخطؤوا بينهما، فسمّوا مفصل الزند به.

El Cid [sid] (n.)

The master: the Lord. [Spanish from Arabic *Sayyed*, the master or the nobleman, who may be a descendant of Hussain, Prophet Muhammad's grandson] See under **Cid**.

السيّد

السائد قومه، كناية عن أحفاد النبي محمد ﷺ، من حفيده الحسين ابن علي رضي الله عنهما.

Eleanor [ilya-nor] (n.)

Despite the popularity of this name throughout Europe, its meaning is obscure. It may well come from the same root as Helen, and mean 'bright, shining', but it has also been derived from the Greek for 'pity, mercy'; from the Arabic meaning 'god is my light'; and from a Germanic root connected with the word for 'foreign'. It first came into English from France in the form **Alienor**, and has developed spellings such as **Eleanore** and **Elinor**. Its short forms include **Ella, Ellen, Nell, Nellie, Nelly** and **Nora. Eleonora** is an Italian form of the name, which has a short form **Leonora** (sometimes **Leanora** or **Lenora**), made famous by Beethoven,

النور أو الله

نور أو الله نوري أو إلهي نوري. بالإنجليزيّة اليانور، مُشتقّ من الفرنسيّة، وتطور إلى إليانور، إلينور مع مُختصراته إلا، إلين، نيل، نيللي، ونورا. إليانورا هو الاسم الإيطالي مع مُختصره ليونورا (أحياناً ليانورا أو لينورا) أصبحا مشهورين بسبب بيتهوفين، بينما لينور أصبح مشهوراً بسبب «إدجار آلان بو». أنورا هو الاسم المستعمل شمال إنجلترة.

while another form **Lenore,** has been given fame by 'Edgar Allan Poe'. **Annora** is said to be northern English form of the name.

elegant [el'e-gant] (adj.)

expensive and in good taste (e.g. of clothes): graceful (e.g. of manner): refined (e.g. of literary style). *–n.* el'egance. *–adv.* el'egantly. [French – Latin *elegans, -antis – e*, from, and root of *legere*, to choose. Arabic *al-liaqat*, perfection in clothing and in behaviour].

اللياقة والليقة واللياق

التحسن في الثياب ومرونة الجسد، مع الثبات على الأمر.

elastic [e-las'tik] (adj.)

having tendency to recover to original form, completely or partially, when forces that changed that form are removed: springing. *–ns.* **elastic**, a string or ribbon with rubber strands; **elasticity; elas'tin**, a protein, chief constituent of elastic tissue. [Late Greek *elastikos*, driving, propelling – *elaunein,* to drive. Arabic *lazija*, to extend and bend like rubber; *lazq'*, bending, hence binding together in the verb *lazija* , to bind to; *–ns. lizaq* (*lasiq, laziq*), a bonding material (like glue); from *lazaqa, lasaqa, eltasaqa*, to be bounded to. Also *mulsaqah* (said for woman), a lady with restricted bonded body].

اللاصِق اللزِج

بمعنى مَرِن ومرونة بسبب بروتين إيلاستين (مَرنين) في النسيج المَرِن. أصلاً مُشتقة من لزِجَ: تمطط وتمدّد، اللزَقُ: اللوي. لزِجَ به: غرِيَ. اللِزاق (اللاصِق أو اللازق): ما يُلزق به: مشتقّ من لزِقَ: لصِق أو التصق به لزوقاً ولصوقاً. المُلصَقة: المرأة الضيّقة المتلاحمة.

elephant [el'e-fant] (n.)

any of a family of quadrupeds having a very thick skin, a trunk, and two ivory tusks – especially two existing species (or genera), the Asiatic and the African. *–n.* **elephanti'asis,** a disease in which the legs become thick like an elephant's. *–adj.* **elephant'ine,** pertaining to an elephant: like an elephant: very large or ungainly. **–a white elephant**, an albino of the Asiatic species: a possession that occasions the owner more trouble than it is worth – a white elephant being a common gift of the kings of Siam to a courtier they wished to ruin. [French – Latin *elephas, -antis* – Greek *elephas*; or possibly from Old English *olfend*, camel (this is because elephant is not native to England or to Europe). Arabic *al-fil, al-feel*, elephant. See Verses 105:1 of Surat Al-Fil (The Elephant) of Qur'an: "Seest thou *not* how thy Lord dealt with the companions of the Elephant?"].

الفيل

قال الله تعالى: ﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ﴾ [الفيل: ١].

Elias, Elijah [el'yas] (n.)

Elias, as used in the New Testament, is the Greek form of the name of the Hebrew prophet

إلياس

نبيّ من أنبياء الله. قال الله تعالى: ﴿ وَإِنَّ إِلْيَاسَ لَمِنَ

Elijah (*'Jehova is God'*). The surname *Ellis*, now used as a first name, is derived from this name, and its pet form gives us *Elliot, Eliot or Eliott*. Arabic *Iliyas, Elias*; See Verses 37:123-125 of Surat As-Saffat (Those Ranged in Ranks) of Qur'an: "And verily, Iliyas (Elias) was one of the messengers. When he said to his people: Will you not fear Allah? Will you call upon Ba'al and forsake the Best of creators"].

ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾﴾ [الصافات: ١٢٣–١٢٥].

Elisha [el'yas] (n.)

Elisha (***Al-Yasa'***) succeeded to the mantle of the Prophet ***Elijah*** (***Elias***); he lived in troublous times for both the Jewish kingdoms (of Judah and Israel). See Verses 6:86 of Surat Al-An'am (Cattle) of Qur'an: "And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations"].

اليَسَع

نبيّ من أنبياء الله لبني إسرائيل. قال الله تعالى:
﴿وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ﴾
[الأنعام: ٨٦].

elite [a-let'] (n.)

a chosen or select part: the pick or flower of anything. [French *elite* –Latin *electa* (*pars*), a chosen (part). Arabic *el'yat*, the chosen, or the *creme de la crème*, the very best of anything]

علية

(القوم مثلاً)، أي الصفوة والقسم المختار من أي شيء.

elixir [i-lik'ser] (n.)

a liquor once supposed to have the power of indefinitely prolonging life or of transmuting metals: the quintessence of anything: a panacea: philosophers' stone. [Middle English *elixir, elixer* – Latin *elixir*. From Arabic *al-iksir*, the philosopher's stone, a substance sought after by alchemists as a means of transforming other metals into gold].

الاكسير

شراب يحوي قوة لإطالة العمر والحياة، أو هو العلاج لكلّ شيء. أو هو حجر الفلاسفه الذي يحوّل المعادن الخسيسة إلى معادن نفيسة، كالذهب (كما يدّعي ممارسو الكيمياء القديمة).

Elizabeth [eli'za-beth] (n.)

This is the English spelling of the New Testament, cousin to the Virgin Mary and mother of John the Baptist, who was the first person to recognize the significance of the child that Mary was to bear (Luke i. 40-45). Her role in the Bible made the name enormously popular throughout Christendom, where it took many forms, particularly in diminutives. English pet forms include ***Eliza, Bess, Bessie, Bessy, Bet, Beth, Betsy, Betty and Bette; Libby, Lisa, Liza, Lisbeth, Lizbeth, Liz,*** and ***Lizzie***. In Scotland the name became ***Elspeth***, with pet forms ***Elspie, Elsie*** and ***Elsa***. French gives us ***Babette*** and ***Lisette*** as well as spawning a whole set of names from the form

إليزابيث

وهي على الأرجح خالة مريم العذراء، وأمّ يحيى المعمدان، وكانت أول من عرف قدر ابن مريم العذراء. اسمها مشهور في المملكة النصرانيّة، ويأخذ أسماء دلالٍ عدّة وتشمل: إليزا، وبيس، وبيسي، وبَت، وبَث، وبيتسي، وبيتي، وليبي، وليسا، وليزا، وليسبَث، وليزبَث، وليز، وليزي.
وفي إسكتلندة يصبح الاسم إيلسبيث، مع أسماء الدلال: إيلسبي، إيلسي وإيلسا.
الفرنسيون يسمونها: باربيت وليسيت مع أسماء دلال كثيرة للاسم: إيسابيل. الإيطاليون يسمّونها: بيتينا

ISABEL and its diminutives. Italy gives us *Bettina*, which has developed *Bettyne*; and the Germanic languages give us ***Elise, Ilse, Ilsa, Lise, Liesl*** and ***Liesel.*** The modern names ***Bethan*** and ***Bethany*** may also come from Elizabeth, either directly or as compounds with ANN, although Bethany is also a biblical place name, and Bethan has been linked with the Celtic name ***Bethia*** ('life'), itself also a biblical place name. Arabic ***alisabat***.

وبيتين. ويسميها الألمان: إليس، وإلسي، وإلسا، وليسا، وليسل، وليسيل. الأسماء بيثان وبيثاني هي اشتقاقات أخرى لـ إليزابيث، أو تركيبٌ مع اسم آن: بيثان، مُرتبط بالاسم السلتيّ بيثيا (الحياة)، وهو اسم مكان في الإنجيل. بالعربيّة اليصابات، أو "إيشياع / إليشياع" هي زوجة زكريا وأم يحيى، وهي على الأرجح أخت حنة زوجة عمران وأم مريم، فيكون بذلك يحيى ابن خالة مريم. لذا فإنّ يحيى وعيسى هما أبناء خالة. واليصابات هي الصيغة اليونانية، وأصل الاسم بالعبرية (اليشبع) وتعني (الله قسم) أو (الله ثقة).

em- [em] (prefix)

See under en-

إم

مقطع يُضاف إلى بداية الكلمة فيحوله إلى فعلٍ.

embark [em-bark'] (v.t.)

to put on board ship. *–v.i.* to go on board ship: to engage (*in, on, upon* any affair). *-n.* **embarka'tion**, a putting or going on board: that which is embarked. [French *embarquer,* from *em-,* in, *barque*, ship. Arabic *em-,* (see **em-** and **en-**) and *burak'yeh*, a kind of ship, thus it means to board the ship] See under **bark, barque**.

ركب السفينة

مشتقّ من بُراكيّة: ضربٌ من السفن. وتعني أيضاً ركب أمراً ما، عندما يبدأ بتحريكه، (كالشراع الذي يحرك السفينة بحركة الرياح).

embellish [em-bel'ish] (v.t.)

to make beautiful with ornaments: to illustrate pictorially: to increase the interest of (a narrative) by addition of fictitious details. *–ns.* **embell'isher; embell'ishment**, act of adorning: decoration.
[French *embellir, embellissant – em-,* in, *bel* (*beau*), beautiful. Arabic *em-,* (see **em-** and **en-**) and *bahi*, beautiful; *–n. bah'e, baha'a*, beauty; *baha*, to contest beauty with others].

أبهى (أبهاه) وباهَى وجَمّلَ

مشتقّ من بهي وبهاء: الحسن من بَهُوَ، وباهيته فبَهوْته: غلبته بالحسْن. الباهي: الجميل. والتجميل قد يكون لتزويق الكذب.

emerald [em'er-ald] (n.)

a very highly esteemed gem-stone, a beautiful velvety green variety of beryl. –**Emerald Isle**, Ireland, from its greenness. [Old French *esmeralde* –Latin *smaragdus*–Greek *smaragdos* – Spanish *esmeralda* (from Arabic *zumur'udah*). Arabic *zumur'ud*, Persian *zabarjad, zabardaj*].

زُمرّد

حجر كريم ذو لون أخضر جذّاب، فارسيّته زَبَرْجَد وزَبَرْدَج.

emir [am-er; a-mir] (n.)

a title given in the East and in North Africa to all independent chieftains, and also to all descendants of Mohammed. *–n.* **emir'ate,** the office,

أمير

لقب الرئيس في الشرق وفي شمال إفريقية، ثم أصبح ذلك يمتدّ لكل السلالة النبوية من النبيّ مُحمّد ﷺ.

jurisdiction, or state of an emir. [Arabic *amir*, ruler] See **ameer, amir**.

emirate [emir'ate] (n.)

See under **emir.**

الإمارة

emissary vein [e-mi'shary] (n.)

em'issary (n.), one sent out on a secret mission. *–v.t.* **emit,** to give out (e.g. light, heat, sound, water). Latin *emissarium*, a drain, from *emittere*, to send forth. These veins were not known to the Greeks but were discovered by the Arabs. These veins connect the venous sinuses of the dura mater with the external veins so that when the pressure is increased inside the skull, the blood can be drained off through a great many '*escape channels'*.

انتشاري

وريد انتشاري: يربط أوردة أغشية الدماغ وجيوبه مع أوردة خارج الدماغ عبر فتحات بالجُمجمة، لتقليل ضغط الدم داخل الدماغ.

emulsion [e-mul'sh(o)n] (n.)

a milky liquid prepared by mixing oil and water (or other substances), one being held in suspension in the light-sensitive coating on photographic plates. *–v.t.* **emul'sify.** *–adj.* **emul'sive**. – **emulsion paint,** a water-thinning paint made from a pigmented emulsion of a resin in water. [French – Latin *emulgere, emulsum*, to milk out – *e*, from, and *mulgere*, to milk. Arabic *em-*, (see **em-** and **en-**) and *malaqa*, to suck mother's milk; *malaja*, to suck mother's breast; *–n. imlajah, imlaqah*, amount of milk sucked by the baby at one time. Also *milh*, milking or milk; *–adj. amlaj,* coloured (not transparent): (Arabised word) *amlah*, an expectorant (a nice medicine for removal of phlegm)]. See under **milk**.

أملج أمْلَه

مُستحلب أو حليبيّ القوام. أملج: أسمر، ودواء (مُعرّب) أمْله: بلهي مُسهلٌ للبلغم. مشتقٌ من إملاجة أو إملاقة: رضعة واحدة من اللبن. أيضاً مِلج: الرّضاع. من ملجَ الصبيّ أُمه: تناولَ ثديَها بأدنى فمهِ، كذلك مَلقَ أُمه: رضع لبَنها.

en- [en] (prefix)

used to form verbs, meaning to put into, e.g. **encage**; to bring into the condition, e.g. **enslave**; to make, e.g. **endear**. Before b, p, and sometimes m, *en-* becomes *em-*, e.g. **embed, emplane, emmesh** for enmesh. [French – Latin in. Arabic].

إن

مقطع يُضاف لبداية الكلمة، فيحوله فعلاً بمعنى الوضع في مثلاً قفصَ وانقفصَ، أو بمعنى تفعيل الكلمة مثلاً سوق وانساقَ، أو بمعنى العمل مثلاً طيّة وانطوى.

enamel [en-am'el] (n.)

any glossy enamel-like surface or coating, especially that of the teeth: a variety of glass applied as coating to a metal or other surface and fired: a glossy paint: a complexion cosmetic: a work of art in enamel. *–v.t.* to coat with or paint in enamel: to form a glossy surface upon, like enamel:

الميناء

طبقة الميناء التي تطلي الأجزاء المعرّضة للأسنان.

–*pr.p.* **enam'elling**; *pa.p.* **enam'elled**. [Old French *enameler – en*, in, *esmail*, enamel. Arabic *al-mena'*. Excellent glazes and enamels were accomplished at a very early date (8th or 7th century B.C. in Babylon and Assyria). In anatomy, the outer covering of the dentine of the tooth (the exposed part) is called enamel or enamel substance because it appears as though glazed onto the dentine].

endeavour [en-devor] (v.i.)

to strive or attempt (to). –Also (*archaic*) *v.t.* –*n.* a strenuous attempt. [From French *se mettre en devoir*, literally 'put in duty', hence, to make it one's duty, or, to do what one can't; French *en*, in, *devoir*, duty. Arabic *tadabour, tadbir*].

تدبّر أو تدبير

مسعى. كما تأتي كفعل: تدبّر (أمرَه).

endogen [en-do-jen] (n.)

any plant, regarded as growing from within. –*adj.* **endogen'ic**, relating to the process of changes within the earth. [Greek *endon, endo*, within (opposite *ecto-* and *exo-*) and *genes*, born. Arabic *jins*] See under **general**.

إندوجين

كل نبات ينمو من داخله، (أي من داخل جنسه)، إندوجينيك: ذو صلة بعملية التغيّرات داخل الأرض. والكلمة من جزأين إندو: داخلي (عكسه إكتو أو إكزو)، وجين من جينيس أي جنس، بمعنى نمو من داخل الجنس.

endogenous [en-doj'i-nas] (n.)

formed within: increasing by internal growth: (of depression in Medicine), with no external cause (opposite **exogenous** depression). –*adv.* **endog'enously**. –*n.* **endogeny**. [Greek *endon, endo*, within (opposite *ecto-* and *exo-*) and *genes*, born. Arabic *jins*] See under **indigenous** and **general**.

إندوجينوس

مُكوّن داخلياً (أي من داخل جنسه): نموه نموٌ داخليّ: في الطب كآبة داخلية، (عكس كآبة خارجية). والكلمة من جزأين إندو: داخلي (عكسه إكتو أو إكزو)، وجينوس: جنس، أي نمو من داخل الجنس.

endorse [en-dors'] (v.t.)

to write (e.g. one's signature, a note of contents) on the back of : to assign by writing on the back of: to confirm (e.g. a statement). –*ns.* **endors'ee**, the person to whom a bill and circa, is assigned by endorsement; **endorse'ment**, act of endorsing: that which is written on the back: sanction; **endors'er**. Also **indorse.** [Changed from Middle English *endosse* under the influence of Low Latin *indorsare – in*, on, *dorsum*, the back. Arabic *dass*, to step on] See **doss**.

داسَ: وطئ

وفي القرن الـ ١٨ جاءت كلمة دورس من اللاتينية دورسوم، أي «ظهر»، لكنها في القرن الـ ١٩ تحوّلت إلى دوس بسبب التأثير الفرنسيّ، ثم إلى إندورس بمعنى وقّعَ على ظهر الشيء مثل الصكّ، أو وافق على (للتفصيل انظر تحت دوس).

enema [en'e-ma, e-ne'ma] (n.)

a liquid medicine injected into the rectum: the process of injecting such a fluid. The use of enema, formerly known as *clys'ma* or *cly'ster* is an ancient

حقنَ النمام

مادة ذكيّة الرائحة، تحقن كمسهل لطرد الدود، ولإخراج الطفل الميت، وتستخدم أيضاً كمُدرّ.

procedure used therapeutically by Egyptians; and that tradition ascribed the invention to the ibis. This bird injected water into its bowel by means of its beak (the beak serves as a cannula). Also Thoth or Tahuti, was the god for arts and science; he was usually represented as ibis-headed. The use of rectal injections by native African tribes is also an ancient practice. Avicenna described the leather bottle and the tube (or bird's quill) in use of enema. The use of rectal injections as a means of feeding a patient (called ***proctoclysis***) was recorded by Avenzoar who recommended proctoclysis in cases of oesophageal stricture. Enemata were popular in France during the reigns of Louis XIII and Louis XIV and ladies often took 3 or 4 a day to improve their complexions; such enemata were perfumed with orange, angelica, bergamot and roses. Latterly, such enemata became a health procedure (called ***colonic lavage***) practiced regularly by rich prosperous families. [Greek *enienai*, to send in *–en*, in, and *hienai*, to send. Arabic *haqana*, to inject in; *al-nammam*, fragrant plant extract used as laxative to get worms out, also to get dead foetus out, and also used as diuretic] See under **clysis**.

ensure [en-shoor] (v.t.) يصون

to make sure, certain, or safe. See under **insure**

escape [es-kap'] (n.) يسكب

the act of becoming free: a leakage. *–v.i.* to gain freedom: to flee: to leak (e.g. fluid). *–v.t.* to get clear away from (e.g. custody): to evade (e.g. punishment). *–adj.* **escap'able**, that can be freed or evaded. *–ns.* **escapade'**, a mischievous adventure; **escap'ism**, desire or tendency to escape from reality into fantasy; **–escape mechanism** (*psychology*) a mental process by which one evades the unpleasant; **escape valve**, a valve to let steam and circa, escape when desired. [Old French *escaper* (French *echapper*) – Latin *cappa*, (*literally*) 'out of one's cape or cloak'. Arabic *yaskub*, to pour or let fluid set free; uscoob, a light hearted quick horse and which was the name of the first horse possessed by Prophet Muhammad].

يصبّ ويُطلق السائل حرّاً، والأسكوب من الخيل النشيط الخفيف الروح، وهو اسم أول فرس ملكهُ النبي محمّد ﷺ.

eschar [es'kahr](n.) يشوي شواء

a slough produced by a thermal burn, by a corrosive application, or by gangrene. [Greek *eschara* scab. Arabic *yashwi*, to burn; *shawa'*, burned or cooked matter].

Esmeralda [es'mer-ald'a] (n.)

this is the Spanish for Emerald, which is also occasionally found as a first name. Use of this name owes much to the heroine of Victor Hugo's The Hunchback of Notre-Dame (1831). [Old French *esmeralde* – Latin *smaragdus* – Greek *smaragdos* – Spanish *esmeralda* (from Arabic *zumur'udah*). Arabic *zumur'ud*, Persian *zabarjad, zabardaj*] Also see under **emerald.**

إزميرالدا أو زُمرّده

اسم علم مؤنث، مُشتقّ من زُمرّد، وهو الحجر الكريم ذو اللون الأخضر الجذّاب. وزُمرّد يُستخدمُ هو الآخر كاسم علم أيضاً.

Esther [est'er] (n.)

a proper name, sometimes spelt ***Ester***. Esther is said in the Old Testament to be a translation of a Hebrew name meaning '*myrtle*', although it may actually be a Persian name meaning 'star'. ***Esther*** was a beautiful Jewish orphan who became a queen and used her influence to save her people from the jealous Haman who plotted the death of all Jews. ***Hester***, an alternative form of the name, has been in use since the Middle Ages, and the name are shortened to ***Ess***, ***Essie*** and ***Hetty***. Arabic *Ishtar, Astarte*, Goddess of beauty and love worshipped by the Babylonians and Phoenicians, and symbolized as the morning star; *Ishtar* fell in love with *Tammuz*, God of masculine beauty] See under **star** .

إيستر أو إيستر

اسم عَلم، ويُقال إنها في العهد القديم ترجمة الاسم العبريّ، آس (نبات عِطريّ)، لكنه حقيقةً مُشتقّ من الفارسيّة ستار (أي نجمة). إيستر أو إيستر كانت فتاة يهوديّة جميلة ويتيمة؛ التي أصبحت ملكة واستخدمت نفوذها لتخليص قومها من هامان الغيّار الذي خطط لقتل كلّ اليهود. هيستر هو شكل بديل للاسم ويُختصر إلى إيس، إيسي، وحِتي. بالعربيّة عِشتار: آلهة الجمال والحُبّ التي يعبدها البابليّون والفينيقيّون، ويُرمَز لها بنجمة الصُبح.

esthetic [esthetics] (adj.)

See **aesthetic, aesthetics.**

إحساسيّ

ether [e'ther] (n.)

the clear, upper air: the non-material medium formerly supposed to fill all space and transmit electromagnetic waves: a colourless, transparent, volatile liquid used as a solvent of fats and circa, and as an anaesthetic: any similar compound derived from two molecules of an alcohol by the elimination of one molecule of water. [Latin – Greek *aither* – *aithein*, to burn, light up. Arabic *atheer*, transmitting medium of sayings].

أثير

وسط نقل الحديث وروايته وتتبع آثاره.

ethnic, -al [eth'nik, -al] (adj.)

concerning nations or races: pertaining to Gentiles or the heathen. *–ns*. **ethnog'raphy**, the scientific description of the races of the earth; **ethnol'ogy**, the science that treats of the varieties of the human race; **ethnol'ogist**. [Greek *ethnos*, a nation. *graphe*, writing, *logos*, discourse. Arabic *uthun* various origins; *atheen* original].

أثين

أثين: أصيل وجمعها أُثن: جماعات.

eunuch [u'nuk] (n.)

a castrated man, especially one in charge of a harem, or a high-voiced singer. –n. eu'nuchism. The men who guarded the sleeping quarters of the women in ancient courts were only those whose testicles had been removed and such 'bed-keepers' were eunuchs. Eunuchs were first mentioned among the Egyptians and Assyrians and are said to have been employed first by Semiramis, queen of Assyria, about 2000 B.C. It is also said that the first Emperor of China, Emperor Ching had 3000 wives and he employed castrated slaves in his palaces; he who wants to serve the Emperor, must bring with him a jar of oil containing his 2 testicles, as a pre-requisite for his employment at Imperial Palaces. Muhammad, the Prophet of Islam prohibited mutilation of slaves whether by castration or by cutting noses, thus castration is unlawful in Islam even though wrongly practiced by some so-called Muslim dynasties during Medieval History. [Greek *eunouchos – eune*, a bed, *echein*, to have (charge of), literally a 'bed keeper'. Latin, *castratus* signified a man whose genital organs had been completely removed, or deprived of testicles only. Arabic *khuntha*, castrated male or the one who has male and female sex organs together; *–plural khinatha, khinath*].

خناثة وخنيثة وخنثى

(لا ذكر ولا أنثى بل له ما للرجال والنساء جميعاً)
جمعه خَنائى وخناث.

Europe [u-rop] (n.)

One of the 5 main continents. *–adj.* **European** (*u-ro-pe'an*), belonging to Europe. *–n.* a native of Europe: a member of the white race of man characteristic of Europe. [Greek *Europe*. Arabic *ghoroup*, sunset because Europe (in the West) is dark, cold and is almost devoid of sunshine or sunrise to the extent that sunny days within a year, are numbered –opposite to the sunny warm East, where the sunrise is the norm. A less alternative origin is the Greek mythology: Europa, the beautiful daughter of king of Tyre and was spotted by Zeus (the king of the gods and protector/ruler of family of man) who assumed the shape of beautiful white bull to attract Europa, who in turn played with his horns, stroke his white coat and then climbed on the bull's back; at once the bull (Zeus) turned towards the sea and swam to the island of Crete, where he was able to enjoy his captive. Europa bore 3 children to Zeus. Europa was worshipped as a goddess after her death].

قارّة الغروب أو يوروب

غروب الشمس مع الظلام والبرد، (عكس الشرق: شروق الشمس مع الدفء والضياء)، والاحتمال البديل الواهي هو الأسطورة الإغريقيّة: أوربة كانت البنت الجميلة لملك صور، ثم رآها وأعجب بها زيوس، (ملك آلهة الإغريق والحامي الحاكم لأُسرة الرجل)، فأتخذ شكل ثور جميلٍ أبيض لجذب أنظار أوربة له، فاستأنست أوربة به ولعبت بقرونه، ومَسّت فروه الأبيض، ثم ركبت فوق ظهره. وعلى الفور استدار الثور (زيوس) نحو البحر وسبح إلى جزيرة كريت وهناك استمتع بأسيرته، وحملت أوربة منه ٣ أطفال. وبعد موتها عبدَت أوربة كآلهةٍ أخرى!

Eva, Eve [eev] (n.)

Eve is the English, ***Eva*** the Latin form of the name given by Adam to his wife, the 'Mother of Mankind', probably from the Hebrew for 'life'. This meaning led early Greek writers to translate the name as ***Zoe***. In Ireland Eve has been used to translate the Celtic name ***Aoife. Evie*** is used as a pet form, and ***Eveline, Eveleen*** and ***Evaline*** used as elaborations of both Eve and Evelyn. Arabic ***Hava', Hawa'***, pertaining to 'life', since Eve was created (as Adam's partner) from Adam's living rib from his chest left side, close to his heart; thus woman (Eve's granddaughter) is more compassionate than man (Adam's grandson).

حوّا

أو حوّاء أم البشر، وزوجة آدم عليه السلام.

evangel [e-van'jel] (n.)

(*poetical*) good news: gospel: a doctrine or principle (in morals or politics) regarded as certain to produce good results. *–adjs.* **evangelic(al),** of, according to, the doctrine of the gospel: of the Protestant school that insists on the natural depravity of human nature and the saving of the sinner by faith, not by works. *–n.* **evan'gelist,** one who *evangelises* (to make acquainted with the gospel): one of the four writers of the gospels. *–adj.* **evangelis'tic**. [Low Latin *evangelium* – Greek *euangelion* – *eu*, well, *angellein*, to bring news. Arabic *injeel*, gospel. See Verse 9: 111 of Surat At-Tauba (Repentance) or Bar'aat (Immunity) of Qur'an: "Allah hath purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): They fight in His Cause, and slay and are slain: A promise binding on Him in Truth, through the Torah, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have conducted: That is the achievement supreme."].

الإنجيل

كتاب النصارى المقدّس، كتاب عيسى عليه السلام، وفيه أخبار المسيح. قال الله تعالى في القرآن: ﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾ [التوبة: ١١١].

evidence [ev'i-dens] (n.)

indication, sign: proof: clearness: information in a law case: testimony: a witness. *–adj.* **ev'i-dent,** that can be seen: obvious. *–adv.* **ev'idently**. *–adj.* **eviden'tial** (*-shal*), furnishing evidence: tending to prove. [Latin *evidens, -entis –e*, from, *videre*, to see. Arabic *ifadah*, evidence or witness].

إفادة شاهد (في المحكمة)

evil [e'vl, e'vil] (adj.)

bad: wicked: slanderous. *–adv.* (also **e'villy**) in

آفة بمعنى: شرّ

وسوء وجُرم.

an evil manner: badly. *–n.* harm: wickedness: sin. *–ns.* **e'vil-do'er**, one who does evil; **e'vil-eye**, a supposed power to cause harm by a look; *–adj.* **e'vil-mind'ed**, inclined to evil thoughts: malicious. –**the evil one**, the devil. [Old English *yfel*; Dutch *euvel*; German *ubel*. **Ill** is a doublet. Arabic *a'fa*, bad thing or inflicted problem].

excess [ek-ses'] (n.)

a going beyond what is usual or proper: that which exceeds: the degree or amount by which one thing exceeds another. –**excess fare**, payment for distance traveled beyond, or in class superior to, that allowed by the ticket; **excess luggage**, luggage above that allowed free. [Latin *excessus – excedere, excessum*, to go beyond. Arabic *qussas*, the excess removed from anything e.g. hair].

قصاصة

ما يزيد ويُقصّ (يُقطع) من، أي شيء، كالشَعر مثلاً.

excise [ek-siz'] (v.t.)

to cut out or off, especially surgically: to remove, delete (a part of a book or writing). *–n.* **excision** (*ek-sizh'(o)n*), a cutting out or off of any kind: extirpation: excommunication. [Latin *excidere*, to cut out *–ex*, from, *caedere*, to cut. Arabic *qassa* (with scissor), to cut off].

قصّ الشعر أو الظفر)

قطعَ منهما بالمقصّ.

exclude [eks-klood] (v.t.)

to shut out: to thrust out: to except. *–n.* **exclu'sion**, a shutting or putting out: exception. *–adj.* **exclu'sive**, able or tending to exclude: sole: desirous of excluding others. *–adv.* **exclu'sively**. *–n.* **exclu'siveness**. [Latin *excludere – ex-*, out, *claudere*, to shut. Arabic *ac'sa, azala*, to shut out].

أقصى أو عزَلَ

أبعدَ.

excuse [eks-kuz'] (v.t.)

to free (a person) from blame or guilt: to overlook (an offence): to free from an obligation: to serve as exculpation for (a person): to make an apology or ask pardon for. *–n.* (*eks-kus'*) a plea offered in extenuation of a fault: the reason or pretext offered. *–adj.* **excusable** (*eks-ku'a-bl*). *–adv.* **excus'ably**. *–adj.* **excus'atory**, making or con taining excuse. [Latin *excusare – ex*, from, *causa*, a cause, accusation. Arabic *qadhi'yah* (pronounced by English as *kasy'ah*), so this compound word *ex*, to vindicate someone from *qadhi'yah*, the court case (against him)] Also see **cause** and **accuse**.

إيكس – كيوز

حرفياً عكس كزيه (أي عذرَ قضيته)؛ أي: يبرئ (أو يُعفي أحداً) من قضية. قضيّة مُشتقة من قضاء، وقضا (باللهجة الدارجة في مصر كزا): أي الحكم، والصُنعُ، والحتمُ، والبيان. قضيّة: هي بيان حقائق القضاء القانونية.

execute [eks'e-kut] (v.t.)

إيكز – كيوت (بمعنى اقتصّ)

to perform: to carry into effect: to put to death by law. *-adj.* executable (*eg-zek'ut-a-bl*, or *ek-sek'*), that can be performed. *–ns.* **execu'tion**, act of executing or performing: carrying into effect the sentence of a court of law; **execu'tioner**, one who executes, especially one who inflicts capital punishment. *–adj.* **exec'utive**, designed or fitted to execute concerned with performance, administration, or management: qualifying for or pertaining to the execution of the law. *–adv.* **exec'utively**. *–n.* **exec'utor**, one who executes or performs: the person appointed to see a will carried into effect. *–adj.* **exec'utory**, executing official duties: designed to be carried into effect. [French *executer* –Latin *exsequi, exsecutus – ex*, out, *sequi*, to follow. Arabic *iqtasa*, to execute; *qisas*, execution].

أي اقتصّ منه: أخذ منه القِصاص.

exile [eks'il, or egz'il] (n.)

عزَلَ عزْلا

enforced or regretted absence from one's country or home: banishment: one who is in exile, a banished person. *–v.t.* to expel from one's country, to banish. [Old French *exil* – Latin *exsilium*, banishment - *ex*, out of, and root of *salire*, to leap; affected by Latin *exsul*, an exile. Arabic *azala*, to push (someone) aside: to segregate (someone) from others; *az'l*, segregation; *a'azal*, the segregated person or animal; *uz'lah*, voluntary segregation].

نحاه جانباً فهو أعزل والعزلة: الاعتزال (الإرادي).

exogenous

إكزوجينوس

See under **endogenous**

نمو خارجي، (أي من خارج جنسه).

extract [eks-trakt'] (v.t.)

اختصرَ أو استخرجَ

to take, derive, select (from –e.g. good from evil; passages from a book): to take or withdraw by chemical or physical means: (mathematics) to find (the root of a number). *–n.* **ex'tract**, anything drawn from a substance by heat, solvent, distillation and circa as an essence: a passage taken from a book. *–adj.* **extract'able** (also **extract'ible**). *–ns.* **extrac'tion,** act of extracting; **extract'or,** he who, or that which, extracts. [Latin *extrahere, extractum – ex*, from, *trahere*, to draw. Arabic *esta'khraga, akhraga, ekhtasara*, to extract. *–ns. esti'khrag, ekhtisar*].

اختصرَ اختصاراً أو أخرَجَ استخراجاً.

eye [i] (n.)

عين

the organ of sight or vision, more correctly the globe or movable part of it: the power of seeing:

عضو البصر. رجلٌ بلا عين (بلايند): أي أعمى.

sight. *–ns.* **eye'-ball**, the ball or globe of the eye; **eye'brow**, the hairy arch above the eye. *–adj.* **eye'-cat'ching**, striking. *–n.* **eye'lash**, hair, lines of hairs that edges the eyelid. *–adj.* **eye'less**, without eyes or without sight; **eye'lid**, the lid or cover of the eye; **eye'-wit'ness**, one who sees a thing done. **–an eye for an eye** (Bible, Exodus xxi,24), the law of retaliation: exaction of penalty identical with injury suffered; **eyeball to eyeball**, (of discussion, confrontation, diplomacy) at close quarters, dealing with matters very frankly and firmly. [Old English *eage*; German *auge*, Dutch *oog*, Old Norse *auga*. Arabic *ain,* an eye; *bila ain* (blind), without sight. The 6 extrinsic muscles of the eye were described by Avicenna; he found 4 attached at the apex of the orbit and also a great and small oblique] See also **blind**.

Ezekiel [iz-ke'yal] (n.)

an Old Testament prophet whose name means 'God strengthens'. The name is rarely found in its full form, but the shortened **Zeke** is occasionally encountered. Arabic ***Zul-kifl, Dhul-Kifl***, literally means 'possessor of a double requital' buried in a little town called *Kefil*, midway between Najaf and Hilla (Babylon) in Iraq. *Kefil* is the Arabic form of *Ezekiel*, whose shrine there is visited by Jews on pilgrimage. *Ezekiel* was a prophet who followed *Elisha* in Israel [***Elisha*** (***Al-Yasa'***) followed Prophet ***Elijah*** (***Elias***)]; ***Ezekiel (Zul-kifl)*** was carried away to Babylon by Nebuchadnezzar after his 2nd attack on Jerusalem (circa 599 BC). His book is included in the Old Testament; he was chained and bound and put into prison. He bore all with patience and constancy, and continued to reprove boldly the evils in Israel. See Verse 21:85 of Surat Al-Anbiyaa (The Prophets) of Qur'an: "And (remember) Isma'il, Idris and Zul-kifl, all (Men) of constancy and patience"].

ذو الكِفِل

(حرفيّاً ذو الجزاء المُضاعَف) وهو النبي الذي خلف اليَسَع في بني إسرائيل لتقواه، وهو إيزكيل، مدفون في قرية كِفِل، بين النجف والحلة (بابل) في العراق، واليهود يحجّون إلى مقامه. وقد أُسر وحُملَ إلى بابل بعد حملة نبوخذ نصّر الثانية على القدس (نحو ٥٩٩ قبل الميلاد). ذكره مُضمّنٌ في العهد القديم، وقد قيّد بالأغلال ووُضِعَ بالسجن. وقد تحمّلَ كلّ هذا بصبرٍ وثبات، واستنكر بشجاعة خطايا بني إسرائيل (ذو الكِفِل أو إيزكيل، خلف اليَسَع أو إليشا، وهو بدوره خلف إلياس أو إليجا).

قال الله تعالى: ﴿وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ﴾ الأنبياء: ٨٥.

Ezra [iz'ra] (n.)

Another Old Testament prophet, Ezra means 'help'. Today it is chiefly associated with the poet Ezra Pound (1885-1975).

عِزرا

أحد أنبياء الله لبني إسرائيل. اسم علَم مُشتقّ من عَزّرَ، أي أعانَ. الاسم نادر الاستعمال، ويرتبط بالشاعر عِزرا باوند (١٨٨٥–١٩٧٥م).



fable [fa'bl] (n.)

a short story, often with animal characters, intended to teach a moral lesson: fiction. *–v.t.* and *v.i.* to invent (fables), tell (stories without basis in fact). *–p.adj.* **fa'bled,** mentioned or celebrated in fable: fictitious. *–n.* **fab'ulist**, one who invents fables. *–adj.* **fab'ulous**, feigned, false: related to fable: immense, amazing: (colloquial) excellent. [French *fable* – Latin *fibula* – *fari,* to speak. Arabic *fow'waha*, a saying: gossiping and rumor-mongering, derived from *faha*, *tafa'waha*, to talk about (something); *tafawa'hu* (for plural). to talk; *–adj. mufawah*, talkative. Also *la fudha fooh*, he said the correct thing] See **fame**.

فوّهة

القالة (المقولة الصغيرة)، من فاه وتفوّه به: نطق، فهو مُفوّه، تفاوهوا: تكلموا. لا فضّ فوه، أي سلم ثغره (قال صوابا).

fail [fal] (v.i.)

to fall short or be wanting (with in): to be or become insufficient in quantity or quality (e.g. crop, stream): to cease from a required action (e.g. the engine failed). –ns. fail'ing, a fault, weakness; fail'ure, lack of success: cessation: decay: bankruptcy: an unsuccessful person.
[Old French *faillir* – Latin *fallere*, to deceive. Dutch *feilen*, German *fehlen*. Arabic *faltah,* a fault or asudden action without prior planning or thinking. *–plural falatat*, mistakes in speech in a social gathering; *faltah* (of a tongue), twist of a tongue (mistake)] Also see under **fallacy, fallible, false, fault.**

فشل ضِدّ نجاح

مُشتقّ من فلتة، أي زلة جاءت فجأةً من غير تدبّر. فلتات المجلس: هفواته وزلاّته. وفلتة لسان، أي غلطة وزلة غير مقصودة.

fake [faik] (v.t.)

to falsify or counterfeit: to produce an illusion of by trick photography. *–n.* a swindle, dodge, sham: a faked article. [compare with German *fegen*, to furbish up. Arabic *ifk*, falsification; (*colloquial*) *faika*, a lie].

إفك

كذب وزور، وبالعاميّة فيْكة: كذبة.

fakir [fa-kir; fa'ker] (n.)

a Muslim religious mendicant in India and circa. [Arabic *faqir*, a poor man, *fakr*, poverty].

فقيرٌ

(مُشتقّ من الفقر). درويش أو ناسك هندي.

falcate,-d [fal'kait-id] (adj.)

bent like a sickle. [Latin *falx, falcis*, a sickle. Arabic *faliq*, the separator] See under **falx.**

مفلوق من فلقَ

شقّ وفصلَ فهو فالِق كالمنجل.

falciform [falsi-form] (n.)

sickle-like. [Latin *falx*, a sickle. Arabic *faliq*, the separator] See under **falx**.

شبيه الفالِق

كالمنجل من فلقَ، أي شقّ وفصَلَ.

fallacy [fal'a-si] (n.)

an apparently genuine but really illogical argument: unsoundness (of argument): delusion (e.g. pathetic fallacy). *–adj*. fallacious (fa-la'shus), calculated to deceive or mislead: not well founded. –adv. falla'ciously. [Old French *fallace*, deceit – Latin *fallacia –fallax, deceptive -fallere*, to deceive. Arabic *faltah*, argument without proper thinking or evidence. Also *tafallata*, came out without thinking; *iftalata* (*before* speech), to talk without prior preparation. *–plural falatat*, mistakes in speech in a social gathering; *faltah* (of a tongue), twist of a tongue or a deliberate mistake] See under **fault**.

فلتة

أي مُناظرة أو حُجة من غير تدبّر ولا دليل. تفلتَ مني: انفلتَ. افتلتَ الكلام: ارتجله. فلتات المجلس: هفواته وزلاّته وفلتة لسان، أي غلطة وزلة مقصودة.

fallible [fal'i-bl] (adj.)

Liable to error or mistake. *–n.* **fallibil'ity**, liability to err. *–adv.* **fall'ibly**. [French – Low Latin *fallibilis*, from *fallere*, to deceive. Arabic *thu faltat*, a person with too many faults, derived from *faltah*. *–plural falatat*, mistakes in speech in a social gathering; *faltah* (of a tongue), twist of a tongue (mistake)].

ذو فلتات أي هفوات وزلاّت

مُفردُها فلتة. فلتات المجلس: هفواته وزلاّته. وفلتة لسان، أي غلطة وزلة.

fallow [fal'o] (adj.)

left untilled or unsowed for a time. *–n.* land that has lain a year or more untilled or unsown after having been ploughed. *–v.t.* to plough land without seeding it. *–n.* **fall'owness**, state of being fallow or untilled. [Old English *fealgian*, to fallow; *fealh*, fallow land. Arabic *falat*, yellow-brown land (like desert); *falaha*, to plough the land].

فلاة

(أرض فلاة) مفلوحة من دون بذور (تفلح دورياً لإراحتها).

fallow [fal'o] (adj.)

of a brownish-yellow colour. *–n.* **fall'ow-deer**, a yellowish-brown deer smaller than the red-deer, with broad flat antlers. [Old English *falu*; compare with Old Norse *folr*, German *fahl*. Arabic *falat*, yellow-brown desert].

فلاة

فلاتي سمراء اللون (لون أرض الفلاة).

false [fols] (adj.)

wrong, erroneous: purposely untrue (as false witness): deceptive or deceiving: untruthful: artificial, as opposed to natural (of teeth and circa). *–adv.* **false'ly**. *–ns.* **false'hood**. –v.t. **falsify**

فلتة

غلطة أو خطأ مقصود أو غير مقصود، جمعها فلتات، أي هفوات وزلاّت. يُقال فلتات المجلس: هفواته وزلاّته. وفلتة لسان، أي غلطة وزلة.

(fols'i-fi), to make false or incorrect: to tamper with (a document): to misrepresent. *–n.* **falsifica'tion**. [Old French *fals* (French *faux*) deceit – Latin *falsus, pa.p.* of *fallere,* to deceive. Arabic *faltah,* wrong-doing, whether deliberate or undeliberate, *–plural falatat,* mistakes in speech in a social gathering; *faltah* (of a tongue), twist of a tongue (mistake)] See under **fault**.

falter [fol'ter] (v.i.)

فلتة

to stumble: to fall or stammer in speech: to flinch: to hesitate in action. *–adv.* **fal'teringly**, in a faltering or hesitating manner. [Probably a frequentative of Middle English *falden,* to fold. Arabic *faltah,* sudden action without prior planning, as in the saying of Omar Ibn Al-Khattab that Abu Bak'r Caliphate was a *faltah* (May Allah be pleased with them). Also *tafallata,* came out without thinking; *iftalata* (*before* speech), to talk without prior preparation. *–plural falatat,* mistakes in speech in a social gathering; *faltah* (of a tongue), twist of a tongue (mistake)].

أي عمل ارتجالي جاء فجأةً من غير تدبّر، كقول عمر بن الخطاب، أنّ خلافة أبي بكر الصدّيق كانت فلتة (رضي الله عنهما). تفلتَ مني: انفلتَ. افتلتَ الكلام: ارتجله.

falx [falks] (n.)

فالِق

separating sickle. [Latin *falx,* a sickle. Arabic *faliq,* the separator].

كالمنجل من فلقَ، أي شقّ وفصلَ.

fame [fam] (n.)

فمّ

public report or rumor: renown or celebrity, chiefly in good sense. *–adj.* famed, renowned. [French – Latin *fama,* from *fari,* to speak. Arabic *famm* or *fah,* figurative representation of voicing or sounding publicly; *fow'waha,* rumor-mongering: mutual back-biting of one Muslims party against another; *fa'waha,* to beat one's opponent by blowing one own trumpet. *–adj. mufawah,* talkative or able of show off].

فاه كناية عن الصيت، أي صوت الفم. الفوّهةُ: القالة، أو تقطيع المسلمين بعضهم بعضاً بالغيبة، فاوَهَه: ناطقه وفاخره، فهو مُفوّهٌ أي مِنطيق.

famine [fam'in] (n.)

فمّ

general scarcity of food: extreme scarcity of anything: hunger: starvation. [French – Latin *fames,* hunger. Arabic *famm, fah, foh, fooha* (*plural af'wah*). *Famm* here is related to hunger and the want of food, i.e. hunger. Also *fa'wah,* a large mouth; *faw'ha'* (said for *well*) a well with wide opening. Died *lefeehe,* died on face (perhaps due to hanger). Also *istafah,* to eat and drink more following starvation, *–ns. istifahat, istifah*].

فاه وفوه وفوهة جمعها أفواه. والفمّ هنا ذو صلة بالجوع وحب الطعام، أي المجاعة. بالعاميّة جوعيّ: جوعان. الفوَهُ: سعة الفم، بئر فوهاء: واسعة الفمّ. مات لِفيه، أي لوجهه (لعله من المجاعة). استفاهَ استِفاهَةً واستفاهاً: اشتد أكله أو شربه بعد قِلة.

famous [fa'mus] (adj.)

Renowned, noted. *–adv.* **fa'mously**, (colloquial) very well. [Old French – Latin *famous s- fama*. See fame. Arabic *famm* or *fah*, figurative representation of voicing or sounding publicly; *fow'waha*, rumor-mongering: mutual back-biting of one Muslims party against another; *fa'waha*, to beat one's opponent by blowing one own trumpet. *–adj. mufawah*, talkative or able of show off].

ذو صلة بـ فمّ

فاه كناية عن ذيوع الصيت، أي الصوت والجلبة من الفم. الفوّهة: القالة، أو تقطيع المسلمين بعضهم بعضاً بالغيبة، فاوهه: ناطقه وفاخره فهو مُفوّه، أي مِنطيق.

fanfare [fan fer] and **fan'faron** [fan fe ron] (n.)

a flourish of trumpets or bugles – also **fanfarade'**. *–ns.* **fan'faron** (fan fe ron), one who uses bravado: a braggart; **fanfaronade'**, vain boasting: bluster. [French perhaps from the sound. Arabic *far'fara*, to shout at, or to have a mixed speech; *far'far*, the talkative boasting one; *iftarra*, to laugh loudly and happily; *tafarra'ra*, to laugh at. And hence the TV comedy puppet show called '*Far'foor*'].

فرفرَة

أي: نفخٌ بالبوق أو جعجعة. والنافخ الذي ينفخ وهو المتبجح والمتفاخر. الكلمة مُشتقة من فرفره، أي صاحَ به، فرفرَ في كلامه: خلطَ وأكثرَ، الفرفار: الطيّاش والمِكثار. افترّ: ضحكَ ضحكاً حَسَناً، تفرّرَ بي: ضحكَ، ومنه الشخصية الهزليّة في التِلفاز «فرفور».

fantasy, phantasy [fan'ta-zi, -si] (n.)

fancy: imagination: mental image: love: whim, caprice: fantasia: a story, film and circa, not based on realistic characters or setting. *–adjs.* **fantas'tic, -al, fanciful**: not real: capricious: whimsical. *–adv.* **fantas'tically**. [Old French through Low Latin from Greek *phantasia* – *phantazein*, to make visible. **fancy** is a doublet. Arabic *fin'tees*, the devious male and man with broad flattened nose; *fin'tas*, ship board where all meet e.g. water cleaners, drinking water carriers and glass to distribute water].

غرابة 'الشكل والهيئة كالفِنطيس

اللئيم من قبل ولادته، والرجل العريض الأنف ذو أنفٍ اتّسعَ مَنخرُهُ وانبطحت أرنبَته، أو ما يجمع كلّ غريب، كالفِنطاس: حوض السفينة يجتمع إليه نشافةُ مائها وسقايةٌ لها من الألواح، يُحمَلُ فيها الماء العذب للشرب، وقَدَحٌ يُقسَمُ به الماء العذب فيها.

far [far] (adj.)

remote: more distant of two. –adjs. far'-away, distant; far'-fetched, fetched or brought from a remote place. [Old English feor(r); Dutch ver; Old Norse fiarre. It is derived from Indo-European per-, which produced Greek pera, 'beyond, further', and Sanskrit paras, 'beyond'. Arabic *barra, barrani,* distant from outside region, a foreigner. Also farr, firar, going far, escaping to outside].

بَرّا أو برّانيّ (من بلاد برّه)

بعيد، أجنبيّ من الخارج. أيضاً فرّ أو فِرار: الرّوَغان والهرب (الزّوَغان). وكما قيل: (أفصح العرب أبَرَهم) أي أبعدَهم في البرّ.

fardel [far'del] (n.)

a pack: anything burdensome. [Old French *fardel*, diminution of fared, a burden or load – Possibly Arabic *fardah*, a package].

فردة

الواحدة: ومَن لا نظير لها.

fare [fair] (v.i.)

to travel: to get on (well, ill). *–n.* the price of passage – (*originally*) a course or passage. – *interjection* **farewell'**, may you fare well! A wish for safety or success. –n. well-wishing at parting: the act of departure. *–adj.* parting: final. [Old English *faran*; German *fahren*. Arabic *farra*, to depart; *farr*, departure or escape].

فرّ فرّاً وفِراراً

الهرَب والخروج للسَفر.

farina [fa-ri'na] (n.)

ground corn: meal: starch: pollen of plants. *–adj.* **farina'ceous**, mealy. [Latin *farrago*, mixed fodder *–far*, grain or corn, *farr*, barley, from Indo-European base *bhar-*, flour. Arabic *burr*, wheat grains, but generally includes barley, wheat, and oat (grains midway between barely and wheat)] Also see **farrago**.

بُرّ : بمعنى دقيق، أو نشاء البُرّ

(تستخدَم ايضاً كطعام) لحبوب البُرّ تشمل الشعير والحِنطة (القمح) والهُرطمان (حبّ متوسطٌ بين الشعير والحِنطة)].

farrago [far'i-er] (n.)

mixture of various grains for animal feed. [Latin *far*, grain or corn, *farr*, barley, from Indo-European base *bhar-*, flour. Arabic *burr*, wheat grains, but generally includes barley, wheat, and oat (grains midway between barely and wheat). Also furqan, what is mixed with grains as a food for distribution to others; faraqa, to distribute food] Also see **farina, barley**.

برّ

خليط الحبوب بعصفها (تستخدَم أيضاً كطعام للحيوانات) لحبوب البُرّ تشمل الشعير والحِنطة (القمح) والهُرطمان، (حبّ متوسطٌ بين الشعير والحِنطة)]. أيضاً فرقان: أي ما يُطبَخُ مع الحبوب، وفرَقها: أطعمَها وفرّقها.

Farsi [far'se] (n.)

Modern Persian, an Indo-European language and the official spoken language of Iran. [Arabic pronunciation of Persian *Fars* (means Persia), province of South West Iran].

فارسيّ

لغة هندو – أوربيّة، وهي لغة كلام إيران الرسميّة.

fashion [fash'(o)n] (n.)

prevailing mode or shape of dress: the make or cut of a thing: a prevailing custom: genteel society. *–v.t.* to make: to mould according to a pattern: to suit or adapt. *–n.* **fash'ioner**. *–adj.* **fash'ionable**, according to prevailing fashion: prevailing or in use at any period: observant of the fashion in dress or living: moving in high society. *–adv.* **fash'ionably**. *–n.* **fash'ion-house**, an establishment in which fashionable clothes are designed, made and sold; **in the fashion**, in accordance with the prevailing style of dress and circa. *–opposite to* **out of fashion**. [Old French *fachor* – Latin *factio, -onis – facere*, to make. Arabic *fasha,* to spread; *–adj. fashi*, widely

فاشي

أي كثيرٌ واسع الانتشار مُشتقّ من فشا: انتشرَ، والفواشي: ما انتشر من المال كالغنم السائمة والإبل وغيرها.

spread and becoming common and contagious; fawashi, widely spread commodities such as stray sheep and camels].

fate [fat] (n.)

inevitable destiny or necessity. **Fates** (*capital – plural*), the 3 godesses who determined the birth, life, and death – **the fatal sisters**. *–adj.* **fat'al**, causing ruin or death: mortal: disastrous: ill-advised. *–ns.* **fat'alism**, the doctrine that all events happen by unavoidable necessity: lack of effort in the face of threatened difficulty or disaster; **fat'alist**, one who believes in fatalism. *–adj.* **fat'alistic**, belonging or partaking of fatalism. *–n.* **fatal'ity**, the state of being fatal or unavoidable: the decree of fate: an occurrence resulting in death: a death caused by accident. *–adv.* **fat'ally**. *–adjs.* **fat'ed**, doomed: destined (to); **fate'ful**, charged with fate. [Latin *fatum*, a prediction – *fatus*, spoken – *fari*, to speak. Arabic *futya, fatwa,* verdict of faqeeh (a scholar) based on God's and Prophet's words(verdicts and deliberation) including the destiny as decided by God, derived from *aftah*, to clarify (matters). Also *faha*, to talk] See under **fable, fame**.

القدر

مُشتقة أصلاً من فتيا وفتوى: ما أفتى به الفقيه اعتماداً على قول الله وقول النبي ﷺ الذي يشمل قدر الله. مُشتقّ من أفتاه في الأمر: أبانه له. أيضاً فاه أي تكلم. ثُم تطوّر المعنى لقدر المصائب وقدر الموت، خصوصاً الموت بسبب حوادث القدر.

fatigue [fa-teg'] (n.)

weariness from labour of body or of mind: toil: lessened power of response to a stimulus resulting from excessive activity. *–v.i.* to reduce to weariness: to exhaust the strength or power of recovery of. *–v.i.* to tire; *–pr.p.* **fatigu'ing**; *pa.p.* **fatigued'**. [French *fatigue* – Latin *fatigare*, to weary. Arabic *fat'r* , weariness from *fatara*, to settle down becoming quiet after an activity or rage: to become inactive. Also *fatakh,* joints' relaxation with limbs spreading for rest, from *fatakha*. Also *fat'q*, a tear causing weakness (also the cause of the tear is muscular weakness)].

فترٌ

ضعفٌ من فترَ: سَكَنَ بعد حِدّة ولانَ بعد شِدّة. الفتخُ: استرخاء المفاصل ولينها، أو عَرْضُ الكفّ والقدَم وطولها، من فتخَ أصابعه: عَرّضها وأرخاها. أيضاً فتق: شقّ مُضعف، (وهو أصلاً يتسبب نتيجة ضعف العضلات).

Fatima [fati'mah] (n.)

a proper Muslim name after the name of Prophet Muhammad's daughter Fatima Al-Zahra'a. Arabic *fatama*, to discontinue lactation; *Fatim, Fatima* (*feminine*), the human being (or animal) after stopping lactation. It is occasionally found used in honour of ***Our Lady of Fatima***, a Portuguese village where visions of the Virgin Mary occurred.

فاطِمة

اسم بنت النبي مُحمّد عليهما الصلاة والسلام. وهو مُشتقّ من فطمَ الرضاع فهي فاطِم وفاطِمة. أحياناً يُستعمل الاسم لـ «سيّدتنا فاطِمة» في قرية ببلاد البُرتقال (البُرتغال)، حيث رؤيت السيّدة مريم العذراء عدة مرّات.

Fatimid [fat'i-mid] (n.)

a descendent of Prophet Muhammad's daughter Fatima and his cousin Ali, especially one of a dynasty (claiming of being descendant of Fatima) and ruling parts of northern Africa from 909 to 1171 (also *adj.*).

فاطِميّ

أحد أحفاد فاطمة الزهراء، بنت النبي مُحمّد عليه السلام. خصوصاً أحد أفراد السلالة المدعية الانتساب للسيّدة فاطِمة، التي حكمت أجزاء من شمال إفريقية من ٩٠٩–١١٧١م.

fatwa or fatwah [fat'wa] (n.)

a formal legal opinion or decision issued by a Muslim judicial authority, e.g. that someone should die or be killed: (non-Muslim) ultimate sanctions, sentence of death (*figurative*). *–v.t.* (*pa.t* and *pa.p.* **fat'wa'd**) (in a non-Muslim context) to put under threat of terrible revenge. [Arabic].

فتوى

الرأي القانونيّ الرسميّ الصادر من هيئة القضاء الإسلاميّ، مثلاً وجوب القتل للقاتل.

fault [folt] (n.)

failing: error: blemish: a slight offence: (*geography*) a fracture in the earth's crust causing displacement of strata or veins. *–v.t.* to find fault with: to find flaw(s) in. *–adjs.* **fault'y**, imperfect; **fault'less**, without fault or defect. [Old French *faute, falte* – Latin *fallere*, to deceive. Arabic *faltah*, sudden action without prior planning or thinking, as in the saying of Omar Ibn Al-Khattab that Abu Bak'r Caliphate was a *faltah* (May Allah be pleased with them). Also *tafallata*, came out without thinking; *iftalata* (*before* speech), to talk without prior preparation. *–plural falatat*, mistakes in speech in a social gathering; *faltah* (of a tongue), twist of a tongue (mistake)] Also see under **fallacy, fallible, false.**

فلتة

أي فجأةً من غير تدبّر، كقول عمر بن الخطاب إنّ خلافة أبي بكر الصدّيق كانت فلتة (رضي الله عنهما). تفلتَ مني: انفلتَ. افتلتَ الكلام: ارتجله. فلتات المجلس: هفواته وزلاّته. وفلتة لسان، أي غلطة وزلة غير مقصودة.

fear [Fer] (n.)

a painful emotion excited by danger, alarm: apprehension of danger or pain: risk: (Biblical) deep reverence, piety towards God. *–v.t.* to regard with fear: to expect with alarm: (Biblical) to stand in awe of, to venerate. *–v.i.* to be afraid. *–adj.* **fear'ful**, timorous: apprehensive (of). *–adv.* **fear'fully**. *–n.* **fear'fulness**. *–adj.* **fear'less**, without fear: daring, brave. *–adv.* **fear'lessly**. *–n.* **fear'lessness**. *–adj.* **fear'some**, causing fear, frightful. **–for fear of**, in order not to (e.g. for fear of losing it); no fear, it is not likely (that): (*interjection; colloquial)* not if I can help it! [Old English *faer*, fear, *faeran*, to terrify. Arabic *faraq*, extreme fear; *fariqa*, to be extremely frightened, *–adj. farooq, faroqah*. Also *farra*, to run away out of fear].

فرقَ

شدّة الفزَع من فرِقَ إذا فزِعَ من الشيء، فهو فاروق وفاروقه. كذلك فرّ إذا هَرَبَ من شِدّة الفزَع. (تختلف عن الفعل فرَقَ؛ أي فصل، ومنه الفاروق عمر بن الخطاب رضي الله عنه؛ لأنه فرَقَ بين الحقّ والباطل، أو لأنه أظهر الإسلام بمكة ففرَقَ بين الإيمان والكفر).

fedayee [fi-da-ye] (n.)

a freedom fighter seeking martyrdom. [Arabic *fedayee*, a martyr].

فِدائي

أو استشهادي، مُقاتل طالِب للشهادة في سبيل الله.

fee [fe] (n.)

price paid for professional services: wages: the sum exacted for any special privilege. *–v.t.* to pay a fee to: to hire: *–pr.p.* **fee'ing**; *pa.p.* **feed**. [Old English *feoh*, cattle, property: a special kind or property, property in land; German *vieh*, Old Norse *fe*; allied to Latin *pecus*, cattle, *pecunia*, money. Arabic *fay'*, annual fee paid to the State in exchange for a productive land or in exchange for a Governmental service].

فيء

الخراج أو الإتاوة وهي ما يُدفع سَنويّاً للدولة نظير المحصول، ولقاء خدمات الدولة.

fee [fe] (n.)

a grant of land for feudal service: fee-simple: possession, ownership. *–n.* **fee'-sim'ple**, unconditional inheritance. [Anglo-French *fee*, Old French *fi(e)u*, *fief* – Germanic, probably allied to **fee** (1). Arabic *fay'*, money, possessions, and lands gained indefinitely by fighters in a battle in exchange for their military service: gain following pain or gain for providing a service. Fee is word bequeathed to modern English by the feudal system (and indeed it is closely related etymologically to *feudal*); Anglo-Norman fee from medieval Latin *feodum* or *feudum*. From the latter, came the Old English *feoh* 'cattle, property, and Old Norse *fe* 'cattle, money'. The related *fellow*, formed from *fe* 'money' and *lag-* denoting 'lay', thus means 'someone who puts down money with someone else in a joint venture, or associate, companion or partner] See under **fief, fellow, feud.**

فيء

الغنيمة أو المغنم التي توزعُ بعد الحرب على المُقاتلين تثميناً جهودهم. ومنه «لا يُؤَمَّرُ مُفاءٌ على مُفِيء»، أي: مَوْلى على عَرَبيّ، ومنها جاء اشتقاق الكلمات: رفيق الفيء أي رفيق المال، والنظام الإقطاعيّ.

fellah [fel'a] (n.)

a peasant, especially in Egypt. *–plural* **fell'ahs, fell'ahin**. [Arabic *fellah*, *fallah*, tiller of the soil, or a cultivator].

فلاّح

وجمعه فلاّحون

fellow [fel'o] (n.)

an associate: a companion and equal: one of a pair, a mate.[Middle English *felawe* – Old Norse *felagi*, a partner in goods, from *fe* (German *vieh*), cattle, property, and root *lag-*, a laying together, a law].

رفيق

صنو، ندّ. أصلها مشتق من فئ (مال)، ولاج (وضع)، أي الذي يضع الفيء؛ (المال والممتلكات) مع رفيق له في التجارة (انظر تحت فيء)

felucca [fe-luk'a] (n.)

a small merchant-vessel used in the Mediterranean [Italian *felucca* – Arabic *fulk*, a ship or ships (*singular* and *plural*)].

فِلوكه

أي: فُلك، وتعني السفينة أو السُفن (يُذكر وهو للواحد والجميع).

fennec [fen-ek] (n.)

a small African fox. [Arabic *fannek*, African fox with the best fur; *fanaka*, to lie; *fan'k*: lying and trespassing].

الفنك

ثعلب إفريقي صغير عن العربيّة فنك: دابّة فروتها أجود أنواع الفِراء وأشرَفها وأعدَلها. فنَكَ: كذبَ والفنكُ: التعدّي والكذِب.

ferry [fer'i] (v.t.)

to carry or convey over water (or land), especially along a regular route, in a boat, ship, aircraft: to deliver (an aircraft coming from a factory) under its own power: *–pr.p.* **ferr'ying**; *pa.p.* **ferr'ied**. *–n.* a place or route of carriage across water: a ferryboat. [Old English ferian, to convey, *faran*, to go; German *fahre*, a ferry – *fahren*, to go, to carry. Arabic *fara, yafri,* to move cutting through the land or sea; *tafrra*, was cut through (by a craft)].

فيري

سفينة تقطع الماء أو الأرض حسب طريق مُنتظم وتحمل رُكاباً. مُشتقّ من فراهُ يَفريهِ: شقهُ، فرى الأرضَ: سارَها وقطعها. تفرّى: انشقّ.

fertile [fur'til] (adj.)

able to bear or produce abundantly: rich in resources: inventive. *–adv.* **fer'tilety**. *–v.t.* **fer'tilise,** to make fertile or fruitful: to enrich: to impregnate: to pollinate. *–ns.* **fertlisa'tion; fer'tiliser; fertil'ity,** fruitfulness, richness: abundance. [French – Latin *fertilis* – *ferre*, to bear. Arabic *furat*], pure clean water (as pure as spring drinking water), a symbol of well cultivated land e.g. *firat* river in Iraq, the slow moving pure water with banks of fertile lands that resulted into the foundation of the earliest civilization in the World of Sumerians, Babylonians and Assyrians; *faruta*, to be a pure water, necessary for the fertility of land; *ferit*, to slow down].

فرات

ماء عذب جداً وهو رمز صلاح الأرض للزراعة، ومنه نهر الفرات (بالعراق)، صاحب الماء العذب الجاري ببطء، والذي على ضفافه قامت أول الحضارات بالعالم: السومريون، البابليون والأشوريون، وهو أحد أنهار الجنّة الأربعة. فرُتَ: عذُبَ الماء الضروري للأرض الخصبة، فرِتَ: فترَ بحركته.

fetch [fech] (v.t.)

to bring: to go and get: to obtain as its price: to cause to come: (*colloquial*) to interest, delight. –*n.* range, sweep (e.g. of imagination): a stratagem, trick. *–adj.* **fetch'ing**, fascinating. **–fetch up**, to recover: to stop suddenly. [Old English *feccar*, apparently an altered form of *fetian*, to fetch: compare with German *fassen*, to seize. Arabic *fattish*, to look for (something) and get it: to search for (something) and get it].

فتشْ من فتشَ

طلبَ في بَحثٍ.

feud [fud] (n.)

a fief or land held on condition of service. *–adj.* **feud'al**, pertaining to feud or fiefs. *–ns.* **feud'alism**, the feudal system or its principles: a class-conscious social or political system; **feudal system**, the system during the Middle Ages, by which vassals held lands from lords-superior on condition of military service. [Low Latin *feudum* – Germanic; connected with **fee (2)**] See under **fee, fief, and fellow.**

إقطاعيّ أو نظام الإقطاعية

مشتق من الفيء، أي إقطاعُ المحاربين أجزاءً من الغنيمة أرضاً و مالاً مقابل خدماتهم العسكرية. انظر تحت فيء.

fidelity [fi-del'i-ti] (n.)

faithful performance of duty: loyalty: faithfulness to a husband or wife: exactitude in reproducing. [Latin *fidelitas, -atis – fidelis*, faithful – *fidere*, to trust. Arabic *fadhelat*, the fine degree of perfection (i.e. *fadh'l*)].

فضيلة

الدرجة الرفيعة في الفضْل (ضِدّ النقص)، فهو فاضِل ومفضال.

fidget [fij'et] (v.i.)

to be unable to rest: to move uneasily:*–pr.p.* **fidg'eting**; *pa.p.* **fidg'eted**. *–n.* one who fidgets: restlessness: *(plural)* general nervous restlessness. *–adj.* **fidg'ety**, restless; uneasy. *–n.* **fidg'etiness**. [Perhaps related to Old Norse *fikja*. Arabic *fajja*, to keep legs apart and move with difficulty: to open the gap between legs while walking; *faraja*, to open between the legs and walk uneasily; *fahaja*, to keep heels and walk with difficulty, *–adj. af'haj*. But *af'haja* from doing (something), to stop from doing (something); *fakhaja*, worse than *fahaja*].

فجّ

فتح ما بين رجليه وتحرّك بصعوبة. فرَجَ: ما بين رجليه ومشى بصعوبة. فحَجَ في مشيته: تداني صُدور قدَميه وتباعد عَقِباه فهو أفحَجُ، وأفحَجَ: أحجَمَ عنه. الفخجُ من فخجَ: أسوأ من الفحج تبايناً.

fief [fef] (n.)

(*historical*) land held of a feudal superior in return for service: land held in fee. [Old French See **fee** (2). Arabic *fay'*] See under **fee** (2).

فيء

الغنيمة أو المغنم التي توزعُ بعد الحرب على المُقاتلين تثميناً لجهودهم.

fiery [fir'i] (adj.)

like, or consisting of, fire: ardent, impetuous: irritable. *–adv.* **fier'ily**. *–ns.* **fier'iness; fier'y-cross**, a cross of two sticks, charred and dipped in blood, sent round a district to summon clansmen to arms. [**fire**] See under **fire**.

فائر

مُشتقة من فارَ فوراً وفوْرة إذا جاشَ وهاجَ.

fiesta [fe-es'ta] (n.)

a saint's day: holiday: festivity. [Spanish. Arabic *fustat, fusat*, the local gathering in a make-shift buildings and tents, derived from *fustat*, the first make-shift capital of Egypt founded by Muslim conqueror of Egypt, *Amr Ibn Al-As*].

فسطاط و فساط

مُجتمَعُ أهل الكورة، والسُرادِق من الأبنية، وعَلَمُ مِصْرالعتيقة التي بناها عَمْرُو بنُ العاص.

figure [fig'ur] (n.)

the form of anything in outline: a geometrical form: a design: a statue: appearance: value or price. *–v.t.* to form or shape: to make an image of: to mark with figures or designs: to imagine: to symbolise: to note, or to calculate, by figures. *–v.i.* to make figures: to play a part (in), be conspicuous (in): (*colloquial*) to follow as a logical consequence, to be expected. *–adj.* **fig'urative** (rhetoric), representing by, containing, or abounding in figures: metaphorical: typical. *–adv.* **fig'uratively**. *–adj.* **fig'ured**, marked or adorned with figures. *–ns.* **fig'urehead**, the figure or bust under the bowsprit of a ship: a nominal head or leader; **fig'uring**, a small carved or sculptured figure. **–cut a figure**, to make a conspicuous appearance. [French – Latin *figura cognate* with *fingere*, to form. Arabic *fakhara*, to shape (something): to make a pottery or a statue by shaping it from mud and then drying it under the sun; *fakh'arah*, a jar made of pottery, *–plural fakh'ar*].

فخرَ

شكل أشكالاً من الطين ثم جَففها تحت الشمس. فخارَة: جرّة، وجمعها فخار.

file [fil] (n.)

a line or wire on which papers are strung: any contrivance for keeping papers in order: the papers so kept: a roll or list: a line of soldiers ranged behind one another. *–v.* to put upon file: to arrange in order. *–v.i.* to march in a file. [Latin *filum*, a thread. Arabic *falla, fallala*, to cut through; *tafallala, infalla, iftalla,* to become loosely open. Also *falelah*, a hair or silk, *plural falel, fall'*, mass of hair; *fill'*, fine hair or silk. Also *fall'* (with people), retreating people, *plural fulol, aflal; fulla*, a retreating brigade (of army)].

فلّه وفلله

ثلمَه (أو فتحه) فتفللَ وانفلّ وافتلّ. أيضاً فليلة: الشعرة، جمعها فليل وفلّ (الشعر المجتمع)؛ الفِلّ: ما رقّ من الشعر (كسلك الملزمة الذي يُفتح به حزمة الأوراق). وأيضاً قومٌ فلّ: منهزمون، وجمعها فلول وأفلال؛ فلّى: الكتيبة المنهزمة.

file [fil] (n.)

a steel instrument with sharp-edged furrows for smoothing or rasping metals and circa. *–v.t.* to cut or smooth with, or as with, a file: to polish, improve. *–n.* **fi'ling**, a practice rubbed off with a file. [Old English *fyl*; German *feile*; Dutch *vijl*. Arabic *falla, fallala*, to cut through; *tafallala, infalla, iftalla,* to become loosely open; *faleel, maflool, afall', monfall'* (with sword), blunt unsmooth sword; *fulol, plural* of the cut pieces. Also *fell'*, the filed dust of gold or iron].

فلّه وفلله

ثلمَه فتفللَ وانفلّ وافتلّ؛ سيف فليل ومفلول وأفلّ ومُنفلّ: مُنثلِم. وفلوله: ثلمُه. الفلّ: ما ندر من الشيء كسُحالة الذهب، وبرادة الحديد. فالكلمة إذن تعني تقطيع وبرادة المعادن كالحديد والذهب.

film [film] (n.)

a thin skin or membrane: a very slender thread:

فيلم

لعله مُشتقّ من أدَم، جمع أديم وأدَمَة: وهو رقيق الجلد،

the sensitive coating of a photographic plate: a ribbon of transparent plastic material with such a coating, used in taking still or cinematographic photographs:
(*plural*) the cinema: a motion picture: a slight haziness. *–v.t.* to cover with a film: to make a motion picture of. *–adj.* **film'y**, composed of film or membranes: very light and thin: misty. *–ns.* **film'iness; film'-star**, a favourite cinematograph performer. [Old English *filmen*, connected with fell, a skin. Arabic *adama,* thin skin layer or the inside layer underlying skin. Perhaps, has possible derivation from *tharama, thalama*, to cut into thin slices. Also *failam*, big large, probably related to the long ribbon size of film].

أو طبقة الجلد الرقيقة (أو الطبقة التي تلي الجلد). وربّما هو مشتقّ من ثرَمَ وثلمَ؛ أي قطعه إلى رقائق (ثلم). كما أن الفيْلم هو العظيم الكبير، الذي قد يكون مُرتبطاً بطول شريط الفيلم ومتاعب الإنتاج.

fils [fils] (n.)

the smallest unit of currency in Iraq, Kuwait and Jordan. [Arabic *fils* or *fals*; aflasa, to become bankrupt as if his money became counted in fils].

فلس

أصغر وحدة نقد عراقيّة أو أردنيّة أو كويتيّة، وجمعها فلوس وأفلس. أفلسَ: إذا لم يبقَ له مال وكأنما صارت دراهمه فلوساً أو ليس معه فلس فهو مُفلِس.

filth [filth] (n.)

foul matter: anything that defiles, physically or morally. *–adj.* **filth'y**, foul, unclean: obscene. *–n.* **filth'iness**. *–adv.* **filth'ily**. [Old English *fylth* – *ful*, foul. Arabic *farth*, foul matter from inside sheep stomach: rubbish pile: the vomit of a pregnant woman; (*figuratively*) any dirt].

الفرْثُ

السّرجين (أو السرقين وهو الزبل) في الكرش، والركوة الصغيرة، وغثيان الحُبلى، وعامةً كلّ زبل وقذارة

finish [fin'ish] (v.t.)

to end: to complete the making of: to perfect: to put an end to: to consume, read, the whole of, or the remainder of: to complete the education of before introduction to society. *–v.i.* to leave off: to end (in, by): to complete the course of a race. *–n.* that which finishes or completes: the end: last touch, polish. *–p.adj.* **fin'ished**, incapable of further effort: debarred from further success: polished, excellent. *–n.* **fin'isher**, one who completes or perfects. [French *finir, finissant* – Latin *finire – finis*, an end. Arabic *fannash*, to relax (e.g. after work)].

فنشَ الأمر تفنيشاً

استرخى (بعد العمل مثلاً).

finite [fi'nit] (adj.)

having an end or limit – opposite to infinite: (*grammar*) of a verb, limited by number and person, forming a predicate (e.g. he speaks) – not an infinitive, participle, or gerund (e.g. to speak, speaking). *–adv.* **fi'nitely**. *–n.* **fi'niteness.** [Latin

فنى

انتهى وأفنى (غيره)، الفناء: العدم (الذي له نهاية) فهو فانٍ وهي فانية، والفانية أيضاً اسم مُرادف للحياة الدُنيا على الأرض (الدُنيا الفانية).

finites, *pa.p.* of *finire*. Arabic *fana*, to be terminated; *afna*, to end (something); *–n. fana'a*; *–adjs. fani*, having an end (*masculine*); *fani'at*, having an end (*feminine*), which is also an alternative name for our life on earth].

fire [fir] (n.)

أفرَ الحرّ والقِدر

the heat and light caused by burning: flame: anything burning, as fuel in a grate and circa: conflagration: severe trial: anything inflaming or provoking: ardour of passion: vigour: brightness of fancy: enthusiasm: discharge of firearms. *–v.t.* to set on fire: to subject to heat so as to bake, dry and circa: to inflame: to irritate: to cause the explosion of: to discharge (*literally* and *figuratively*): (*colloquial*) to dismiss from a post. *–v.i.* to take fire: to be, or become, irritated or inflamed: to discharge firearms. [Old English *fyr*; German *feuer* Greek *pyr*. Arabic *afara* (prior to heat or pain), to increase in boiling heat. *–adj. fa'ir*, derived from *fara*, to boil; *–ns. fawr, fawra,* boiling and rage. Also *nar*, fire or rage (*–plural niran*)].

اشتدّ غليانهما. فائر مُشتقة من فارَ فوراً وفوره إذا جاشَ وهاجَ. كذلك نار جمعها نيران.

fissile [fis'il] (adj.)

فصَلَ فصلاً

that may be cleft or split in the direction of the grain: fissionable – used of isotopes capable of maintaining a chain reaction in a nuclear reactor. *–n.* fission (*fish'on*), a split or cleavage – used e.g. of the splitting in half of the nucleus of an atom, accompanied by great release of energy, and of the division of an organism into two or more parts each of which becomes a new organism. *–adj.* **fiss'ionable.** **–fission bomb**. [Latin *fissilis*, from *findere*, *fissum*, to cleave. Arabic *fasala*, to cleave: to divide, *fas'l*, the division or separation between two. Also *fasama,* to break down and divide; *faseel, plural* of *faseelah*, a small date-palm when separated from its mother palm].

قطعَ وحجَزَ. فصَمَ: كسَرَ وقسَمَ وقصَمَ (وقضمَ). كذلك فسيل جمع فسيلة: النخلة الصغيرة التي تفصَلُ عن النخلة الأم.

fissure [fish'ur] (n.)

فطر

a narrow opening or chasm. [French – Latin *fissure*, from *findere, fissum*, to cleave. Arabic *fat'r*, a crack, *–plural futor*. Also *fasama*, to cleave].

شقّ وجمعها فطور. كذلك فصَمَ: قطعَ.

flag [flag] (n.)

فلقه

a piece of bunting, usually with a design, used to show nationality, party, a particular branch of the armed forces and circa, or to mark a position, or to convey information. *–v.t.* to decorate with flags: to

قوسٌ تتخذ من نصف عود، والقضيب يُشقّ باثنين، فكلّ شِقّ: فِلق، (يُمكن استخدامها كالعَلَم أو كسارية العلم). كذلك الفلقُ: المُطمَئِنُ من الأرض بين

inform by flag-signals. *–ns.* **flag'-ship**, the ship in which an admiral sails, and which carries his flag; –**flag down**, to signal (e.g. a car) to stop; show the flag, to put in an appearance to ensure that one, or the nation, firm and circa, one represents is not overlooked. [Origin unknown; compare with Danish *flag*; Dutch *vlag*, German *flagge*. Arabic fal'qah, a bow made of one half of a split wood: split wood into two parts, each is called *fil'q*. Also *falaq*, a landmark between two hills; *faliq*: an indentation in the mountain (used as an earth-mark)].

ربوتين، الفالِق: الشقّ في الجبل، وتتخذ كعلامات في الأرض.

flagellate [flaj'el-at] (v.t.)

to whip or scourge. *–ns.* **flagella'tion; flagell'ant** (also *flaj'-*), one who scourges himself in religious discipline. [Latin *flagellare, -atum* – *flagellum*, diminution of *flagrum*, a whip. Arabic fal'qah, a bow made of one half of a split wood: split wood into two parts, each is called *fil'q*, and they can be used for beating like a whip].

فلقه

قوسٌ تتخذ من نصف عود، والقضيب يُشق باثنين، فكلّ شِقّ: فِلق، يُستخدم للضرب كالسوط.

flagellum [fla-jel'um] (n.)

(*zoology*) a thread-like extension of the protoplasm of a cell, or of a protozoan, which is capable of carrying out lashing movements. [Latin, See **flagellate**].

فلقة أو فِلق

يُستخدمان للضرب كالسوط.

flake [flaik] (n.)

a small layer or film: a very small loose mass, as of snow or wool. *–v.t.* to form into flakes. *–adj.* **flak'y. –flake out** (*colloquial*), to collapse from weariness or illness. [Probably Scandinavian; Old Norse *floke*, flock of wool; Old High German *floccho*. Arabic *fil'qah*, a small broken piece; *fal'q*, removing wool from the skin].

فِلقة

كِسْرَة. والفلقُ: نزع صوف الجلد.

flare [flair] (v.i.)

to burn with a glaring, unsteady light: to flash suddenly: to blaze (up – *literal* or *figurative*): to widen out bell-wise. *–n.* an unsteady glare: a flash: a bright light used as a signal or illumination: a widening, or a part that widens, bell-wise. [Perhaps connected with Norway *flara*, to blaze. Arabic *fara*, to boil and to be enraged, *–n. fawr, fawaran*, boiling and rage].

فارَ فوراً وفوراناً

إذا جاشَ وهاجَ فهو فائر.

flat [flat] (adj.)

smooth: level: monotonous: uniform: no longer sparkling: dejected. *–ns.* a level part: a plain; **flat'ness; flat'-foot**, condition in which the arch

فلاة

قفر أو مَفازة لا ماء فيها، أو الصحراء الواسعة التي تمتاز بانبساط أرضها وتسطحها ونعومتها.

of the instep is flattened. *–adj.* **flat'-footed**, having flat feet. *–v.t.* **flatt'en**, make flat. *–v.i.* to become flat. [Old Norse *flatr*, flat. Arabic *falat*, a barren land or desert which is usually flat, leveled, and smooth].

flaw [flo] (n.)

a break, a crack: a defect. *–v.t.* to crack or break. *–adjs.* **flaw'less; flaw'y.** [Old Norse *floke*, flock of wool; *flaga*, a slab. Arabic *fal'q,* break or defect. *–plural foluq* (he has *foluq* in his foot) then it meant defects. Originally derived from *fil'qah*, a small broken piece].

فلقٌ

خرقٌ أو شقٌ وفي رجله فلوقٌ، أي شقوق. ثم تطور المعنى إلى عيوب. مُشتقّ أصلاً من فِلقه: كِسْرَة.

fleece [fles] (n.)

a sheep's coat of wool. *–v.t.* to clip wool from: to plunder: to cover, as with wool. *–adjs.* **fleeced**, having a fleece; **fleece'-less; fleec'y,** wooly. [Old English *fleos*; Dutch *vlies*, German *fliess*. Arabic *khalasa*, to extract from or clip out (e.g. wool of sheep); Fallasa, tafleece, to extract (for oneself)] See also under **floss.**

فلّص تفليصاً، وخَلَصَ خلوصاً وخالِصة

فلّصه: خلصه، فأفلص وانفلّص وتفلص؛ خلصَ: صارَ خالِصاً؛ أي جَزّه وأخذه، استخلصَه لنفسه: استخصّه.

flock [flok] (n.)

a company of animals: a company generally: a Christian congregation. *–v.i.* to gather, come together. in crowds. *–n.* **flock'-mas'ter**, an owner or overseer of a flock. [Old English flocc, a flock. a company; Old Norse *flokkr*. Arabic *falaq*, all people; *failaq*, the army (or a major part of the army)].

الفلقُ

الخلقُ كله، والفيْلقُ: الجيش (أو الجُزء الأكبر من الجيش).

flog [flog] (v.t.)

to beat, or strike, to lash, to chastise with blows: (*slang*) to sell, or try to sell, sometimes not through the usual trade channels. *–pr.p.* **flogg'ing**: *pa.p.* **flogged**. [Late; probably an abbreviation of flagellate. Arabic *falaqah*, to cleave or to crack; (*colloquial*) *falaqah*, a piece of wood used for binding the legs of detainees by the prison guard (called *miq'tarat al-sajjan*) and beating detainee's feet with *fal'qah* (a split wood stick)].

فلقَ؛ شَقَ

الفلقه بالعاميّة هي الخشبة التي تسمّى بالفصحى «مِقطرَة السجان»، فيها خروق على قدر سَعة رِجلِ المحبوسين لتقييد القدمين وضربهما بالفلقه؛ (القضيب يُشَقّ باثنين فكلّ شِقّ: فلق).

floss [flos] (n.)

the rough outside of the silkworm's cocoon and other waste of silk manufacture: fine silk used in embroidery: any loose downy plant substance. –**floss'-silk.** *–adj.* **floss'y.** [Probably Old French *flosche*, down: or from some Germanic word

خلوص وخلاصَة

(وفلصه تفليصاً كالخيوط) القِشدَة، والثفل يبقى في أسفل خلاصَة السَّمْن، خلاصة السَّمن وما خلص منه والإثر وما أخلصَته النار (وخيوط السكر)، والخلصُ:

cognate with **fleece**; compare with Old Norse flos, nap. Arabic *tafleece*, *kholos, kholasah,* the cream or the remnant in the bottom of fat edible remnant after cooking by fire: fat derivative: candy floss; *khalas*, creeping fragrant plant grows higher over trees with seeds like precious stones].

شجر كالكرم يتعلق بالشجر، فيعلو، طيّب الرائحة وحبّه كخرزِ العقيق.

fly [fli] (v.i.)

فلّ

to flee: to pass away: to move through the air, especially on wings or in aircraft: to move swiftly: to bust quickly or suddenly (e.g. the glass flew into pieces): to flutter. *–v.t.* to avoid, flee from: to cause to fly, as a kite: to cross by flying: *–pr.p.* **fly'ing**; *pa.p.* **flew** (*floo*); *pa.p.* flown (*flon*). *–n.* a family of insects with two transparent wings, especially the common house-fly: a fish-hook dressed with silk and circa, in imitation of a fly: (*mechanical*) a fly-wheel. [Old English *fleogan*, to fly, *fleoge*, fly; German *fliegen*. Arabic *falla*, to flee: to go: to run away; afala, afalla, to disappear: to set. See Verse 6:78 of Surat Al-An'am (Cattle) of Qur'an: "When he saw the sun rising (in splendour), he said: "This is my Lord; This is the greatest (of all)". But when the sun set (*afalat*), he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah"].

ذهَبَ و هَرَبَ، أفلَ وأفلّ: ذهَبَ واختفى أو غرَبَ. قال الله تعالى: ﴿ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴾ [الأنعام: ٧٨].

folk [flok] (n.)

خلق

people: people of a specified class (e.g. county folk, menfolk): a nation or people (especially at a lower stage of political organization – *Plural* always folks): those of one's own family or acquaintance (*colloquial*). *–adj.* handed down by tradition of the people. *–ns.* **folk'land**, in old English times public land as distinguished from bocland (bookland) – i.e. land granted to private persons by a written charter; **folk'lore**, the ancient customs, traditions, beliefs, superstitions and circa of the common people: the study of these; **folk'-song, -dance**, a song or dance originating among the people and traditionally handed down by them; **folk'tale**, a popular story handed down by oral tradition from a more or less remote antiquity. [Old English *folc*; Old Norse *folk*; German *volk* (e.g. volks wagon brand of cars means the peoples' car). Arabic *khalq*, the people; *khaliqa*, the nature, the people, and animals].

الناس، والخليقة: الطبيعة والناس والبهائم.

Fomalhaut [fo'mel-hot] (n.)

a star constellation (*Astrology*). [Arabic *fam al-hoot*, the whale's mouth].

فم الحوت (فلك)

مجموعة نجوم في السماء.

foreign [for'in] (adj.)

belonging to another country: from abroad: alien (to), not belonging (to), not appropriate: introduced from outside (as foreign body): dealing with, or intended for dealing with, countries other than one's own (as Foreign Office, foreign bill). *–n.* **for'eigner**, a native of another country. [Old French *forain* – Low Latin *foraneus* – Latin *foras, foris*, out of doors. Arabic *barrani*, the outsider or from outside; it is quoted in Arabic 'he who mends his inside (*jawani*), Allah mends his outside (*barrani*)': *barrani*, the foreigner coming from a foreign country or from overseas, (colloquial) called *barra* country].

برّاني

خارجيّ من الخارج، ويُقال: (مَن أصلحَ جوّانيّهُ؛ أصلحَ الله برّانيّهُ)، بمعنى: من أصلح سريرته أصلح الله علانيته. البرّاني هو الغريب عن البلاد والقادم من خارج البلاد أو من وراء البحار، وبالعاميّة بلاد برّا (أو برّه).

fork [fork] (n.)

a pronged instrument: anything that divides into prongs or branches: one of the branches into which a road or river divides, also the point of separation. *–v.i.* to divide into two branches. *–v.t.* to form as a fork. *–adjs.* **forked, fork'y**, shaped like a fork. [Old English *forca* – Latin *furca*. Arabic *forqa*, separation; *faraqa* (with road), to divide into two branches; *tafaraqa*, to separate into many routes] See under **furcate**.

فرقة

الانقسام إلى فِرَق. فرّقَ له الطريق فروقاً: اتجهَ له طريقان، تفرّقَ: انفصلَ إلى عدّة شُعَب.

fraction [frak'sh(o)n] (n.)

a fragment or very small piece: (*arithmetic*) any part of a unit: any one of several portions collected separately in e.g. fractional distillation. *–adj.* **frac'tional**, belonging to, or containing, a fraction of fractions. – **fractional distillation**, a distillation process for the separation of the various constituents of liquid mixtures by means of their different boiling points. [Old French *fraction* – Latin *fractio, -onis – fragere, fractum*, to break. Arabic *firqa, fareeq*, a fraction or division; from *faraqa, farraqa*, to divide or to fragment. See Verses 6:159 of Surat Al-An'am (Cattle) of Qur'an "As for those who divide (*farraqu*) their religion and break up into sects, thou hast no part in them in the least ". Also see Verse 42:7 of Surat Ash-Shura (Consultation) of Qur'an: "And warn (them) of the Day of Assembly, of which there is no doubt: (when) some (*fareeq*, a division or fraction) will be in the Garden, and some (*fareeq*, a division or fraction) in the Blazing Fire"].

فِرْقة وفريق

قطعة أو جماعة، فرق وفرّقَ: فصلَ وشتت، قال الله تعالى: ﴿إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗا لَّسۡتَ مِنۡهُمۡ فِي شَيۡءٍۚ إِنَّمَآ أَمۡرُهُمۡ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفۡعَلُونَ﴾ [الأنعام: ١٥٩]. وقال: ﴿وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ قُرۡءَانًا عَرَبِيّٗا لِّتُنذِرَ أُمَّ ٱلۡقُرَىٰ وَمَنۡ حَوۡلَهَا وَتُنذِرَ يَوۡمَ ٱلۡجَمۡعِ لَا رَيۡبَ فِيهِۚ فَرِيقٞ فِي ٱلۡجَنَّةِ وَفَرِيقٞ فِي ٱلسَّعِيرِ﴾ [الشورى: ٧].

fragment [frag'ment] (n.)

a piece broken off: an unfinished portion: an extant portion of something of which the rest has been destroyed or lost. *–adjs.* **fragment'al** (also *frag'-; geol.*), composed of fragments of older rocks; **frag'mentary**, consisting of fragments or pieces: existing or operating in separate parts; **fragmenta'tion**, division into fragments. [French – Latin *fragmentum – frangere*, to break. Arabic *firqa,* a fraction or division; from *faraqa, farraqa,* to divide or to fragment] See under **fraction.**

فِرقة

قِطعة أو جماعة، فرَقَ وفرّقَ: فصَلَ وشتتَ.

freak [frek] (n.)

a sudden caprice or fancy: a prank: an abnormal production of nature, a monstrosity: an eccentric. *–adj.* abnormal (e.g. a freak storm, result). *–adj.* **freak'ish**, apt to change the mind suddenly, capricious:
suggestive of a freak: unusual, odd. *–adv.* **freak'ishly**. *–n.*
freak'ishness. [A late word; compare with Old English *frician*, to dance. Arabic *farih*, unduly joyful; *muf'rah*, a despicable man with no known kinship or loyalty; *farah*, excessive joy or swollen with pride and arrogance. See Verses 28:76 of Surat Al-Qasas (The Narration) of Qur'an: "Behold, his people said to him: 'Exult not, for Allah loveth not those who exult (in riches)"].

فرِحٌ (بغرابة)

مسرورٌ وفرحان كثيراً، مُفرَح: الفقير المغلوب الذي لا يُعرَفُ له نسَب ولا ولاء. الفرَح: السرور، والبَطرُ. قال الله تعالى: ﴿إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ﴾ [القصص: ٧٦]. أيضاً فارهٌ أي حاذقٌ، والفارهة: الجارية المليحة والفتيّة والشديدة الأكل، أي غير العادية العجيبة.

freeze [frez] (v.i.)

to become ice: to be very cold: to become motionless, stiff and circa, as if with cold (e.g. to freeze with terror): to become fixed. *–v.t.* to cause to freeze: to prevent the use of, or dealings in, (credits, assets): to fix at a specific amount (prices, wages and circa). *–pr.p.* **freez'ing**; *pa.t.* **froze**; pa.p. **froz'en.** *–ns.* **freez'er**, a freezing apparatus; freez'ing-point, temperature at which a liquid solidifies – that of water being 32 ȯ Fahrenheit, 0 ȯ centigrade (Celsius). [Old English *freosan, pa.p. froren*; Dutch *vriezen*, German *frieren*, to freeze. Arabic *qar's*, severe coldness,*–adj. qarees*, frozen, icy; *qarasa*, to cause to freeze].

قرْسٌ

برد شديد، قريس: البارد وأكثف الصقيع وأبرده.

fresh [fresh] (adj.)

in a state of activity: untired: blooming, healthy-looking: in new condition, not stale, faded or soiled: invigorating. [Old English fersc; Dutch versch, German frisch. Arabic *ala farsh*, on the

فرفشَ

مُشتقة من كلمة فرْش: الزرع إذا فرش، والفضاء الواسع ربّما كلمة فرفشَ تعني فرَحَ في الفضاء الواسع.

grass in open air. Perhaps *farfasha* means to enjoy in open air].

friction [frik'sh(o)n] (n.)

rubbing: when two bodies are in contact, the resistance to motion (of one or both) caused by the surfaces of the bodies: disagreement. [Latin *fricare, frictum*, to rub. Arabic *farak*,(with clothes and ear of corn) to rub; *far'k*, rubbing; *freek* (Sudanese dish), the rubbed and well separated grains of wheat].

فرَكَ الثوب والسّنبُلَ

دَلكـه فـانفرَكَ. الفـرْكُ: الـدلك. الفريـك: المفـروك مـن الحَبّ (وهو صحن سوداني).

frigate [frig'ait] (n.)

originally a light vessel driven by oars or by sails: later a vessel in the class next to ships of the line – not now denoting a distinct class. [Old French frigate – Italian *fregata;* etymology uncertain. Arabic *barijah*, a large fighting ship; *baraja*, to come out suddenly: to show off].

من برجَ

بَرَزَ وخرج متبرّجاً بارِجة: سفينة كبيرة للقتال.

fright [fri't] (n.)

sudden fear: terror: (*colloquial*) a figure of grotesque or ridiculous appearance. *–v.t.* **fright, fright'en**, to make afraid: to alarm. *–adj.* **fright'ful**, terrible, shocking: (*colloquial*) excessive, very bad. *–adv.* **frigh'fully**. *n.* **fright'fulness**, quality of being terrifying or shocking: a policy of intimidating by means of brutality. [Old English *fyrhto*; compare with German *furcht*, fear. Arabic *faraq*, extreme fear, *fariqa*, to be extremely frightened; *–adj. faroq, fariq, farooq, farooqah, faroqah*. Also *farra*, to run away out of fear].

فرقٌ

شدّة الفزَع من فرِقَ إذا فزعَ من الشيء، فهو فـرُقٌ وفـرِقٌ وفاروق وفاروقة وفروقة. كـذلك فـرّ إذا هَـرَبَ مـن شِـدّة الفزَع. (تختلف عن الفعل فرّقَ؛ أي فصل، ومنـه الفـاروق عمـر بـن الخطـاب رضـي الله عنـه؛ لأنـه فـرّقَ بـين الحـقّ والباطل، أو لأنه أظهر الإسلام بمكة ففرّقَ بين الإيمان والكفر).

fritter [frit'er] (n.)

a piece of fruit and circa fried in batter. [Old French *friture* – Latin *frigere*, to fry. Arabic *fatir, fatra, fator*, a breakfast (of cake slices, or pieces of cooked batter whether plain or mixed with fruits - (*colloquially* called *fatirah*)].

فطير وفطرَى وفطور

ما يفطرُ عليه (من فطائر الكعك أو قِطع العجين المقلى وحده أو مع الفواكه؛ بالعامية تسمّى فطيرة).

fritter [frit'er] (n.)

a fragment. –v.t. to break into fragments: to squander piecemeal (with away). [Obsolete *n. plural fritters*, rags, fragments. Arabic *fatara*, to cut into pieces].

فطرَه

شقه، فانفطرَ وتفطرَ.

fuck [fukk] (v.i.)

to commit adultery. [Most likely an English acronym 'Fornication Under Concent of King'

فكّ

أي فتحَ (أو فصَلَ)، جـامَعَ وفـضّ بكـارة المـرأة أو زَنـى

following the death of best crusaders in Medieval ages, so the King Richard, the Lion's Heart (King of England), ordered public fornication with remaining crusaders in order to re-populate his nation's fighting men; Indeed, the following crusaders fighters were all a generation of FUCK. However, if fuck is a word and not an acronym, then probably it has an Arabic origin *fukka*, to open a women, symbolic for breaking her virginity, or to have sex (usually adultery) with her]

بهـا. كمـا يُـرجّح أن تكـون الـكلمـة أيضـاً اشـتقاقاً للمختصـرات الإنجليزيّـة: «الزنـا تحـت موافقـة الملـك» (فكمـا يُقـال) أن الملـك ريتشـارد قلـب الأسـد، (ملـك إنجلترة) أمَرَ المقـاتِلين الصـليبيين المتبقين بعد خسـارتهم البشـريّة الكـبيرة في حِطـين أن يُنـاكحوا النسـاء علنـاً دون تحفـظ، ليُنجبـوا فرسـاناً مثلـهم، فكـان الجيـل اللاحق من الصليبيين أولاد «زنا تحت موافقة الملك» أي غالبيتهم لقطاء (نغولة).

-ful [fol] (adg.)

suffix meaning all, when joined with the word before it (*n.*) it will always convert it into an *adj.* e.g. mercy (*n.*) into **merciful** (*adj.*); and power (*n.*) into **powerful** (*adj.*). See below under **full**.

فل

مقطع لاحق بمعنى كلّه أو مِلؤه، يحوّل الكلمة قبله (الاسم) دوماً إلى صفة مثلاً : ميرسـي (اسـم): رحمـة إلى ميرسيفل: رحيم (صفة) أي كله رحمة (مِلؤه الرحمة)؛ پَوَر (لسم): قوّة إلى **پَوَرفل** (صفة): قويّ، أي: كله قوّة ومِلؤه القوّة.

full [fool] (adj.)

having all that can be contained: abounding: containing the whole matter: complete (e.g. a full year): strong (e.g. of a voice): eager to talk about (something – with *of*). *–n.* completest extent, as of the moon: highest degree: the whole. *–adv.* quite: thoroughly, veritably: directly. *–adv.* **full'y**, completely: entirely. *–adjs.* **full'-blooded**, vigorous; **full'-blown**, fully expanded, as a flower; **full'-grown**, grown to maturity. *–ns.* **full'-moon**, the moon with its whole disk illuminated; **full'-scale,** of the same size as the original: involving full power or maximum effort. – **full of years**, at a good old age; full stop, a point marking the end of a sentence. **–in the fullness of time**, at the proper or destined time. [Old English *full*; Old Norse *fullr*, German *voll*. Arabic *fall, faleel*, all the group; *fulol*, the parts (of something), *singular fall*. Also *kull*, inclusive of all parts; *mil'*, full as in a container full (mil') of water].

فلّ وفَليل

كلّ اجماعة، فلوله: ثلمُه (أجزاءه)، واحدها فلٌّ. أيضاً كلّ: سم لجميع الأجزاء، مِلء: اسم ما يأخذه الإناء إذا امتلأ.

fungus [fung'gus] (n.)

a plant of one of the lowest groups, without chlorophyll, and therefore living as saprophytes or parasites – e.g. mushrooms, toadstools, moulds: *–plural* **fungi** (*fun'ji*). *–n.* **fungicide** (*fun'ji-sid*), any substance that kills fungi. *–adj.* fungici'dal, pertaining to a fungicide; **fung'oid**, fungus-like;

إسفنج (وباليونانية سفونجوس)

كائن حيواني بحري له شكل عروق الشجر، وكلّ نبات يشبهه يكون إسفنجي الشكل. فقع: البيضاء الرخوة من الكمْأة (للمفرد والجمع)، وهي مُدوّرة بلا انتظامٍ في الشكل، تخرج من تحت الأرض الصحراويّة

fung'ous, of or like fungus: soft: spongy: growing suddenly: ephemeral. [Latin *fungus*, a mushroom – Greek *sphongos, spongos*, a sponge. Arabic *isfanj*, *isphanj*, sponge or branching tree-like sea creature;–*adj. isfanji, isphanji* pertaining to sponges; *faqa'a* (*singular* and *plural*), special white soft fungi with irregular rounded bodies that emerge out from the underground of the deserts after a rainfall; they are very tasty when cooked].

بعد هطول المطر، وهي لذيذة عند طبخها.

fur [fɹr] (n.)

the thick, soft, fine hair of certain animals: their skins with the hair attached: a garment, especially a shoulder-wrap, of fur: furred animals: a fur-like coating on the tongue: a crust in boiler and circa. –*v.t.* to line with fur: to coat. –*v.i.* to become coated. –*pr.p.* **furr'ing**; *pa.p.* **furred**. –*ns.* **furr'ier**, a dealer in furs: a dresser of furs; **furr'iery**, furs in general: trade in furs. –*adj.* **furr'y**, consisting of, like, covered with, or dressed in, fur. [Old French *forre, fuerre*, sheath. Arabic *far'o*, *far'wah*, furred skin of the animal used for making coats or head covers: half coat made of camel skin (such furry skin is called *wabbar*); *iftra*, to wear the fur or furry coat].

فروٌ وفروَة

لـبْسٌ (مـن فـرو الحيـوان)، وجلـدَة الـرأس، ونصـف كِساء، يُتخذُ من أوبار الإبل (جمع وَبَر وهو فرو جلد الجمَل). افترى فرْواً: لبسه.

furcate [fur'kat] (adj.)

forked, branching like the prongs of a fork. – Also **fur'cated. –bifurcated**, branched into two main branches. [Latin *furca*, a fork. Arabic *forqa*, separation; *faraqa* (with road), to divide into two; *tafaraqa*, to separate into many routes].

فرقة

الانقسـام إلى فِـرَق. فـرَقَ لـه الطريـق فروقـاً: اتجـهَ لـه طريقان، تفرّقَ: انفصَلَ إلى عدّة شُعَب.

furnace [fur'nis] (n.)

an enclosed structure in which great heat is produced: a time or place of grievous affliction or torment. [Old French *fornais* – Latin *fornax, -acis – fornus*, an oven. Arabic *furn*, hot bakery where the *furni* (the baker) sets an enclosed fire to bake bread and cake].

فرْن

المَخبَز يُخبَز فيه الفرني لِخبزٍ غليظٍ مُستدير.

furnish [fur'nish] (v.t.)

to fit up or supply completely, or with what is necessary: to supply (a person with): to provide (e.g. food, reasons). –*n.* **fur'nisher**. –*n.plural* **fur'nishings**, fittings of any kind, especially articles of furniture and circa, within a house. [Old French *furnir, furnissant* – Old High German *frummen*, to accomplish. Arabic *farasha*, to fur-

فرَشَ فرْشا

بَسَطه (وجَهّز البيت به)، والفـرشُ (مـن معانيهـا): البـثّ (أي بثّ الخبر وإظهار السرّ والحـال والحـزن، كمـا في عـرض المظـالِم، حيـث يتقـدّم المـرء بشـكواه في المحاكم)، فرَش لسانه: تكلم كيف شاء، وأفرَشه: أساء القول فيه.

nish, or to provide the house with furniture (*far'sh*); also *far'sh*, complaint (when someone reveals the secrets and expose the situation and the grievances in the courts); also *farasha* (*lisanahu*, tongue), to talk freely; *afrashahu*, to say bad thing about (someone)].

furniture [fur'ni-tyur, -chur] (n.)

movables, either for use or ornament, with which a house is equipped: (archaic) equipment: decorations. [French *fourniture*. Arabic *farasha*, to provide the house with furniture; *far'sh* the furniture of the house laid on the ground: a bird-nest, see Verse 6:142 of Surat Al-An'am (Cattle) of Qur'an: "Of the cattle are some for burden and some for *far'sh* (meat and furniture using their skins after slaughter)". *–Plural furosh*, see Verse 56:34 of Surat Al-Waqi'a (The Inevitable Event) of Qur'an: "and on *furosh* (couches) raised high"].

فرَشَ فَرْشاً

بَسَطه (وجَهّز البيت به)، والفرْشُ: المفروش من مَتاع البيت (من المحمول والمتحرك)، وعُشّ الطائر. قال الله تعالى:

﴿وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ [الأنعام: ١٤٢].

وجمعها: فرُش، قال الله تعالى: ﴿وَفُرُشٍ مَّرْفُوعَةٍ﴾ .[الواقعة: ٣٤].

furrow [fur'o] (n.)

the trench made by a plough: a groove: a wrinkle. *–v.t.* and *v.i.* to form furrows in: to wrinkle. [Old English *furh*; compare with German *furche*, Latin *porca*, a ridge. Arabic *fara*, to plough, cutting through the earth, and create a hand-made trench].

فرى الأرضَ

سارَها وقطعها (وأصلحها). فرَاهُ يَفريهِ: شقه، وتفرّى: انشَقّ.

furtive [fur'tiv] (adj.)

stealthy: secret. *–adv.* **fur'tively**. *–n.* **fur'tiveness**. [French *furtif, -ive* – Latin *furtivus* – *fur*, a thief. Arabic *fa'rr*, fugitive; *farra*, to run away].

فارّ

كالطريد؛ من فرّ إذا هَرَبَ.

fury [fu'ri] (n.)

rage: violent passion: madness. [French *furie* – Latin *furia* – *furere*, to be angry. Arabic *fawra*, rage; *fara*, to be enraged; *–adj. fa'er*].

فورة

الغضب من فارَ إذا جاشَ وهاجَ فهو فائر: غضوب.

fustian [fust'yan] (n.)

kinds of coarse, twilled cotton fabric, including moleskin, velveteen, corduroy and circa: a pompous and unnatural style of writing or speaking, bombast. *–adj.* made of fustian: bombastic. [Old French *fustaigne* – Italian – Low Latin – probably from *El-Fustat* (Old Cairo) where it may have been made. Arabic *fustan*, a well decorated dress].

فستان مُطرّز

للحفلات مصنوع من قماش القطن السميك المُزوق.

fustic [fus'tik] (n.)

فستق

pistachio: the wood of a pistachio tree, a tropical tree from which a yellow dye is also extracted. [Middle English *fustik* – Middle French *fustoc* – Greek *pistake*. Arabic *fustuk*].

شجرة الفستق، فسطيط.

futile [fu'til] (adj.)

باطِل

ineffectual: frivolous, trifling. *–adv.* **fu'tilely**. *–n.* **futil'ity**, uselessness. [French – Latin *futilis* – *fundere*, to pour. Arabic *batil*, incorrect].

ضدّ الحق.

❧❋❧



Gabriel [gab'rial] (n.)

The archangel Gabriel ('strong man of God'), acts as God's messenger. It is he who announces to the Virgin Mary that she is to have a child. He was the link between God (Allah) and Prophet Muhammad of Islam. In Arabic, **Gibreel, Gibra'eel,** is the strong servant of Allah. Although angels have no sexes, yet French produced a feminine counterpart, **Gabrielle**, which has now been overtaken in popularity by Italian feminine **Gabriella.** Both sexes have **Gabi** and **Gabby** as short form, and the latter is sometimes further shortened to **Abby (Abbie)**.

جبريل

كبير الملائكة وعبد الله القويّ، وهو الذي أعلن لمريم العذراء أنها ستحمل طفلاً، وجبريل كان حلقة الوصل بين الله وبين نبيّ الإسلام مُحمّد ﷺ. وقد سُئلت عائشة رضي الله عنها: بأي شيء كان رسول الله ﷺ يفتتح صلاته إذا قام من الليل؟ قالت: كان إذا قام من الليل فتتح صلاته: «**اللهم ربَّ جبرائيل وميكائيل وإسرافيل، فاطر السموات والأرض، عالم الغيب والشهادة، أنت تحكم بين عبادك فيما كانوا فيه يختلفون، اهدني لما اختلِف فيه من الحق بإذنك، إنك تهدي من تشاء إلى صراط مستقيم**». رواه مسلم. قال الإمام أبو العز الحنفي فى كتابه "شرح العقيدة الطحاوية": توجه النبي محمد ﷺ إلى ربّه بربوبية جبرائيل وميكائيل وإسرافيل أن يهديه لما اختلف فيه من الحق بإذنه، إذ حياة القلب بالهداية. وقد وكّل الله سبحانه هؤلاء الثلاثة بالحياة : فجبرائيل موكّل بالوحي الذي هو سبب حياة القلوب؛ وميكائيل موكّل بالقطر الذي هو سبب حياة الأبدان وسائر الحيوان؛ وإسرافيل موكّل بالنفخ في الصور الذي هو سبب حياة العالم وعود الأرواح إلى أجسادها. فالتوسل إلى الله سبحانه بربوبية هذه الأرواح العظيمة الموكّلة بالحياة له تأثير عظيم في حصول المطلوب. قال حسان:

وجبريل رسول الله فينا
وروح القدس ليس له كفاء

وقال جرير:

عبدوا الصليب وكذبوا بمحمد
وبجبرئيل وكذبوا ميكالا

وقال آخر:

ويوم بدر لقيناكم لنا مددٌ
فيه مع النصر جبريلٌ وميكال

gabardine, gaberdine [gab'er-den] (n.)

a loose cloak, especially a Jew's: a twill fabric especially of cotton and wool: a coat of this material [Old French *gauvardine*; perhaps Middle High German *wallevart*, pilgrimage. Arabic (probably *colloquial*) *ghaber*- or *kafar*- (cover) *aldeen* (of the religion), the cotton covering pieces of pilgrims]

غبَردين

أو كفرالدين: قماش قطني للحجيج.

gabelle [ge-bel] (n.)

a tax for salt (in France before 1790). [Middle English *gabelle* – Middle French *gabelle* – Italian *gabella*. From Arabic *qabala*, taxation or duty imposed for importation of a commodity]

قبالة

وهي ضريبة تؤخذ على البضائع قبيل دخولها البلاد: ضريبة الملح في فرنسة قبل ١٧٩٠م.

gable [ga'bl] (n.)

(*Architecture*) the triangular part of an exterior wall of a building between the top of the side-walls and the slopes on the roof. [Probably through Old French *gable*, from Old Norse *gafl*. Arabic *gabal*, mountain or mountain-like]

جبل أو جبلي الشكل

gaby [ga'bi] (n.)

a simpleton. [Origin unknown. Arabic ghabi, naïve or idiot]

غبي

gadget [gaj'et] (n.)

any small ingenious device. [Etymology unknown. Arabic *adat*, a tool]

أداة

gaffer [gaf'er] (n.)

originally a word of respect applied to an old man, now familiar (*feminine* **gammer**): the foreman of a squad of workmen. [**grandfather** or **godfather**. Arabic *Ga'afar*, the large wide]

جعفر أي الكبير الواسع

gage [gaj] (n.)

See **gauge**.

قاسَ بالمقياس

gage [gaj] (n.)

the greengage or green yellow, very sweet variety of plum. [Said to be named from Sir W Gage before 1725? Arabic (*colloquial*) *gawja*; also *khawkh*, peach]

كَوجه

أجاص لذيذ أصفر أو أخضر اللون، (بالعاميّة) أو خوخ.

gain [gan] (v.t.)

to obtain to one's advantage: to earn: to win: to draw to one's party: to reach: to increase (speed,

جَنى

حصّل، وحصَدَ، واجتنى (الثمرة).

weight). *–v.i.* to profit: to become or appear better: (of clock and circa) to go fast by so much in a given time. *–n.* that which is gained: profit. *–n.* **gain'er**. *–adj.* **gain'ful**, lucrative: profitable. *–adv.* **gain'fully.** *–n.plural* **gain'ings**, what has been gained or acquired by labour or enterprise. **–gain ground**, to advance: to become more widely influential: to spread (opposite **give ground, lose ground**); **gain on**, to overtake by degree: to increase one's advantage against: to encroach on. [Old French *gain, gaain, gaigner, gaaignier*, from Germanic. Arabic *gana*, to obtain or to harvest and earn].

gait [gat] (n.)

way or manner of walking. [Old Norse *gata*, a way. Arabic *ghuta, ghuta al-maseer*, manner of walking; *ghata*, to walk].

خطا

أو خطا المسير مُشتقّ من خَطا يخطو.

gale [gal] (n.)

a strong wind, between a stiff breeze and a hurricane. [Origin obscure. Arabic *jala*, to move around; *jawl, jalani, ajwal*, a windy dusty day].

جول

جيلاني، أجول، أي يوم كثير الريح والغبار من جالَ يجولُ.

galingale [gal'in-gel] (n.)

a plant. [Middle English *galyngale* – Middle French *galingal, garingal*. From Arabic *khalanjan, khawlinjan*, a plant (also called **al sa'ad**)].

خلَنجان (نبات)

الخولنجان وهو نبات السعد.

galosh, galoche, golosh [ga-losh] (n.)

originally denoted a type of clog: the current use of the word for a waterproof overshoe (usually of rubber) dating from the mid 19th century. [French *galoche* – Greek *kalopodion*, diminution of *kalopous*, a shoemaker's last – *kalon*, wood, *pous*, foot. Late Latin *gallicula*, a diminutive of Latin *gallica* (*solea*) 'Gallic (shoe)'. Arabic *khalakha, ghalagha*, to process and soften the leather for use; *khalakha al-adeem khal'kh* (or *khal'khah*), to cut the leather into pieces and make it tailored to fit. Also *khuff*, the leather-made envelope used as a footware over the socks].

كالوش

(بالعاميّة كاله) أو خلق وخَلَقة الجلد، (الأديم) لمعاملته وتليينه، أو لقطعه وعمل خفّ القدم الجلدي (الذي يُلبس فوق الجوراب) مشتقّ من خَلَقَ يخلق الأديم والنطع.

gall [gol] (n.)

a sore due to chafing. *–v.t.* to fret or hurt by rubbing: to irritate. [Old English *galla, gealla*, a sore place. Arabic *ghill*, the heat of hatred].

غل

أي الضِغن وشِدّة الحقد.

gallipot [gal'i-pot] (n.)

a small glazed pot especially for medicine. [Probably a pot brought in a galley. Arabic *qid'r ghali* or *ghali qid'r*, a pot for boiling and making medicines].

غلي

قدر أو قدر غلي (لتصنيع الدواء).

gammon [gam'on] (n.)

the cured meat from the hindquarters and leg of a hog: the back part of a side of bacon. [Old Norman French *gambon – gambe*, a leg. From Arabic *janbon, janb, janib, janabah*, the side of the animal such as sheep or cow (including pig); – *plural junob,jawanib, jana'ib*. Also used figuratively for walking legs by saying 'Be careful about his *janb'*, Don't cut his legs (don't kill him), and 'Sahib by *janb'*, your companion in a march or walking journey] Also see **hog.**

جنبون

وجانب بالفرنسية، وجامون بالإنجليزية، إشارةً للحم المقطوع والمُعالج من جنب الخنزير سواءً فخذ وساق أحد الجانبين أو من ظهر جوانبه. بالعربيّة جَنبٌ (وكأنك تلفظها جنبون) وجانب وجَنبة: شقّ الحيوان كالخروف والبقرة وجمع جنوب وجوانب وجنائب. وتستعمل كناية عن ساق المسير كقولك: اتقّ الله في جنبه، أي لا تقدح في ساقه (لا تقتله ولا تفتته) وكقولك الصاحب بالجنب، أي صاحبك في المسير.

gantry [gan'tri] (n.)

a stand for barrels: a working platform for a traveling-crane, and circa: a structure to which are attached railway signals for a number of tracks. – Also (in first sense) **gauntry** (gon'tri), **gaun'tree**. [Perhaps Old French *gantier* – Latin *canterius*, a trellis. Arabic *gantara*, a short bridge].

قنطَرة

جسر صغير لسير العرَبات.

gaol, gaoler

old spelling of **jail, jailer.** See under **jail.**

غلّ

سلسلة الحديد توضع في العنق أو اليد، وجمعها أغلال، فأصبحت رمزاً للسجن. وهذه هي التهجية القديمة للسجن (انظر أيضاً تحت كلمة: **jail**).

garb [garb] (n.)

See **Algarve.**

الغرب

بلادٌ بُرتقاليّة (البُرتغال)، تقع في أقصى الغرب بالنسبة للجزيرة العربيّة.

garbage [gar'bij] (n.)

refuse, as animal offal: any worthless matter. [Of doubtful origin. Arabic *gharib, gharab*, useless worthless matter].

خرِب أو خراب

بمعنى القمامة، وكل شيء تافه.

garble [gar'bl] (v.t., n.)

to select from book, writing & circa, what may serve one's own purpose, especially in a bad sense: to misrepresent or falsify by suppression

غربَلَ

(أي صفى) غربلة بالغربال (المصفي). ويقال أيضاً: غربل الكتب، وغربل أصحابه، أي صفاهم واصطفاهم.

and selection: to mangle. [Middle English *garbelen* – Italian *garbellare* – Latin *cribellum*, a small sieve. From Arabic *ghirbal,* a sieve; *gharbal*, to sieve through or to sort out].

garden [gar'dn] (n.) جردى

a piece of ground on which flowers and circa, are cultivated: a pleasant spot: a fertile region. *–v.i.* to cultivate, or work in, a garden. *–ns.* **gar'den-cit'y,** a model town, with much garden ground between the houses; **gar'dener; gar'dening**, the laying out and cultivation of gardens; **gar'den-par'ty**, a social gathering held on the lawn or in the garden of a house. –**hanging garden**, a garden formed in terraces rising one above another (e.g. *hanging gardens of Babylon*); **market garden**, a garden in which vegetables, fruits, and circa, are raised for sale. [Old French *gardin* (French *jardin*); from Germanic; allied to **yard**. Arabic in North Africa *jarda*, cleaned ground around the house for planting flowers. See also under **yard**].

أرض نظيفة أمام الدار، تستخدم حديقة لزراعة الورد والأزهار، (خصوصاً في المغرب العربيّ).

gargle [gar'gl] (v.t. and v.i.) غرغرَ

to wash (the throat), preventing the liquid from going down by expelling air against it. *–n.* a liquid for washing the throat. [Old French *gargouiller – gargouille*, the throat. Arabic *ghar'ghara*, to wash the mouth or throat; *–n. ghar'gharah*, the act of washing mouth or throat].

والغرغرة: ترديد الماء في الحلق لغسله وتسمّى أيضاً: المضمضة.

garish [gar'ish] (adj.) قرَشَ

showy, gaudy: glaring (e.g. of light). *–adv.* **gar'ishly**. *–n.* **gar'ishness**. [Earlier *gaurish, gawrish –gaure*, to stare. Arabic *qarasha*, to cut and recollect to attract; *–n. taqreesh*, attraction].

وتقريش، أي المقطوع ثم المجموع للتزيين.

gaze [gaz] (v.i.) خزَرَ

to look fixedly. *–n.* a fixed look: (*archaic*) to object gazed at. [Probably cognate with obsolete *gaw*, to stare, Old Norse *ga*, to heed. Arabic *ghazara*, to gaze; *ghaz'r*, a gaze].

إذا أبصر بحدة.

gazebo [gaz-ibo] (n.) قصَبه

a hut or small pavilion assembled in the garden for sitting and watching. [Arabic kasaba, a hut made of bamboos].

كوخ أو سقيفة مصنوعة من قصب.

gazelle [ge-zel] (n.) غزال

a small antelope with beautiful dark eyes and nice body, found in North Africa and South Western Asia, or kindred species: a wild-goat. [Middle French *gazelle* – Spanish *gacela*. From Arabic *ghazal*].

حيوان أصغر من الظبيّ، ذو عيون جميلة وقوام رشيق يعيش في شمال إفريقية وجنوب غرب آسية. والغزال هو نوع من الماعز الوحشيّ.

gazette [ga-zet'] (n.)

a newspaper: an official newspaper with lists of government appointments (civil, military), legal notices (e.g. of bankruptcies), dispatches, and circa. *–v.t.* to publish or mention in a gazette: *pr.p.* **gazett'ing**; *pa.p.* **gazett'ed**. *–n.* **gazetteer'** (*gaz-*), a geographical dictionary: (*originally*) a writer for a gazette. [French – Italian *gazzetta*, a small coin; or from Italian *gazzetta*, diminution of *gazza*, magpie. Arabic *qissat*, a story *(plural qas'as); qassah*, to tell a story].

قِصّة

جمعُها قصص، يكتبها قاص، من قصّ يقصّ.

gazump [gaz'ump] (n.)

Early use was in the sense '*swindle*'; it derives from Yiddish *gezumph*, to overcharge. Current use in connection with bids in house purchase dates from the 1970s. In the late 1980s the opposite term *gazunder* was coined by humorous blend of *gazump* and *under*, when the property market stagnated and lower and lower bids were offered as prices fell. Arabic *kasama*, to divide or to apportion; *kismet*, fate as in the case of house handover to a different bidder].

قِسمة

أو حظّ قسمه الله، وحوّلها لغيرك، تستخدم في أسواق بيع الملكية.

gauge [gaj] (n.) (also **gage**)

a measuring apparatus: a standard of measure: a means of limitation or adjustment to a standard: an instrument for recording the varying force or quantity of wind, rain and circa. *–v.t.* to measure: to estimate. *–ns.* **gaug'er**, one who gauges: an exciseman; **gauge'-glass**, a tube to show height of water; **gaug'ing**, the measuring of casks holding excisable liquors; **gaug'ing-rod**, an instrument for measuring the contents of casks. *–adjs.* **broad-gauge**, **narr'ow-gauge**, in rail-road construction, a distance between the rails greater or less than standard-gauge, 56 ½ inches. [Old French *gauge* (French *jauge*). Arabic *qass*, to measure; *miq'yas*, an instrument for measuring or gauge].

قاسَ بالمقياس

gauntlet [gont'let] (n.)

a long glove covering the wrist: the iron glove of armour, formerly thrown down in challenge and taken up in acceptance. *–n.* **gaunt'let-guard**, a

قفّاز يد

(طويل يغطي المعصم)، وقديماً قفاز يد حديدي، يُرمى للتحدّي والمُبارزة مع من يلتقطه (بمعنى قبول التحدّي).

protection for the hand on a sword or dagger. – **throw down, take up, the gauntlet** (*figurative*) to give, to accept, a challenge. [French *gantelet*, diminution of *gant*, glove, of Germanic origin. Arabic *gafasyad*, glove of the hand].

gauze [goz] (n.)

a thin, transparent loosely woven fabric: material slight and open like gauze. *–adj.* **gauz'y.** [Middle French *gaze*, a loosely woven canvas used for wool work and was first imported from Gaza. The manufacture of silk gauze in Britain was begun at Paisley in Scotland in 1759. The introduction of cotton weaving produced the modern types of gauze. The word gauze appeared first in English in the 16th century. From Arabic *Gazza,* a Palestinian town where this type of fabric was made].

غوز أي غزّيّ

وهو نسيج قماشي رقيق فضفاض مفتوح (منسوج كالشاش وكأنه مُخرّم)، مشتق من غزّة، المدينة الفلسطينية التي تصنعه.

Geber [ga'bir] (n.)

Jabir ibn-Hayyan (written Haijan, but actually Hay'yan), an Arabian alchemist of Mesopotamia who lived in the 8th century AD. Golius, Professor of Oriental Languages in the University of Leyden, in the early 16th century, translated Geber's work into Latin under the title "*Lapis Philosophorum*" or Philosophers' Stone. This work was then translated into English by Richard Russel in 1678. Many treatises are extant and include alcohol discovery and compound chemical reactions.

جابر

جابر بن حيّان الكوفي الكيميائي، العربي الذي عاش في القرن الثامن الميلادي. كوليوس، أستاذ اللغات الشرقيّة في جامعة ليدن في مقتبل القرن الـ ١٦، ترجم عمل جابر إلى اللاتينية تحت عنوان حجر الفلاسفة (لابيز فيلاسوفورم). ومن ثم ترجم هذا العمل إلى الإنجليزيّة بوساطة ريشارد روسيل في ١٦٧٨م. لا تزال أطروحات عديدة (من هذا العمل) باقية وتشمل: اكتشاف الكحول وتفاعلات المركبات الكيميائيّة.

Gehenna [ge-hen'a] (n.)

hell (New Testament): place of torment: the valley of Hinnom, near Jerusalem, in which the Israelites sacrificed their children to Moloch, and to which, at a later time, the refuse of the city was conveyed to be slowly burned. [Latin – Hebrew *Ge-hinnom*, valley of Hinnom. Arabic *gehannam*, the extremely deep and place of eternal fire kept for kafirs (non-believers) and hypocrites in the life hereafter].

جهنم

بعيدة القعر، ذات النار الخالدة، ومأوى الكفار والمنافقين (في الحياة الآخرة). وهي كذلك بالمعنى نفسه في العهد الجديد للكتاب المقدس؛ وأي موضع للعذاب، وهي اسم لوادي حِنوم (أو حِنون) قرب أورشليم القدس، حيث يقدم بنو إسرائيل أولادهم قرابين للملك الإله، ومن ثم تحوّل لموضع قمامة المدينة، التي تحولت بدورها إلى محرقة.

gel [jel] (n.)

A term indicating a solidified, jelly-like colloid. Gel is equivalent to gelatinized colloid, as sol is equivalent to solution. See under **jelly** and **gelatin. Ref: Skinner.**

جليّ اطعام

أي طعم الجَلِيّ، وهو شفاف متماسك مشدود كالماء المُتجمّد.

gelatin, gelatine [jela'tin] (n.)

Latin – *gelatus*, congealed; from *gelare* to congeal or freeze (Latin *gelu*, frost). The term appeared in English through Italian *gelatina* about 1700. At first it referred to any sort of "clear gummy juice, as the juice of Fruits, the Jelly of Quinces" (Phillips, ed. Kersey 1706). Later, with the development of scientific chemistry it became restricted to its present use. It is obtained by boiling animal collagen. Arabic *jaley*, clear (you can look through it); or *jaleed*, ice; *–adj. jaleedi*, icy; or *jultah*, clotted congealed wobbly part of yoghourt, *jalta'*, wobbly moving portion]. Also see under **jelly.**

جلاتين

مشتقّ من جليّ أي شفاف واضح. أو من جليديّ أي متماسك مشدود كالماء المتجمّد. أو من جُلطه: جُزعة خاثرة من الرائب، جلطاء: رخوة ضعيفة.

gelato [je-la'to] (n.) plural **gela'ti** [-te]

a type of whipped ice cream made from cream, milk, and/or water and flavoured with fruit or nuts. [Italian – from Arabic *jaleed*, ice; *–adj. jaleedi*, icy; *colloquial bodhah* or *boozah*. Arabic ice-cream making was transferred from Arabic Sicily (Arab Muslims ruled Sicily for 3 centuries before Normans rule) to South Italy and then to the rest of Italy and Europe.

جليديّ

مشتقّ من جليد، أي سائل مُثلج (مُكوّن من كريمة مخلوطة بالحليب أو الماء، ومُطعم بالفاكهة أو نوى المكسّرات). بالعاميّة بوظة أو جلاتيّ. صنعه العرب في صقلية، (حيث حكمها المسلمون العرب قرابة ٣ قرون قبيل حكم النورمانديين)، ومنها انتقلت صنعته إلى جنوب إيطالية، ثم إلى بقية إيطالية وأوربة.

gelid [jel'id] (adj.)

icy cold: chilly, icy. *–adv.* **gel'idly**. *–ns.* **gel'idness, gelid'ity**. [Latin *gelidus –gelu*, frost. Arabic *jaleed*, ice or the dew falling on ground and becoming ice; *–adj. jaleedi*, icy cold (like *saqee'*, what falls from sky at night like snow)].

جليد

ما يسقط على الأرض من الندى فيجمد، أو جليديّ بارد مصقع (من الصقيع: الساقط من السماء بالليل كأنه ثلج).

gem [jem] (n.)

any precious stone, especially when cut: anything extremely admirable, or flawless. *–v.t.* to adorn with gems: *–pr.p.* **gemm'ing**; *pa.p.* **gemmed**. *–ns.* **gem'-cutt'ing**, the art of cutting and polishing precious stones; **gem'-engrav'ing**, the art of engraving figures on gems. [Old English *gim*; Old High German – Latin *gemma*, a bud. Arabic *jama'*, juma', a protruded stone from ground; *jumana*, the pearl or precious stone].

جماء و جُماء

الحجر البارز من الأرض، والجُمانة: اللؤلؤة والحجر النفيس.

gemsbok [gemz'bok] (n.)

a special South African gazelles. [Arabic *jamos bokah*, gazelle-like buffalos, found in special regions of South Africa].

جاموس بوكه

(أكبر من الغزال خاص بإفريقية الجنوبية).

gendarme [zha-darm'] (n.)

originally a man-at-arms, horseman in full armour: in France since the revolution, one of a corps of military police: similar policeman elsewhere: –*plural* **gendarmes', gensdarmes'**. –*n.* **gendar'merie** (*-e-re*), an armed police force. [French *gendarme, singular* from *plural gens d'armes*, men-at-arms –*gens*, people, *de*, of, *armes*, arms. Arabic *jins*, people, *arim*, army, thus means *'armed people'*] See under **army** and **general.**

شرطة أو جيش مُسلح

مشتقة من جند أي جنس، وآرمي أي سواعد السلاح، فالمعنى جنس مُسلح (انظر سابقاً: آرمي. ولاحقاً: جينيرال).

gender [jen'der] (n.)

a distinction of words roughly corresponding to sex. [French genre – Latin genus, generic, a kind, kin. Arabic *jins*] See under **general.**

جنس

(ذكر أو أنثى) وهو اشتقاق خشن من جنس (انظر لاحقاً جينيرال).

gene [jen] (n.)

in chromosome theory, one of a set of hypothetical units supposed to be arranged in linear fashion on the chromosomes, each having a specific effect on the observable characteristics of the new organism. [Greek *genos*, race. Arabic *jins*, race] See under **general.**

جين من جنس

وحدة وراثة النوع، وإحدى وحدات الكروموسوم (الصبغيّ)، التي تحمل إحدى المواصفات للكائن الحي الجديد (انظر تحت).

genealogy [jen-i-alo-ji] (n.)

history of the descent of families: the pedigree of a particular person or family. –*n.* **geneal'ogist**, one who studies or traces genealogies or descents. –**genealogical tree**, a table of descent in the form of a tree with branches. [Greek *genealogia* – *genea*, race, logos, discourse. Arabic *jins*, race, *lugha*, discourse] See under **general.**

علم (أو لغة) الأنساب

ومنه النسّاب: عالم الأنساب. مشتقة من جين من جنس.

genera

See *plural* of **genus.**

جينيرا

أي أجناس، جمع جنس (انظر تحت).

general [jen'er-al] (adj.)

relating to genus or whole class: not special: not restricted: relating to the whole, or to all or most: universal, nearly universal, common, prevalent, wide-spread: vague: not entering into details. –*v.t.* **gen'eralise,** to include under a general term: to reduce to a general form: to extend the application of and make vague. –*ns.* **generalisa'tion, general'ity.** –*adv.* **gen'erally**, in general or collective manner or sense: in most cases. –*n.* **gen'eralship**, the position of a military commander; **general practitioner**, a physician who devotes himself to

كليّ

عامّ شامل (تشمل كلّ أفراد الجنس الواحد)، ومنها يعمّم (بلا تخصيص) وعاميّ عكس خصوصيّ. الكلمة مُشتقة من جنس: أعَمّ من النوع، وهو كلّ ضربٍ من الشيء، فالإبلُ جنسٌ من البهائم، وجمعها أجناس. جَنسَت الرطبة: نضج كلها. جَنيس: عريق في جنسه. تجنيس: تفعيل من الجنس وتعني مواطنين أصليّين. ومن الجنس جاءت مشتقات عديدة مثلاً جينير: النوع، وجنيريت: توليد، وجينيراشن: الجيل (الذريّة)،

general practice rather than to special diseases; **general principle**, a principle to which there are few exceptions within its range of application. – *adj.* **gen'eral-pur'pose**, generally useful, not restricted to a particular function. [General is one of a vast range of English words which go back ultimately to the prehistoric Indo-European base *gen-, gon-, gn-*, denoting 'produce'. Arabic *jins* (pronounced as *jins* or *gins*), a genus, which more general than species, and genus include all things of the same kind, e.g. camels are one *jins* of animals (*plural ajnas*); *janees*, deeply-rooted among his genus; *janasa* (with dates), to be totally mature with internal growth, i.e. endogenous; *taj'nees*, naturalization (and inclusion) into the genus, i.e. indigenous. Its Germanic offshoots include kin, kind, and probably king, but for sheer numbers it is the Latin descendants '*genus*', race, type, *gens*, race, people, *gignere*, beget and *nasci*, be born (source of nation and nature) that have been the providers. From *genus* come gender and its French-derived counterpart **genre, generate, generation, generic, generous,** and **genus** itself. *Gens* produced **genteel (well-bred), gentile, gentle** and **gentry,** while *gignere* was the source of **genital, congenital** (diseases associated with birth), **gender, gonad** (Greek *gonos*, procreation), **genitive, gingerly** (originally 'daintily', as if befitting someone of 'noble birth'), **endogen, endogenous, indigenous, ingenuous,** and **genuine**. A separate Latin strand is represented by **genius and genie** and its derivative genial, while Greek descendants of Indo-European *gen-, gon-* are responsible for **gene, genealogy, genesis, genetic, genocide** (apparently coined by the Polish-born jurist Raphael Lemkin in 1944), and **gonorrhoea** (literally 'flow of seeds of germination (semen)'). As for **general** itself, it comes via Old French general from Latin *generalis* of the genus or type (as a whole), particularly as contrasted with *specialis* 'of the species' (source of English special). The application of the noun **general** to 'senior military officer' originated in the 16th century as an abbreviation of the phrase captain general (where the general was an adjective), a translation of French *capitaine generale*].

وجينيريك: جنس الأحياء، وجنيروس: كريم (من نبل الولادة والعطاء)، وجينوس: نوع الأجناس؛ كما جاءت مُصطلحات الجنس البشري مثلا جنتيل: حسن التربية (رقيق دمث بالولادة)، وجنتايل: جنس غير اليهود، وجنتلمان: السيّد، وجنتري: طبقة الأسياد العليا، وجَنيتال: تناسليّ، وكونجَنيتال: ولاديّ (أمراض تصاحب المولود)، وجيندَر: الجنس (أي ذكرٌ ام أُنثى)، جوناد: أعضاء التناسل الجنسيّ، وجنيتيف: إضافيّ، وجنجرلي: بحذر، وإندوجين وإندوجينوس: نمو داخليّ (داخل الجنس)، وإنديجينوس: مجنس بلديّ (أهليّ)، وإنجنيوس: صريحٌ مخلص لأبناء بلده، وجَنوين: حقيقي خالص النسب والجنس. أما كلمة جنيّ فلها اشتقاق منفصل. كما جاءت من الجنس أيضاً مشتقات الجين، وجينيالوجي: علم الأنساب، وجينيسس: بدء الخلق والتكوين، وجينيتك: جينيّ، جينوسايد: إبادة الجنس أي إبادة جماعيّة، وكذلك جونوريا: داء السيلان (مرض جنسيّ، ويعني حرفيّاً: سيلان بذور الجنس «المني»). كما واُشتقت من الجنس وعبر الفرنسيّة كلمة جنرال؛ أي: فريق، أو فريق أول: رتبة عسكريّة لقائد كلّ الجيش (أي كُلّ أفراد الجنس العسكريّ).

generate [jen'er-at] (v.t.)

ولد

to produce: to bring into life or being: to originate: (*geometry*) to trace out. *–n.* **genera'tion**, production or formation: a single stage in natural

مشتقة من جنس وهو كلّ ضربٍ من الشيء. أيضاً جَنى الثمرة: اجتناها.

descent: the people of the same age or period: offspring, progeny, race. *–adj.* **gen'erative**, having the power of generating or producing. *–n.* **gen'erator**, begetter or producer: apparatus for producing gases and circa: any machine for turning mechanical energy into electrical energy, a dynamo; **generation gap**, a lack of communication and understanding between one generation and the next. [Latin *generare, -atum – genus,* a kind. Arabic *jana,* to produce and to harvest; *jins*, a genus] See under **general.**

generous [jen'er-us] (adj.)

(*archaic*) of noble birth: of a noble nature: courageous: free in giving: rich, invigorating (of food, drink and circa). *–adv.* **gen'erously**. *–ns.* **gen'erousness, generos'ity,** nobleness or liberality of nature: magnanimity or munificence in an act or acts. [Generous come via Old French *genereux* from Latin *generosus*, which originally meant 'of noble birth' (a sense which survived in English into the late 17th century –Richard Knolles, for instance, in his ***General history of the Turks*** 1603, wrote of 'many knights of generous extraction'). It was a derivative of genus in the sense of birth, stock, race, and harks back semantically to its ultimate source in the Indo-European base *gen-*, produce. Its semantic progression from 'nobly born' through 'noble-minded, magnanimous' to 'liberal in giving' took place largely in Latin. Arabic *jana*, to produce and to harvest; *jins*, a genus] See under **general.**

جنسٌ نبيلٌ

مِعطاء. مُشتقة من جنس: أعَمّ من النوع، وهو كلّ ضربٍ من الشيء.

genesis [jen'es-is] (n.)

origin, mode of formation or production: (*capital*) the first book of the Bible. [Greek – Arabic] See under **general.**

جينيسس

بدء الخلق والتكوين مشتقة من جنس.

genet, gennet [jen'et] (n.)

Same as **jennet**

جنّية

أُنثى الجنّي، وهو اسمٌ لأنثى الفرس.

genet or genette [jen'et] (n.)

a genus, mostly African, of carnivorous animals allied to the civet: their fur. [Middle English *jonet, genete* – Middle French *genete*. From Moorish Arabic *jarnett,* (also called *rabah* or *zuraika'a*)].

رَباح

زُريقاء (حيوان) عن العربيّة «جَرنيط» كما يسمّى في المغرب.

genetic, -al [jen-et'ik, -al] (adjs.)

pertaining to origin. *–n.* **genetics**, the branch of biology that deals with descent, variation, and

جين من جنس

heredity. [Improperly formed from **genesis**] See under **general.**

genial [je'ni-al] (adj.)

cheering, sympathetic. See under **genius.**

المَرِح العطوف

(انظر تحت جني نابغة).

genie [jen'i] (n. *singular) (plural* **ginn)**

[Arabic *jinn*] See under **jinn.**

جني، جمع جنّ

genius [jen'yus, je'ni-us] (n.)

a person who exerts a power, influence (whether good or bad) over another. *–plural* **geniuses** (*jen'yus-ez*); in sense of spirits, **genii** (*je'ni-i*). Genius may also mean prevailing spirit or tendency: a good or evil spirit, supposed to preside over each person, place, and thing, and especially to preside over a man's destiny from his birth: consummate intellectual, creative, or other power, more exalted than talented: the special inborn faculty of any individual: special taste or natural disposition. [Latin *genius,* deity of generation and birth, and later developed to pleasant, festive *–gignere, genitum,* to beget. From Indo-European base *gen-*, produce (Arabic *jana*, to produce) (source of English *gene, generate, genitive*), probably via a derivative *gnjos*. It broadened out considerably in meaning, initially to 'attendant spirit' from French *genie*, a word which, because of its phonetic and semantic similarity to Arabic *jinni*, genie (see *genie* and **jinn**, 18th-century translators of the ***Arabian nights*** eagerly adopted into English as *genie*) or a supernatural or extraordinary man; *ab'qari*, genie from valley of *ab'qar* where jinn are found].

جني (نابغة)

أو عبقري من وادي عبقر، أحد مواضع الجنّ. ثم توسّع المعنى ليعني: اللطيف الأطوار والمرِح العطوف.

gennet [jen'et] (n.)

Same as **jennet.**

جنّية

(أُنثى الجنّي) وهو اسمٌ لأنثى الفرس.

genocide [jen'o-sid] (n.)

deliberate extermination of a race or other group. *–adj.* **genocid'al.** [Greek *genos*, race. Latin *caedere*, to kill. Arabic *jins*, race] See under **general.**

جينوسايد

إبادة الجنس، أي إبادة جماعيّة مشتقة من جنس.

genre [zha-r'] (n.)

kind: a literary species: a style of painting scenes from familiar or rustic life. [French – Latin *genus*, race. Arabic *jins*, race] See under **general.**

نوعٌ أو ضَرْبٌ

مشتقة من جنس. رسم تصويريّ للحياة المألوفة أو الريفيّة الساذجة.

genteel [jen'tel] (adj.)

well-bred: graceful in manners or form: now used only with mocking reference to a standard of obsolete snobbery or false refinement. *–n.* **genteel'ism,** a would-be refined substitute for the right word or phrase. *–n.* **genteel'ness.** ['gentle birth' and related *gentility* and *gentleman* point up the original link between *gentle* and 'family, stock, birth'. Due to a second borrowing of French *gentil*, later than that which gave gentle. Arabic *jandal*, the strong great (noble) man] See under **gentleman, general.**

جَنتيل

حسن التربية، (رقيق دمث بالولادة)، مشتقّ من جندل (الرجل القوي العظيم) ومن جنس.

gentile [jen'til] (n.)

(*Bible*) anyone not a Jew. –adj. belonging to the Gentiles: (*grammar*) denoting a race or country. Latin *gentiles – gens*, a nation. Arabic *jins,* race or nation (human race)] See **general.**

جنتايِن

جنس غير اليهود، وما يتعلق بجنس غير اليهود. أو ما له علاقة بالجنس، (أي الرسّ) والناس.

gentleman [jen'tl-man] (n.)

(*history*) one who without a title wears a coat of arms: more generally every man above the rank of yeoman, including the nobility: a man of good social position: a well-to-do man of no occupation: a man of refined manners: a man of good feeling and instincts, courteous and honourable: a polite term used for men in general. *–plural* **gen'tlemen** – also a word of address. *–n.* **gen'tleman-at-arms,** a member of the royal bodyguard. *–adjs.* **gen'tlemanlike, gen'tlemanly,** well-bred, refined, generous. *–n.* **gen'tlemanliness. –gentleman's** (*-men's*) **agreement**, one resting upon honour, not law. ['gentle birth' and related *gentility* and *gentleman* point up the original link between *gentle* and 'family, stock, birth'. French *gentil* – Latin *gentiles*, belonging to the same *gens* or clan, later, well-bred. Old English *mann*; German *mann*, Dutch *man*. Arabic *jandal*, the strong great (noble) man; *–plural janadilah*] See **general**

جندل

هو الرجل القوي العظيم، وجمعها جنادلة الرجال.

gentry [jen'tri] (n.)

the class of people next below the rank of nobility. [Old French *genterise, gentelise,* formed from adj. gentil, gentile. Arabic *jandal*, the strong great (noble) man; *–plural janadilah*] Also see under **gentleman, general.**

جنتري

طبقة الأسياد العليا دون طبقة النبلاء، مشتقة من جنادلة: (جندل وهو الرجل القوي العظيم، وجمعها جنادلة لرجال).

genuine [jen-u-in] (adj.)

Pure-bred: authentic, not spurious: real, not counterfeit: pure and sincere. *–adv.* **gen'uinely**. –*n.* **gen'uineness**. [Latin *genuinus gignere*, to beget. Arabic *jins*, race. Also *janees*, the well-known among his genus; *janasa* (with dates), to be totally mature] Also see under **gentleman, general.**

جَنوين

حقيقي خالص النسب والجنس. جَنسَت الرطبة: نضج كلها. جَنيس: عريق في جنسه، أي أصليّ.

genus [je'nus] (n.)

(*biology*) a classified group of lower rank than a family, consisting of closely related species, in extreme cases of one species only: (*logic*) a class of objects comprehending several subordinate species: *–plural* **genera** (*jen'er-a*). *–adjs.* **generic, -a** (*jener'ik, -al*), characteristic of a genus: denoting a genus (e.g. a generic name): general, of wide application. *–adv.* **gener'ically**. [Latin *genus generic*, birth; cognate with Germanic *genos* Arabic *jins*, a genus] See under **general.**

جنس

أعَمّ من النوع، وهو كلّ ضرب من الشيء، فالإبلُ جنسٌ من البهائم، وجمعها أجناس.

Ge-or geo- [Je'o] (prefix)

earth, world, forming words such as: **geochem'istry**, study of the chemical composition of the earth's crust [Greek *ge*, the earth. Arabic *ga'* (plural *ge'an*), earth].

بادئة معناها قاع

أي گاع، أو أرض، وتربة، والعالم الأرضي، ومنها: جيو – كيمستري؛ أي: كيمياء طبقات قشرة الارض.

Geo-graphy [je-og'ra-fi] (n.)

the science that describes the surface of the earth and its inhabitants: a book containing a description of the earth. *–n.* **geog'rapher**. *–adjs.* **Geographic** (*-graf-*). **–al.** *–adv.* **Geograph'ically, – geographical mile** (see **mile**). [French, – Latin, – Greek *geo-graphia* - *ge*, earth, *graphe*, a description- *graphein*, to write. Arabic *ga'* (plural *ge'an*), earth; Arabic (adopted from Greek) *jughraf'ya*].

جغرافية الأرض

أي رسم القاع، وتخطيط القيعان (أي الأراضي): علم يصف سطح الأرض وسكانها وخرائطها.

Geo-logy [je-ol'o-gi] (n.)

the science relating to the history and development of the earth's crust, with its successive floras, faunas. *–n.* **geol'ogist**. *–adjs.* **geolog'ic, -al.** *–adv.* **geolog'ically**. *–v.i.* **geol'ogise**, to work at geology in the field. **–geological time**, time before written history, divided into epochs each of which saw the formation of one of the great rock systems. [French *geologie* – Greek *ge*, earth, *logos*, a *discourse*. Arabic *ga'* (plural *ge'an*), earth, *logy*, a language or a study].

جيو –. لوغي (قاع لغة)

أي علم طبقات القاع، (جمعها قيعان)، أي: الأرض.

Geo-magnetism [je-o-mag'na-tism] (n.)

the study of magnetic forces at the surface of the earth at different places and times [French *geo-logie* – Greek *ge*, earth, *logos*, a discourse. Arabic *ga'* (plural *ge'an*), earth, *logy*, a language or a study. Magnetism comes through Old French, or Latin from Greek *Magnesia* in Lydia or *Magnesia*, eastern part of Thessaly. Arabic *mignatees*, *mignates*, *magnets*, the magnet or the element that attracts iron].

مغناطيسية القاع

أو دراسة القوى المغناطيسية لسطح الأرض في مختلف المناطق والأزمان.

Geo - metry [je-o]m'e-tri] (n.)

that part of mathematics which treats of the properties of points, lines, surfaces, and solids, either under classical Euclidean assumptions, or (in the case of **elliptic geometry, hyperbolic geometry**) involving postulates not all of which are identical with Euclid's. [French *geometrie* – Latin, Greek *geometria* - *ge*, earth, metron, measure. Arabic *ga'* (plural *ge'an*), earth - *mat'r*, a unit of measurement equivalent to a rope stretched between hands; amtara, to measure (something) in metres].

جيو - مِتري

قياسات القاع أو الأرض أو علم الهندسة، مشتقة من قاع، أي: أرض، ومَتْر، أي: القطعُ (أي وحدة مُقاسة).

Geo-phagy [je-of'a-ji] (n.)

the practice of eating earth. [Greek ge, earth, phagein, to eat. Arabic *ga'* (plural *ge'an*), earth].

جيو - فاجي

أي: أكل القاع أو الأرض أو أكل المواد الترابية، كالطين والطباشير عند الشعوب البدائية.

Geo-physics [je-o'fiz'ix] (n.)

study of the physical characteristics of the earth, especially those below the surface, making use of data supplied by the study of earthquakes, earth magnetism, tidal phenomena. [Greek *ge*, the earth. Arabic *ga'* (plural *ge'an*), earth].

جيو - فيزيكس

علم فيزياء القاع وطبيعته، أو دراسة الأرض، لا سيما تحت سطح الأرض، بتوظيف المعلومات المستخدمة في دراسة الزلازل، ومغناطيسية الأرض، وظواهر المدّ.

Geo-politics [je-o-pol'i-tiks] (n.)

the science or study of the effect of geographical factors, such as position or natural products, on the policy of a state or people, and of the ways in which inventions and discoveries alter the values of the geographical factors. [Greek *ge*, the earth. Arabic *ga'* (plural *ge'an*), earth – and **Politics**, the art or science of government from Greek *politikos* – *polites*, a citizen].

علم السياسة الطبيعية

دراسة تأثير العوامل الجغرافية والاقتصادية والبشرية (من حيث كثافة السكان وتوزعهم في القاع أو الأرض) في سياسة الدولة الخارجية خاصة، وكيف تغيّر طرائق الكشوف والاختراعات قيم هذه العوامل الجغرافية.

Geoffrey [jef'ri] (n.)

Thought to be a Germanic name popular with the Normans. The second half of the name is probably

جَفري

أي العظيم المُستكرش، وتنسب إلى قبيلة سعيد بن

frith (peace), but the meaning of the first half is unclear. Jeffrey is an earlier variant. **Geof** or **Jeff** are short forms. Latin version is **Galfridus** with 19th century pseudo-antique name **Galfrid**. Arabic **jafry**, the big and obese man; also related to a tribe named after *Sa'eed Ibn Sulaiman Al-Jafry*].

سليمان الجفري.

gerbil [jur'bil] (n.)

جَربوع

a small desert-dwelling rodent capable of causing great damage to crops but often kept as a pet (also **jer'bil** and (especially formerly) **ger'bille**). [French *gerbille* from Arabic *yarbu'*] See under **jerboa**.

فأر الصحراء يقفز كالكنغر عن العربيّة يربوع.

germ [jurm] (n.)

جرثومة

a rudimentary form of a living thing, whether plant or animal: a shoot: that from which anything springs, the origin: that from which a disease springs: a micro-organism, especially a malign one. *–n.* **germ'icide**, that which destroys disease germs. *–v.i.* **germ'inate**, to begin to grow (especially of a seed or spore). *–v.t.* to cause to sprout. *–n.* **germina'tion**. *–adj.* **germ'inative.** –**germ warfare**, warfare in which bacteria are used as weapons. [Partly through French *germe*, from Latin *germen, -inis*, a sprout, bud, germ – *germinare, -atum*, to sprout. Arabic *gur'thoma*, the origin].

(الأرومة والجرثومة)، أي الأصل للأشياء.

ghat, ghaut [got] (n.)

خدّ

in India, a mountain-pass: a riverside landing-stair: a place of cremation (burning *ghat*). [Hindustani *ghat*, descent. Arabic *khad* (*plural khudood, akhadeed*), mountain pass or shallow depressed land between two mountains].

(جمعُها خدود) أو أخدود و(جمعها أخاديد) وهو الممر، والطريق، والحفرَة المُستطيلة في الأرض.

ghibl [gib'le] (n.)

قِبلي من القِبلة

a hot desert storm in North Africa. [Arabic *kibli*, southern wind in the direction of *kibla* (Makkah)].

(رياح حارّة في شمال إفريقيّة تسير باتجاه القبلة في مكة).

ghoul [gool] (now often *gowl*, n.)

غول

an Eastern demon that digs graves and preys on the dead: a human being whose tastes or pursuits are equally grim or revolting. *–adj.* **ghoul'ish**. [Arabic *ghul*].

كائن خرافيّ شرير ينبش القبور ويحيا على الجثث.

gipsy [jip'si] (n.)

غجريّ

See below under **gypsy.**

Gibraltar [ji-brol'tar] (n.)

Name of the rock by the Mediterranean Sea passage towards Atlantic Ocean between Spain and Morocco, which was originally passed by the Muslim conqueror ***Tariq bin Ziyad*** at the time when he conquered Andalucia. [Arabic *jabal tarik*, mountain of ***Tariq***].

جبل طارق

أو صخرة جبل طارق (أو الصخرة)، على مضيق جبل طارق المُطلّ على مخرج البحر الأبيض المتوسط نحو المحيط الأطلسيّ بين المغرب وإسبانية، الذي سُمّي نسبةً للفاتح المسلم «طارق بن زياد» بداية فتحه الإسلاميّ للأندلس.

ginger [jin'jer] (n.)

the root-stock or rhizome of a plant in the East and West Indies, with a hot taste, used as a condiment or stomachic: (*figuratively*) energy: stimulation. –*v.t.* to put ginger into: (*figurative*) to make spirited. –*ns.* **ginger-ale'**, an aerated drink flavoured with ginger; **ginger-beer'**, an effervescent drink made with fermenting ginger. [Middle English *gingivere* – Old French *gengibre* – Latin *zingiber* – Greek *zingiberis*. From Arabic *zanjabil*, via Spanish *agengibre* (*al-zanjabil*), and Portuguese *gingibre*].

زنجبيل

(بالإنجليزية جنجر آيل): عروقٌ تسري في الأرض، له قوّة مسخنة، هاضمة مُليّنة يسيراً، باهية مُذكية.

giraffe [je-raf] (n.)

the camelopard, an African quadruped with remarkably long neck and fore-legs. [French – Spanish *girafa*. Italian *giraffa*. From Arabic *zarafa*].

زرّافة

(حيوانٌ ذو رقبة طويلة).

girl [gurl] (n.)

a female child: a young woman. –*n.* **girl'hood**, the time of being a girl. –*adj.* **girl'ish**, of or like a girl. [Origin obscure. Arabic *jaryah*, a young woman; –*plural jawari*].

جارية

فتيّةُ النساء، جمعها جَوارٍ (جواري).

give [giv] (v.t.)

to bestow: to hand over: to pay: to afford, to furnish: to yield as product or result: to render (e.g. thanks): to pronounce (e.g. a decision): to show (e.g. a result). –*p.adj.* **giv'en**, bestowed. –*ns.* **give'away'**, a betrayal, revelation, especially if unintentional: something given free: **giv'er**, one who gives. [Old English *gefan* (West South *giefan*); German *geben*. Arabic *jaba*, to collect money or water; –*ns. jibayah, jibawah*. (*Colloquial*) *jeeb, jeebah*, to give me. Also *kafa*, to afford something making someone sufficient].

جبى أو جبا

جمع المال أو الماء جبايةً وجباوة. بالعاميّة جيب: هات. أيضاً كفى مؤونته كِفايَةً.

gladiator [glad'i-a-tor] (n.)

in ancient Rome, a professional combatant with men or beasts in the arena. –*adjs.* **gladiato'rial**,

جَلِدٌ أو مُجالد أو جَلّاد

الواحد من المتبارزين في المجالدة بالسيوف، أي القتال

glad'iatory. [Latin *gladiator – gladius*, a sword. Arabic *galid, mujalid, jallad*, one of the combatants in a fighting contest (*-n. mujalidat*) using swords (till death)].

بالسيوف حتى الموت، كما في روما حيث يقاتل المُبارز غيره من الرجال أو وحشاً في عرينه.

glass [glas] (n.)

an article made of or with glass, especially a drinking-vessel, a mirror, a telescope and circa: the quantity of liquid a glass holds: a hard, brittle substance, usually transparent, generally made by fusing together a silica (as sand) with an alkali and another base: (plural) spectacles. -adj. made of glass. –v.t. to case in glass: to furnish with glass: to polish highly. [Old English glaes. Arabic kass, a glass container full of liquid].

كاس

(الإناء المملوء ماءً يُشرب منه) ويُسمّى القدح إذا لم يكُن مملوءاً.

gloom [gloom] (n.)

partial darkness: heaviness of mind: sullenness. *v.i.* to be or look sullen or dejected: to be cloudy or obscure. *–adj.* **gloom'y**, dim or obscure: depressed in spirits: depressing, disheartening. – *adv.* **gloom'ily**. *–n.* **gloom'iness**. [Middle English *gloumbe*. Arabic *dhalam, dholma*, darkness].

ظلام أو ظلمة

glory [glo'ri] (n.)

renown: exalted or triumphant honour: an object of supreme pride: splendour: brightness: (*Bible*) the presence of God. – *adj.* **glo'rious**, noble, splendid: conferring renown. *–adv.* **glo'riously**. *–n.* **glo'riousness**. [Old French *glorie* and Latin *gloria*. Arabic *jalal, jallah*, brightness and renown].

جلال من جَلّ جلالاً وجلّةً

glow [glo] (v.i.)

to shine with an intense heat: to burn without flame: to emit a steady light: to flush. –ns. glow'-lamp, an incandescent lamp, usually electric; glow'-worm, a beetle whose larvae and wingless females are luminous. [Old English *glowan*, to glow; German *gluhen*, Old Norse *gloa*, to glow. Arabic *jala*, to glow and to be conspicuous].

جلا يجلو جلواً

glue [gloo] (n.)

an impure gelatine got by boiling animal refuse, used as an adhesive substance. *–v.t.* to join as with glue: *–pr.p.* **glu'ing**; *pa.p.* **glued**. *–adj.* **glu'ey,** containing glue: sticky, viscous. [French *glu* – Low Latin *glus, glutis*. Arabic *ghara*, to stick with *ghira'*. *-n. ghara, ghira'* sticky material used for adhesion].

غرا

(الفعل): لزّقه أو ألصقه بالغراء، غرا (الاسم): ما طليَ به، أو لصّق به كالغراء.

go [go] (v.i.)

to move, be in motion: (obsolete) to walk: (of mechanism) to act, work: to depart: to pass, be conveyed (to). [Old English gan, to go; German gehen, Dutch gaan, Swedish ga, Danish gaa, move along, proceed. Arabic ja' (pronounced by Egyptians and Yemenis ga'), to move, to come; *jai'*, to an invitation to (food and drink)].

جاءَ

(يلفظها المصريون واليمنيون گاءَ) : أتى، وتحرّك نحو، الجيْ: الدعاء إلى الطعام والشراب.

goad [god] (n.)

a sharp-pointed stick, often shod with iron, for driving oxen: a stimulus. *–v.t.* to drive with a goad: to urge forward: to irritate, annoy excessively. [Old English *gad*, a goad. Arabic *qawd*, leadership by the *ga'id* (leader), derived from *gada*, to lead] See **guide.**

قود

قيادة القايد، ومنه مِقوَد: ما يُقاد به (عصا).

goal [gol] (n.)

a mark set up to bound a race: the winning-post: the two upright posts between which the ball is kicked or driven in some games: aim. [Origin obscure. Originally said to be from *gol*, boundary, from Old English *gaelan*, to hinder. Arabic *ghayah,* aim; or from *ghill,* boundary].

غِلّ

بمعنى الحدّ الأقصى، أو مشتقّ من غاية ثم تطوّر المعنى لهدف في لعبة كرة القدم).

God [god] (n.)

(*capital* –as proper name) the Supreme Being of monotheist religions, the Creator: an object of excessive devotion or reverence: an idol: a superhuman being, an object of worship: (*plural*) (the occupants of) the gallery of a theatre:–*feminine* **godd'ess.** *–n.* **god'father, god'mother**, one who, at baptism, guarantees a child's religious education – whence **god'child, god'daughter, god'son**. – *adjs.* **God'fearing**, reverencing God. *–adj.* **god'less**, living without God – impious or atheistical. *–n.* **god'lessness.** *–adjs.* **god'like,** like a god: divine; **god'ly**, like God in character: pious: according to God's law. –Also *adv. –n.* **god'liness.** – *adv.* **god'ward**, toward God. [Old English *god*; German *gott*; from a Germanic root *guth-*, god, and quite distinct from **good**. Arabic adopted from Persian/Kurdish *khudai, khuda*, God or Allah, composed of *khud*, deity and *ai*, to come, which literally means *'existing deity'*].

خداي

(فارسيّة مُعرّبة): اسمُ الله، مُرَكّب من خود بمعنى الذات ومن آي بمعنى أتى، أي «واجب الوجود»، ومنه الكردي خدَا: اسم الله.

Goliath [go-li'ath] (n.)

Proper name of a giant: name of the king killed by Prophet David (who later became king). See under **David.**

جالوت

عملاق أو اسم الملك (جالوت) الذي قتله نبيّ الله داود الذي أصبح بعد ذلك ملكاً (انظر تحت داود).

gonad [go'nad] (n.)

a gamete-producing gland; ovary, testis, or ovotestis Called also genital gland. [Latin *gonas*, from Greek *gonos*, procreation. Arabic *jins* (pronounced *jins* or *gins*)] See under **general.**

جوناد

أي غـدّة التناسـل الجنسـيّ: المبـيض، أو الخصـية، أو خصية مبيضيّة. الكلمة مُشتقة من جنس (انظر لاحقاً جينيرال).

gondola [gon'do-la] (n.)

a long, narrow boat used chiefly on the canals of Venice. *–n.* **gondolier** (*-ler*), one who propels a gondola. [Italian. Arabic *jandool*].

قارب الجندول

gonorrhoea [gon-o-re'a] (n.)

(*Medicine*) a contagious infection of the mucous membrane of the genital tract due to *Neisseria gonorrhoeae* transmitted sexually in most cases, but also by contact with infected exudates in neonatal children at birth, or by infants in households with infected inhabitants. It is marked in males by urethritis with pain and purulent discharge, but is commonly asymptomatic in females, although it may extend to produce suppurative salpingitis, oophoritis, tubo-ovarian abscess, and peritonitis. Bacteremia occurs in both sexes, resulting in cutaneous lesions, arthritis, and rarely meningitis or endocarditis. [Greek *gonorroia – gonos*, seed, *rheein*, to flow,]thus literally means 'flow of seeds of germination (semen)'. Arabic *jins*] See **general.**

جونوريا

داء السـيلان وهـو مـرض جنسـيّ مُعـدٍ، ويعـني حرفيّـاً سيلان بذور الجنس (المني). الكلمة مُشتقة من جنس (انظر لاحقاً جينيرال).

goo [goo] (n.)

This word for *'a sticky substance'* was originally US and is perhaps from *burgoo*, a nautical slang term for porridge, based on Persian *bulgur* 'bruised grain' (a word found in *bulgar* wheat).

غو أو قو

بمعنـى مـادة طعـام ملـزّق، مُشـتقة مـن برغـو (بالأمريكيّة)، أي حساء البُرغل، (قمح بُرغل أو بلغر مجروش)، وهي كلمة فارسية مُعرّبة.

good [good] (adj.)

having desirable or suitable qualities: promoting health, welfare or happiness: virtuous, pious: kind, benevolent: worthy: valid: sound.

جيّد (صفة)

good (n.)

that which promotes happiness, success and circa: welfare: –opposite to evil. *–plural* movable property: merchandise. [Old English *god*; Dutch *goed*, German *gut*, Old Norse *gothr*. Arabic *jay'id*, good; *qoot*, goods].

قوت (اسم)

goose [goos] (n.)

a subfamily of web-footed animals like ducks, but

وزّه

جمعها وَزّ أو إوَزّ.

larger: a stupid, silly person. *–plural* **geese**. – **goose'-quill**, one of the wing-feathers of a goose, especially used as a pen; **goos'ery**, a place for keeping geese; **goose'-step** (*military*), method of marching (resembling a goose's walk) with knees stiff and soles brought flat on the ground. [Old English *gos* (*plural ges*); Old Norse *gas*, German *gans*, Latin *anser* (for *hanser*), Greek *chen*. Arabic *wazzah*, a goose (*plural wazz'* or *iwazz'*)].

gooye [goo-we] (adj.)

sticky. *–n.* **goo** (*slang*), sticky substance; sentimentality. [Origin unknown. Arabic *go'we*, strongly bonded].

قوي

(تقال للمواد اللزجه كالصمغ).

gorgeous [gor'jus] (adj.)

showy, splendid, magnificent (often used loosely). *–n.* **gor'geousness**. [Old French *gorgias*, gaudy. Arabic *jorji*, *–adj.* the good and wide, derived from *jaraja* (with ring), to move freely on the finger; *jorj*, good wide road; *jorjah*, roomy sac. *Banu jorjah*, the best people on Earth, i.e. Mecca people; jorjan'yah, the capital of land of Khawarizm perhaps due to its beauty. *Colloquial gorjious* girl, a beautiful girl].

جُرجيّ

هو الواسع الجيد. يُقال جَرِجَ الخاتم في أصبعه: جالَ وقلِق نسعته، ومشى في الجرج: في جواد الطريق، جُرجة وعاء كالخرج (واسع). بنو جُرجَة: المكيون، وهم خيار أهل الأرض. جُرجانيّة قصبة بلاد خوارزم، ربّما حيث الجمال. وبالعاميّة بنت كرجيّة، أي رائعة الجمال.

gospel [gos'pel] (n.)

the teaching of Christ: a narrative of the life of Christ, especially one of those included in the New Testament: any strongly advocated principle or system: absolute truth. [Old English godspel – god, God and spell, story; translation of Low Latin evangelium. Arabic injeel, gospel. See Verse 9: 111 of Surat At-Tauba (Repentance) or Bar'aat (Immunity) of Qur'an: "Allah hath purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): They fight in His Cause, and slay and are slain: A promise binding on Him in Truth, through the Torah, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have conducted: That is the achievement supreme."] Also see under **evangel**

الإنجيل

كتاب النصارى المقدّس، كتاب عيسى عليه السلام، وفيه أخبار المسيح. قال الله تعالى: ﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾ [التوبة: ١١١].

gossip [gos'ip] (n.)

(*Archaic*) a woman friend who came at a birth: a familiar friend: one who goes about telling and hearing news or idle, malicious, scandalous tales. *–v.i.* to run about telling idle tales: to talk much:

قشبُ

أو اقتشب من قشبَ، أي افترى أو اكتسب الحمد أو الذمّ.

to chat. –*ns.* **goss'iping**; **goss'ipry**. –*adj.* **goss'ipy**. [Old English *godsibb*, godfather, one who is *sib* (i.e. related) in God, spiritually related. Arabic *qashaba*, to backbite someone or to tell stories whether good or bad, or to invent fabricated stories about someone in his/her absence. –*n. qash'bu, iq'tishab*].

gouache [gwash, goo-ash] (n.)

غواش

opaque colours mixed with water, honey, and gum, applied in impasto style. [French through Italian from Latin *aquatio*, a watering-place, pool. Arabic *ghawash*, opaque. See verse 41 of Surat Al-A'raf in Qur'an: "Theirs will be a bed of Hell (Fire), and over them ghawash (coverings of Hell-fire), thus do We recompense the Zalimun (polytheists and wrong-doers)"].

أي مُلونٌ غـامق. قـال الله تعـالى: ﴿لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ﴾ [الأعراف: ٤١].

Gourmet [goor'ma or -me] (n.)

قرمة أو قورمة

a connoisseur of good food and wines, an epicure. –*adj.* of, for or befitting the gourmet or the gourmet's taste. [French a wine merchant's assistant. Arabic *qaramu*, an intense appetite to the meat; also, the eagerness and love of the beloved. In Syria, *qourmee*, or *qourmah*, a special dish of finely sliced meat, cooked in a special way and is eaten with beverages].

أكلة اللحم المشرّح مع الشراب في سورية، من العربية قـرم: وهـو شـدة شـهوة اللحـم، والشـوق إلى الحبيـب. وبالفرنسية: خبير الطعام، والخمر الجيد.

grab [grab] (.)

قارِب أو غراب

a type of sailing boats. [Arabic *gurab*, a medieval sea boat]

ضرب من المراكب الشراعية القديمة لركوب البحر.

grain [gran] (n.)

حَبٌ مطحون من جرَنَ

a single small hard seed: corn in general: a very small quantity: the smallest British weight. –*adj.* grained, rough: furrowed. –**with a grain salt**, with reservation, as of a story that cannot be believed. [French *grain*, collective *graine* –Latin *granum*, seed, akin to corn. Arabic *jar'yen*, grounded grains; *jarana*, to grind the grains. See also under **corn**].

(طحن) وجَرِيَن (حَبٌ مطحون).

Grammar [gram'ar] (n.)

آجرومية

The science of language , from the points of view of pronunciation, in flexion, syntax, and historical development: now now often from the point of view of inflexion and syntax only: one's manner of speaking or writing as regards inflexion and syntax (e.g. his grammar is very bad). –*ns.* **gramma'rian**, one versed in grammar; **gram-**

أي قواعـد النحـو والصـرف. ومـتن الآجروميـة وضـعها العالم النحوي الإمام المسلم العامل بحر العلوم أبو عبد الله محمد بن محمد بن داود (ابن آجُرّوم) الصنهاجي. ولـد ابـن آجُـرّوم في فـاس سـنة ٦٧٢ هـ/ ١٢٧٣م، وتـوفي ٧٢٣هـ/ ١٣٢٧م بفـاس مـن المغـرب الأقصـى. و(آجُـرّوم)

m'ar-school, a school in which Latin grammar was taught: a higher school in which academic subjects, especially Latin and Greek predominate. *–adjs* **gramma'tic, -al**, belonging to, or according to, the rules of grammar. *–adv.* **grammat'ically**. [Old French *gramaire*; from Low Latin *gramma*, a letter (with the termination *-arius*) – Greek *gramma*, a lettern – *graphein*, to write. Arabic ***ajrommiah*** (or ***agrommiah*** in Egyptian dialect), meaning the principles of correct Arabic speech and writing correct sentences (consisting of nouns, verbs, and letters - in Arabic *Nahu* or syntax) and correct derivation (in Arabic *sar'f* or inflexion); *ajrommiah* or *agrommiah* is related to the great Muslim scholar Mohammad bin Mohammad bin Dawood al-Sinhaji (born in Fas –Morocco on 1273 A.D. - died in Fas on 1327 A.D.), also known as ***Ibn Ajorrum*** (In Berber language means the Sufi fakir) who wrote his pioneering manual (***al-Ajrommiah***) that laid down the principles of correct Arabic syntax and inflexion (Nahu and sar'f).

بفتح الهمزة الممدودة، وبضم الجيم والراء المشددة؛ ومعناه باللغة البربرية "الصوفي الفقير"، صاحب المقدمة المشهورة بالأجرومية، ومتنها يختص بالنحو والصرف والإعراب وتقسيم الكلام إلى اسم وفعل وحرف. وجذرها العربي والبربري هو "جرم" بمعنى: نزع، سلب، جرد. وذو أجروم بمعنى: صاحب قواعد. وليست (الأجرومية) إذن مشتقة من (جراما) أو «غراماطيق» اليونانية؛ لأن العرب لم يأخذوا هذه الكلمة من اليونانية، وإنما هي نسبة إلى صاحب ذلك المتن الصغير في قواعد النحو العربي.

granary [gran'ar-i] (n.)

a storehouse for grain or threshed corn. [Latin *granarium –granum*, seed. Arabic *jar'yen*, grounded grains; *jarana*, to grind the grains; *jaron*; the place for grinding grains].

جارون

أي طاحونة الحَبّ، من جرَنَ (طحن)، جَرين (حَبّ مطحون).

Granada [grana'da] (n.)

A city in Andalusia (now Spain) full of pomegranates. See under **grenade**.

غرناطة

مدينة أندلسية (إسبانية اليوم).

grape [grap] (n.)

the fruit of any grape-vine. **–grape'-fruit**, a fine variety of the shaddock, with slightly grape-like taste. **–grap'ery**, a place where grapes are grown. **–grape'-vine** (see under **vine**): (*figuratively*) rumour (from its far-stretching branches). **–sour grapes**, things decried because they cannot be attained (from Aesop's fable of the fox and the grapes). [Old French *grape, grappe*, a cluster of grapes *–grape*, a hook; origin Germanic. Arabic *ghirbeb*, good grapes (*plural gharabeeb*), *ghareb*, black, *gharbi*, fermented grape wine].

غِربيب

من أجود العنب، الغرِب الأسود، الغربي الفضيخ من النبيذ.

grate [grat] (v.t.)

to rub hard on anything rough: to irritate, jar on. *–v.i.* to make a harsh sound: to jar. *–n.* **grat'er**,

قرّط

أي: قطعَ، مثلاً : قرّطَ الكرّاث تقريطاً: قطعه في

an instrument with a rough surface for grating down a substance. *–adj.* **grat'ing**, jarring on the feelings, harsh, irritating. *–adv.* **grat'ingly**. [Old French grater, through Low Latin, from Old High Germanic chrazzon (German kratzen), to scratch, akin to Swedish kratta. Arabic *qarata*, to cut down into pieces; or from *kharrash*, to scratch with hands or with sharp tool] Also see **scratch.**

القِدر. أو خرّشه: خدّشه (فرّكه بيده أو بآلة حادّة)، ثم تطوّر المعنى إلى بَشره وحكه على شيء خشن.

grayfish [grai-fish] (n.)

قردَسة

gray (or grey) or grayish fish or sea dog: prawns, edible shrimp-like crustacean, which are gray in colour due to iodine content that turns pink on cooking. [Old English *graeg*; German *grau*. Arabic *qardasah, qurdos, quraidis*, a solid crustacean animal: young small dog: *–plural qaradees*].

وقردوس وقريدس: روبيان وهو حيوان قشريّ صلب (بالمصرية جمبري)؛ أيضاً جرو الكلب.

grenade [gre-nad] (n.)

أغرُناطة

a small bomb thrown by the hand or shot from a rifle: a glass projectile containing chemicals for putting out fires, testing drains, and circa. See below under **grenadier** and compare with **Portugal.**

أي رُمانة، سُمّيت كذلك لكثرتها في غرناطة بالأندلس.

grenadier (*gren-a-der*)

اغرناطيّ

a soldier who threw grenades: now used as the title of the first regiment of footguards; –**grenadine** (*gren'a-den*), a kind of fabric (probably produced in Granada): pomegranates' juice (used in certain kinds of wine). [French from Spanish *granada*, pomegranate – Latin *granatus*, full of seeds (*grana*). Arabic *ogrunata*, pomegranate; *ghir'nata*, city of Granada in Andalusia, full of pomegranates (or grenades) and thus taken its symbol of pomegranate (as shown on city's offices and banks)]

أو غرناطيّ: الجنديّ الذي يرمي الرُمانة اليدويّة، (قنبلة) مُشتقة من أُغرناطة: بلد الرُمان بالأندلس.

griddle [grid'l] (n.)

جَردَل

a flat iron plate for baking [Anglo-French *gridil*, from a diminution of *cratis*, a hurdle. Arabic *jardal*]

وعاء حديديّ مُسطّح للطبخ.

grief [gref] (n.)

كرْب

deep sorrow: distress. *–adj.* **grief'-strick'en**, bowed down with sorrow. **–come to grief,** meet with reverse, mishap, disaster. [Old French – Latin *gravis*, heavy. Arabic *karab*, distress].

grimace [gri-mas] (n.)

a distortion of the face, in jest and circa: a smirk. –Also *v.i.* [French. Arabic *karrash,* (*colloquial*) *karmash,* to distort face in anger, surprise, or discontent)].

كرَّش (كشَرَ)
أو كرمَش (وجهه مثلاً).

grotto [grot'o] (n.)

a cave: an imitation cave, usually fantastic. – Also grot (*plural* **grott'oes, grott'os**). [Italian *grotta* (French *grotte*) – Latin *crypta* – Greek *krypte*, a crypt, vault. Arabic *ghar*, *magharat,* small cave (natural or artificial); *ghawr*, the bottom of anything (hollow)].

غار أو مغارة
كهف صغير (طبيعيّ أو صناعيّ)، غور: القعر من كل شيء (مجوف).

grubby [grub'be] (adj.)

dirty. *–v.i.* **grub**, to dig in the dirt. *–n.* **grubb'iness**, dirtiness. [Middle English *grobe*. Arabic *jarab*, dirtiness].

جرَب
أي قذارة كقذارة الجلد.

guava [gwa'va] (n.)

a tropical genus of trees and shrubs, with yellow, pear-shaped fruit used for jelly. [Spanish *guayaba*, guava fruit; of South American origin? Arabic *jawwafa*, fruit with soft pulp or cavity].

جوّافة
أي الفاكهة ذات التجويف اللين.

guess [ges] (v.t.)

(*Architecture and USA*) to think, believe, suppose: to judge upon inadequate knowledge or none at all: to conjecture: to hit on, or solve, by conjecture. –Also *v.i.* and *n.* *–n.* **guess'work**, process or result of guessing. **–anybody's guess**, purely a matter of individual conjecture. [Middle English *gessen*; cognate with modern Iceland *giska, gizka*, for *gitska* – *geta*, to get, think. Arabic *kass*, to judge, weigh and calculate].

قاسَ يقيس قياساً

guerrilla, guerilla [ger-il'a] (n.)

the harassing of an army by small bands acting independently, as in the Peninsular war: a member of such a band. –Also *adj.* e.g. in **guer(r)illa warfare**. **–guerrilla strike,** a sudden and brief industrial strike. [Spanish *guerrilla*, diminution of *guerra*, war –Old High German *werra*; compare with war; French *guerre*. Arabic *gu'war, miguar*, guerilla fighter; *harb magaweer*, war of guerrillas].

غوّار أو مِغوار
وحرب المغاوير.

guide [gid] (v.t.)

to lead, conduct, or direct: to regulate: to influence. *–n.* he who, or that which, guides: one who

قائد
من قادَ يقودُ (الهادي).

conducts travellers, tourists and circa: one who directs another in his course of life: a device to secure that movement takes place along a particular line: a Girl Guide. *–ns.* **guid'ance**, direction: leadership; **guide'-book**, a book of information for tourists; **guide'-dog**, a dog trained to lead a blind person; **guide'line**, a line drawn, or a rope and circa fixed, to act as a guide: (*figuratively*) an indication of the course that should be followed, or of what future policy will be; **guide'post**, a post to guide the traveller; guider, a senior Girl Guide. **–guided missile**, a jet- or rocket-propelled missile electronically directed to target. [Old French *guider*; probably from a Germanic root, as in Old English *witan*, to know and circa. Arabic *ga'id*, *qa'id*, leader, *gada*, *qada*, to lead].

gulf [gulf] (n.)

جرف

an indentation in the coast: a deep place, an abyss: (*literally and figuratively*) a whirlpool: (*figuratively*) a deep, usually impassable, division. **–gulf-weed**, sargasso (a seaweed found floating in immense quantities in a part of the North Atlantic Ocean called the Sargasso Sea [Portuguese *sargaco*]. [Old French *golfe* – Greek *kolpos*, bosom. Arabic *galafa, jarafa*, to sweep away; *jurf*, a coastal margin of the sea or river].

من جلفه وجرَفه، أي كسحه.

guile [gil] (n.)

غلّ

cunning, deceit. *–adj.* **guile'ful**, crafty, deceitful. *–n.* **guile'fulness**. *–adj.* **guile'less**, without deceit: artless. *–adv.* **guile'lessly**. *–n.* **guile'lessness**. [Normally French *guile*, deceit; probably Germanic; compare with **wile**. Arabic *ghil*, *ghulol*, a deceit; *ghalla*, to deceive].

وغلول من غلّ، أي خدع واغتال.

guitar [gi-tar] (n.)

قيثارة

a fretted musical instrument, now six-stringed like the lute, but flat-backed. [French *guitare* – Latin *cithara* (an ancient Greek musical instrument different from the lyre in its flat, shallow sound box). Arabic *kithara*].

آلة موسيقيّة تشبه العود ولكن بستة أوتار.

gum [gum] (n.)

صمغ

a substance that exudes from certain plants, and hardens on the surface: a plant gum or similar substance used as an adhesive, a stiffener and circa: a transparent sweet-meat: chewing-gum. *–v.t.* to coat or to unite with gum: *– pr.p.* **gum-**

m'ing; *pa.p.* **gummed.** *–adjs.* **gumm'ous, gumm'y**, consisting of or resembling gum: producing or covered with gum; gummif'erous, producing gum. *–ns.* **gumm'iness; gum'-ar'abic** (see below); **gum'-elastic**, rubber; **gum'-tree**, a tree that exudes gum, e.g. a eucalyptus tree, or any one of several unrelated American trees. [Old French *gomme* – Latin *gummi* – Greek *kommi*; probably of Egyptian origin. Arabic *sum'g*.].

gumacacia [gum'-a-ka'shi(y)a] (n.)

the gum or substance that exudes from a thorny leguminous plant with pinnate leaves. [Old French *gomme* – Latin *gummi* – Greek *kommi*; probably of Egyptian origin. Arabic *sum'g*. Latin – Greek *akakia -ake*, a sharp point - Arabic *akasia* or *al kasia*] See under **acasia.**

صمغ

أكاسيه (انظر تحت أكاسيه).

gum Arabic [gum'-ar'abic] (n.)

a gum obtained from various acacias. See **gumacasia.**

صمغ عربي

gundi [gun'de] (n.)

a rodent found in North Africa. [Moorish Arabic *kundi* or *jurdi* pertaining to rat or rodent in Morocco].

جردي

أو كندي: إحدى القوارض في بلاد المغرب، ومعناها: فأر باللغة البربريّة.

gurgle [gur'gl] (v.i.)

to flow in an irregular noisy current: to make a bubbling sound. [Compare with Italian *gorgogliare*. Arabic *qar'qara*, to make a bubbling sound; *–n. qar'qarah*, a bubbling sound].

قرقرة

من قرقر، يقرقرُ، قرّت الأمعاء، أي: صوّتت. وأيضاً القرقرة: الضحك إذا استغربَ فيه ورُجع، وهدير البعير، وصوت الحمام.

gutta [gut'a] (n.)

a drop or drop-like. *–n. plural* **guttae**. [Latin *gutta*, a drop. Arabic *qatrah, qutrah*, a drop].

قطرة

أو نقطه (ماء أو دمع).

gut [gut] (n.)

the alimentary canal: intestines prepared for violin-strings and circa: (*plural colloquial* guts) toughness of character. *–ns.* **gut reaction**, basic reaction; **gutt'er**, one who guts fish and circa. [Old English *guttas* (*plural*); compare with *geotan*, to pour. Arabic *qutaryah, qutary*, snake winding in loops like the gut moving during peristalsis, or a snake pouring poison like the gut secreting intestinal juices; *qutter astah*, anus dripping fluid or incontinent anus; *ja'ddah*, a functioning road] See **gutta** and **gutter.**

الأمعاء

مشتقة من قطاريه وقطاريّ، هي الأفعى تأوي إلى قطر الجبل (أو جذع النخل)، يقطر منها السم، كالأمعاء تلتوي وتفرز عصيرها. يُقال قطرت أستهُ: مصلت (أي سَلس الغائط السائل). أو أن الأمعاء مشتقة من جادّه؛ وهي الطريق السالك.

gutter [gut'er] (n.)

a channel for conveying away water (watercourse) whether natural or artificial: cut groove at a roadside or at the eaves of a roof. [Old French *gotiere*, from Latin *gutta* 'a drop'. Arabic *qatrah, qutrah*, a drop; *qatter*, a tube dripping water; *qutter astah*, anus dripping fluid or incontinent anus].

قاطر

الأنبوب الذي يقطر ماءً، مشتقة من قطرة. وقطرت أستهُ: مصلت (أي سَلَس الغائط السائل).

guy [gi] (n.)

a rope, rod, etc. to steady anything. *–v.t.* to keep in position by a guy. [Old French *guis, guie*; Spanish *guia*, a guide –from Arabic *qa'id, qa'id*, the guide].

حبل قائد

يشدّ به (ثم اختُصرت الكلمة إلى جايد ثم إلى جاي).

guy [gi] (n.)

fellow, man: an effigy of 'Guy Fawkes', dressed up grotesquely on the anniversary of the Gunpowder Plot (5th November – a sense first recorded in 1806): a person of odd appearance: (*slang*) a person. –v.t. (*colloquial*) to turn to ridicule, make fun of. [From English Guy Fawkes. Arabic *khai, khayee, khayo* (*colloquial* Lebanese), brother or my brother (figurative talk for a fellow man)].

خيّ، خيّيّ، خيّو

(بالعاميّة اللبنانيّة): أخي تقال للرجل والزميل. يُقال إنها أضحوكة لشخص جاي فوكس في سنوية مؤامرة البارود في ٥ نوفمبر، وأول توثيق للاحتفال كان في ١٨٠٦م.

gymnasium [jim-na'zi-um] (n.)

a place, hall, building, or school for gymnastics: (*originally*) a place where athletic exercises were practiced naked: (usually *gim-na'zi-oom*), a secondary school (especially on the Continents): – *plural* **gymna'siums, -ia**. *–ns.* **gym'nast**, one skilled in gymnastics; **gymnas'tic**, a system of training by exercise: (usually in *plural* **gymnas'tics**, used as *singular*) exercises devised to strengthen the body: feats or tricks of agility. – *adjs.* **gymnas'tic, -al**. [Latinised from Greek *gumnasion* - *gumnazein*, 'exercise naked'. The abbreviation gym arose in the late 19th century. French *gymnaste* – Greek *gumnastes*, 'trainer of athletes, from *gumnazein*. From the verb was derived the noun *gumnasion*, which Latin borrowed as *gymnasium*, 'school'; this academic sense has never caught on to any extent in English (although it is the word's only application in German and perhaps in Sicily. Arabic *jamaza* (*colloquially gamaza*), to run (man, horse, or camel) at speed above fast walking (in horse, galloping) and below the fast speed: *–ns. jamj, jamza*: *–adjs. jammaz*, jumpy; *jamza*, speedy].

جمنازيوم

قاعة الرياضة، مشتقة من الإغريقيّة جمنازين: «تريّض عارياً» ومنه جاء المصطلح «جم» لمارسة الرياضة. جمناست: «مُدرّب الرياضيين». وللاسم معنى آخر، فمن الفعل جاء الاسم الإغريقيّ جمنازيون، ومنه اللاتينيّ جمنازيوم بمعنى: «المدرسة الثانوية» للتدريب (لا زال هذا المعنى الأكاديمي يُستعمل في ألمانيا وصقلية، ولكن لا يستعمل في إنجلترة). الكلمة مشتقة من العربيّة: جَمَزَ الإنسان والفرس والإبل والدابّة جمْزاً وجَمَزَى: وهو عَدوٌ دون الحَضر، (ارتفاع الفرس في عدوه فهو مِحضير)، وفوق العنق (سير مُسْبطِرّ، أي مسرع للإبل والدابّة)، جَماز: وثاب، وجَمَزَى: سريع.

gynaecology [gin-e-kol'o-ji] (n.)

that branch of medicine which treats of the diseases of women. *–adj.* **gynaecolog'ical.** *–n.* **gynaecol'ogist.** [in prehistoric Indo-European 'woman' is *gwen-* and Greek *gune*, *gyne* 'woman' (from which English gets ***gynaecology***: formed of *gyne*, woman, and *logus*, discourse), Persian *zan* 'woman' (from which English gets *zanana* '***harem***'), Swedish *kvinna* 'woman', and the now obsolete English *quean* 'woman'. In its very earliest use in Old English *queen* (or *cwene,* as it then was). The resumption of the study of the Greek in the 16th century led to increasing adoption of compounds involving gune into English. The earliest recorded ones are ***gyneconome*** 'member of a board of Athenian magistrates whose job was to ensure that women behaved properly' and ***gynocracy*** 'rule by women'. ***Gynaecology*** is a comparative latecomer, not appearing before the 1840s. Arabic *qain*, woman, or a concubine; *-logy*, in Arabic *loga, logha*, a discourse or a language. Furthermore, the science of obstetrics and gynaecology is an Arabic Islamic invention, with the greatest contribution by Albucasis] Also see under **quean** and **queen.**

جاينيكولوجي

أي علم النسائية كلمة مُركبة ومُشتقة من جاين: امرأة، ولوجي: مُدراسة. أصل كلمة امرأة من الهنديّة الأوربيّة جوين، ومن الإغريقيّة جون وجاين، (منها اشتقت الإنجليزيّة جاينيكولوجي، أي علم النسائية)، ومن الفارسيّة زان (منها اشتقت الإنجليزيّة زانانه أو حريم)، وبالسويديّة كفينا، ومن الإنجليزيّة القديمة المندثرة قوين. ثم أصبحت كوين (سوين كما كانت تسمّى). بالعربيّة قيْنة: امرأة والأمَة أصلاً. العودة للدراسات الإغريقيّة في القرن الـ ١٦ الميلادي أدّى لزيادة تبني مركبّات تحوي جون وجاين ضمن الإنجليزيّة. أقدم الكلمات المقيّدة هي: جاينيكونوم (عضو قضاة أثينا وعمله التأكيد على تصرّف النساء بأدب)، وجاينوكراسي (حكم النساء). جاينيكولوجي جاءت مُتأخرةً بالمقارنة ولم تظهر قبل ١٨٤٠م. أيضاً لوجي أو لوغي بالعربيّة لغة بمعنى المُدارَسَة، فيصبح أصل جاينيكولوجي عربيّاً لغة القين (أي مُدارسة أمراض النساء)؛ عِلماً أنّ علم القبالة والتوليد هو أصلاً ابتكار عربيّ إسلاميّ لأبي القاسم الزهراوي فيه الفضل الأكبر.

gypsum [jip'sum] (n.)

hydrous calcium sulphate (hydrated sulphate of lime): **Plaster of Paris**, gypsum found near Paris, and used for reducing fractures. [Latin *gypsum, gypsus* – Greek *gypsos*, chalk. From Semitic Arabic *gyps*].

جبس

جصّ أو النورة وهو سلفات الكالسيوم المائية ومنه تصنع مادّة الجبيرة بلاستر باريس (بسبب وجوده قرب باريس، ويُستخدَم لتقويم الكسور).

gypsy, gipsy [jip'si] (n.)

a Romany: a member of a wandering people of Indian origin thought in 16th century to originate from Egypt, thus they were named *gipcyans* or *gipsens*, which was simply an alteration of Egyptian: a dark skinned person. [**Egyptian,** because once thought to have come from Egypt. Spanish *gitano*, gipsy, incidentally, has a similar origin].

غجريّ

أو داكن لون البَشَرَة، من الأقوام الرُحل من أصل هندي، الذين أُعتقِد في القرن الـ ١٦ الميلادي أنهم جاؤوا من مصر (إيجبت بالإنجليزيّة) فسمّوهم جيبسيين أو جيبسينس، أي مصريين (إيجبتيانس بالإنجليزيّة) بعد التحوير اللفظيّ. في إسبانية يسمّون جيتانو، وهي من المصدر نفسه.



Hack [hak](v.t.)

to cut with rough blows: to chop or mangle. *–n.* **hack-saw**, a saw for cutting metal. [Assumed Old English *haccian*, found in composition *to-haccian*, Dutch *hakken*, German *hacken*. Arabic *hakka*, to cut with the sword, *hakka* (with something), to grind it making it *hakik* and *mah'kok*].

هكّ

أي: ضرب بالسيف، وهك الشيء: سحقه، فهو هكيك مهكوك، ومنه: هك – سو، أي: منشار قطع المعادن.

Hadith [had'ith or ha-deth] (n.)

the body of traditions about Prophet Muhammad (peace be upon him), including his sayings, actions, characters, and approvals; Hadith is supplementary to the Qur'an in Islamic Jurisdiction. [Arabic hadith].

الحديث

هو «ما أُثر عن رسول الله ﷺ من قول أو فعل أو تقرير أو صفة». والحديث مُكمّلٌ للقرآن في التشريع الإسلاميّ.

hadj [haj]
See under **haj, hajj**

Hagar [ha'jar] (n.)

a biblical name, from Hebrew Haghar, forsaken; she is an Egyptian maid of Sarah, who bore Ishmael to Sarah's husband, Abraham. (Sarah allowed this because she was herself barren, but subsequently, at her request, Abraham sent Hagar and her baby son away, so that she was 'forsaken'). Hagar Wilde (1904 -71) is a US screenwriter. Haegar's dilators in Gynaecology. Arabic *hajar*, Abraham's 2nd wife and mother of Ismail (Ishmael).

هاجر

اسم وصيفة (خادمة سارة) المصريّة التي حملت بإسماعيل من زوج سارة إبراهيم، (بناءً على طلب سارة نفسها لأنها كانت عاقراً لا تلد، ولكن بعد ذلك حملت من إبراهيم فطلبت منه أن يهجرها وابنها بعيداً، فكان إلهام الله له بترك هاجر ووليدها إسماعيل بمكة). الاسم بالعبرية والعربية يعني المهجورة. ومن المشاهير هاجر وايلد (١٩٠٤–١٩٧١م) كاتبة التلفاز الأمريكيّة. كما تستخدم موسعات هاجر في طبّ الأمراض النسائية.

haik [hik; hak] (n.)

an outside white dress worn by North African people. [Arabic *ha'ik, haik*].

حيك

وهو ثوب أبيض خارجي يرتديه أبناء شمال إفريقية.

hail [hal] (n.)

a call from a distance: greeting: health: earshot. – *v.t.* to call to, from a distance: to greet, welcome (as). *–interjection* (*literally*) may you be in health. *–adj.* **hail'-fellow**, readily friendly and familiar. – also *n.* and *adv.* –**hail from**, to come from belong to (a place). [Old Norse *heill*,

هلّ

أو هلّلَ لمناداة أحدٍ من بعد.

health. Arabic *halla*, to call to, from a distance; *hal'lala*, to greet somebody]

haj, hajj [haj] (n.)

the pilgrimage to the House of Allah in Makkah, which is considered one of the five pillars of Islam. [Arabic *Hajj*]

حجّ

(بيت الله الحرام في مكة)، وهو إحدى شعائر (أركان: الإسلام الخمسة.

hajji [haj'i] (n.)

the Muslim who had performed the duty of hajj or pilgrimage. [Arabic *Haj, Hajji*]

حاجّ (حجي)

وهو من أدّى فريضة الحجّ من المسلمين.

hakeem, hakim [ha-keem] (n.)

a physician. [Arabic]

حكيم

وهو الطبيب المسلم.

hakim [ha'kim] (n.)

a judge or governor in Islamic India. [Arabic]

حاكِم

أو قاضٍ مسلم.

halal or **hallal** [hal-al] (n.) *–v.t.*

halall'ing or **hallall'ing; halalled'** or **hallalled'**, to slaughter according to Muslim law. *–n.* and *adj.* (denoting or relating to) meat from animals that have been so slaughtered, that may lawfully be eaten by Muslims. [Arabic *halal*, lawful].

حلال

(لحوم الحيوانات) المذبوحة على الطريقة الإسلاميّة، التي يُباح أكلها للمسلمين.

halala [ha-lal'a] (n.)

(plural **halal'a** or **halal'as**) a Saudi Arabian monetary unit, 1/100 of a riyal. [Arabic].

هللة

أصغر وحدة نقدية سعوديّة، وتساوي ١ من ١٠٠ من الريال.

halavah

See **halva.**

حلاوة

hale [hal] (adj.)

healthy, robust. [Northern form from Old English *hal*; the Southern and Middle development gives *whole*; parallel form **hail** – Old Norse. Arabic *hail, hawl*, strength].

حيل

حول أي قوّة.

hale [hal] (v.t.)

to drag. [Old French *haler*. Arabic *hawwal*, to change direction].

حوّلَ (اتجاهه)

halleluiah, hallelujah [hale-e-loo'ya] (interjection and n.)

the exclamation 'Praise the Lord' or 'Praise Jehovah': a song of praise to God. [Hebrew *hallelu*, praise ye, and *Jah*, Jehovah. Arabic *halla'la*, to praise God reciting 'There is no God but Allah'.

هلل لله تهليلاً

أي قال: لا إله إلاّ الله.

Halloween [hal'o'en] (n.)

The evening before All-hallows or All Saints' Day. [Old English *halgian*, to hallow – *halig*, holy. Arabic *hol'wan*, present of the witch or magician].

حلوان

الكاهن أو الساحر.

Hallucination [hal-(y)oo-sin-a'sh(o)n] (n.)

a vision without objective reality or a sensation with no external cause – a delusion. *–adjs.* **hallu'cinative, hallu'cinatory**, productive of, or partaking of, hallucination. *–n.* **hallu'cinogen**, a drug producing hallucinatory sensations. *–adj.* **hallucinogen'ic**. [Latin *alucinatio*, a wandering of the mind, from *alucinor*, to wander in the mind, to dream. The addition of the initial letter 'h' and the doubling of the letter 'l' were later changes in spelling. Arabic *hal'wasah*, hallucination; *hal'wasa*, to hallucinate].

هَلوَسة

أي: رؤية أجسامٍ، وسماع أصواتٍ لا حقيقة لها. مُهتلس العقل: مسلوبه.

halo [ha'lo] (n.)

a ring of light or colours, especially one round the sun or moon caused by refraction by ice-crystals, or round the head of a saint in a painting: any ideal or sentimental glory: *plural*, **halo(e)s** (*ha'loz*). [Latin *halos* – Greek *halos*, a round threshing-floor. Arabic *ha'lah*, a halo of light or holiness].

هالة

(من الضوء أو القدسية).

halvah or halva [hal-va] (n.)

a sweet desert or confectionery. [Yiddish *halva*, Roman *halva*, Turkish *helva*. Arabic *halwa*].

حلاوة أو حلاوة طحينيّة

Haly Abbas

Ali ibn al-Abbas al Majusi (930-994 AD) Arabian physician. The Almaleki or 'Liber Regius' of Haly Ben Abbas was the leading treatise of medicine for 100 years until it was displaced by Avicenna's 'Canon'.

علي عباس

المجوسي الطبيب العربي المسلم، مؤلف الكتاب الملكي في الطب الذي كان المرجع الأساس لـ ١٠٠ سنة، إلى أن أُستبدل بكتاب «القانون في الطب» لابن سينا.

Ham

See under **Noah**.

حام بن نوح

– انظر تحت كلمة نوح.

ham [ha'm] (*noun*)

the back of the thigh or hock; the thigh of an animal, cured by salting, drying, and smoking (it was later applied to the meat of the hog). *–adj.* **hammy**, *–adj.* **ham-fisted** or **ham-handed**, clumsy. [Old English *hamm;* German *hamme*;

لحم، أو حام (خير الإبل)، **أو حامي** (أي لحم محميّ بالنار)

ربما كلمة حام الإنجليزية هي تحويرٌ لكلمة لحم العربية، كما في بيت لحم (تعني بالعربية: مدينة اللحم، وبالعبرية تعني: مدينة الخبز)، وتقع مدينة بيت

related to Old High German *hamma* haunch or 'bend', from Germanic *kham- 'be crocked' – and up until the 16th century it denoted exclusively the "part of the leg at the back of the knee" (a portion of the anatomy now without a word of its own in English). Hamstring in 16th century reflects this original meaning. From the mid-16th century, it gradually extended semantically to 'back of the thigh' and hence 'thigh' generally, and by the 17th century it was being used for the 'thigh of a slaughtered animal, especially a pig, preserved and used for food'. Ham is probably the corruption of Arabic word Lahm and Lehem as in Bethlehem (Arabic *Bayt Lahm*, literally "House of Meat"; in Hebrew *Beit Lehem*, literally means "House of Bread") a town located 6 miles south of Jerusalem. According to The New Testament, Bethlehem is the birthplace of Jesus of Nazareth. Also, Arabic *ham, hamm,* the best of the camels. Also, Arabic *ham, hami*, heated meat, which could later be cured by smoking, drying, and salting; derived from *hammama*, to cover face with smoke; *yahmom*, the smoke; *homam*, heated charcoals. Also *hammah*, the spring hot water, used as a therapy by ill people, (plural of *hamm*); melted oil from fat and sheep-tail fat (called "allyah" in Arabic); *hamim*, boiling water; *hammam*, bathroom; *humma*, fever; *mahmom*, a feverish person].

لحم على بُعد ٦ أميال جنوب القدس؛ وإنّ بيت لحم حسب عهد الإنجيل الجديد هي المدينة التي وُلد فيها السيد المسيح عليه السلام. والحام بالعربية هو: الجمل المبروك، والحَمّ: الكريمة من الإبل؛ قال تعالى: ﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ [المائدة: ١٠٢]. وحامي بالعربية أيضاً أي: لحمٌ حامٍ مُدخنٌ مُجففٌ ومُملحٌ؛ وهذا هو الأصل، ثم صار يُطلق على لحم فخذ الخنزير المُعالج (أي المُدخن المُجفف والمُملح). مُشتقّ من حَمّم أي سَخمَ الوجه به، واليحموم هو الدخان، والحُمَم هي الفحم. ومنه الحَمّة: عين فيه ماء حارّ ينبع ويَستشفي بها، الأعِلاّء (واحدة الحَمّ)؛ لما أذبتَ إهالته من الألية والشحم، أو ما يبقى من الشحم المُذاب. والحميم هو الماء الحارّ، ومنه حمّام أي ديماس، ومنه الحُمّى (أي ارتفاع حرارة الجسم) فهو محموم.

Haman [ha'man] (n.)

proper name; it is not in common use because it was the name of Pharaoh's minister who plotted with his master destruction of children of Israel until Pharaoh and his followers (including Haman) were drowned in the sea in their pursuit of the Israelites. See Verse38 of Surat Al-Qasas (The Narration) of Qur'an: "Pharaoh said: 'O Chiefs! No god I know for you but myself: therefore, O Haman! Light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned, I think (Moses) is a liar!"].

هامان

اسم علم غير شائع لأنه اسم وزير فرعون، الذي خطط مع سيده لتدمير بني إسرائيل، فأغرق الله فرعون وأتباعه (بمنْ فيهم هامان) في البحر في أثناء مُطاردتهم بني إسرائيل. قال الله تعالى:

﴿وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَىٰ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ﴾ [القصص: ٣٨].

hamal or hammal [ha-mal] (n.)

a carrier man. [Arabic *hammal*].

حمّال

hammock [ham'ok](n.)

a piece of strong cloth or netting suspended by the ends, and used as a bed or couch. [Spanish

الحبك

حَبَكَ الثوب: أجاد نسجه. الحَبك: الشدّ والإحكام وتحسين صنعة الثوب، فهو حبيك محبوك. حبك الحبل:

hamaca of Caribbean origin. Arabic *habaka*, to weave a piece of fabric in professional way, *hab'k*, the well-woven, well-made and perfected piece of fabric or cloth, *–adj*. *habeek*, *mah'book*. Also *habaka* (with rope), to tigten it on the waist; *Hubkah*, the hand-made net of rope around the camel in order to bring down on the ground to treat its bottom-end (anus)].

شدّه على الوسط. حُبكة: حُجْزةٌ من حبال تشدّ لإناخة البعير على حقويه ليداوي دبرته.

hang [hang] (v.t.)

شنقَ أو خَنَقَ

to support from above against gravity, to suspend: to decorate a wall with pictures and circa: to put to death by suspending by the neck: to exhibit (works of art): to prevent (a jury) from coming to a decision. *–v.i.* to be suspended, so as to allow of free lateral motion: to drop. *–ns*. **hang'er**, that on which anything is hung; **hang'-man**, a public executioner. *–adj.* **hang'ing**, deserving death by hanging. *–n.* death by the halter. –**hang on**, to cling (to): to give close admiring attention (to): to linger: to depend upon. [Old English *hangian* and Old Norse *hanga* and *hengja*; Dutch, German *hangen*. Arabic *shangh*, hanging; *shanagha*, to hang (somebody); also *khang*, suffocation; *khanaga*, to stifle somebody's throat, or to cause to feel unable to breathe freely].

Hannah

حَنّه أو آن اسم أُم مريم العذراء

See under **Ann**

Hannibal [han'i-bal] (n.)

حنّبعل أو هانيبال

Phoenician leader of cartages (247-183 BC); he crossed Alpine mountains in attempt to conquer Rome.

القائد الفينيقيّ من قرطاجة (٢٤٧–١٨٣ قبل الميلاد) وهو الذي عبَرَ جبال الألب محاولاً قهر روما.

haqueton or **hacqueton** [hak'ton] (n.)

القطن

a stuffed jacket worn under a coat of mail (also **acton**). The Crusader infantry in 3rd crusade wore arrow-proofed haquetons, jackets quilted with cotton or tow. The word is derived from the Arabic al-cotton, cotton. Moslems were disheartened to see these men walk on undisturbed, with arrows sticking in their haquetons until they looked like porcupines. Their cross-bows kept the Muslim horse bowmen at a distance. In theory men wounded in the legs, or overcome by exhaustion, should be carried in the ships; in practice, at the hottest season of the year, many crossbowmen in their padded armour died where they fell. But the column of foot shielded the

وتعني السترة (أو الجاكيت) المحشوّة قطناً، تلبَس تحت الزردية أي الدرع في أثناء الحرب. وقد لبس جنود المشاة الصليبيين في الحملة الصليبية الثالثة سترة محشوة بالقطن أو بنسيج الكتان لتحميهم من رمي النبال، تسمّى هاكتون. والكلمة مشتقة من العربية: القطن أو قطن. وقد تثبّطت همم المقاتلين المسلمين عند رؤية الصليبيين يمشون ولا يضرّهم شيء والنبال مغروزة بسترة هاكتون (أي القطن)، وكأنهم قنافذ من كثرة السهام. وهذا ما جعل رماة السهام الصليبيين يجبرون فرسان المسلمين ورماتهم على البقاء بعيداً عنهم. نظرياً،

irreplaceable destriers of the knights. [Old French *auqueton*, from Spanish, from Arabic *al qutun*, the cotton]. Same as **acton.**

Ref: The story of the Crusades. by Alfred Duggan, Faber and Faber London 1963 page 188.

ظلّ الصليبيون يُصابون بالجراح في أرجلهم، أو يتساقطون بسبب الإنهاك الشديد، ويُحملون إلى سُفنهم لإسعافهم؛ لكن عملياً وفي مواسم السنة الحارّة صيفاً، فإنّ الكثير من الرماة الصليبيين تساقطوا أمواتاً بدروعهم المحشوّة قطناً حيثما سقطوا في أرض المعركة. لكن طلائع فرسان الصليبيين المغيرة الذين لا يمكن الاستغناء عنهم درّعوا أرجلهم أيضاً بالسترة القطنية – هاكتون . لمن الفرنسية القديمة أكتون، من الإسبانية، من الأصل العربي القطن]. هذه الكلمة هي كمة **acton** نفسها.

harangue [ha-rang'] (n.)

a loud speech addressed to a multitude: a pompous or wordy address. *–v.i.* to deliver a harangue. *–v.t.* to address by a harangue: *–pr.p. haranguing* (*-rang'ing*); *pa.p. harangued* (*-rang'd*). *–n. harang'uer*. [Old French *arenge*, *harangue*, from Old High German *hring*, a ring of auditors. Arabic *haraja*, to talk at length with possible mistakes in speech. *Harrajah*, group of people talking excessively and openly. Arabic (colloquial) *haraja*, to talk freely before someone].

هرَجَ (في الحديث)

أفاضَ فأكثرَ أو خلطَ فيه. الهَرّاجةُ: الجماعة يهرجون في الحديث. بالعامية هَرَجَ أي تحدّث بحريته في الحديث.

harass [har'as] (v.t.)

to distress, wear out: to annoy, to pester: *–pr.p.* har'assing, *pa.p.* and *pa.t.* har'assed. *–ns.* **har'asser; har'assment**. [Old French *harasser*; probably from *harer*, to incite a dog. Arabic *harash, taharrush*, harassment; *taharash*, to harass].

حرَش

أو تحرُّش من تحرّشَ إذا أزعجَ أحداً جنسيّاً.

harbour (in U.S. **harbor**) [har'bor] (n.)

any refuge or shelter: a port for ships –obsolete form *har'borough*. *–v.t.* to lodge or entertain: to protect. *–v.i.* to take shelter. *–ns.* **har'bourage**, place of shelter: entertainment: **har'bourer**, one who harbours or entertains. *–adj.* **har'bourless**. *–n.* **har'bourmas'ter**, the public officer who has charge of a harbour. [Middle English *herberwe* – an assumed Old English *herebeorg here*, army, *beorg*, protection. Arabic *barr*, a port or land; *harrah*, rocky land; *hur'hoor*, a kind of ships].

حرّة بَرّ

من برّ ، حرّه؛ أي: أرض ذات حجارة؛ هرهور: ضربٌ من السفن .

hard [hard] (adj.)

stiff: not easily penetrated, firm, solid. [Old English *heard*, Dutch *hard*, German *hart*; allied to

عرد

من عرَدَ أي قوى وتصلبَ.

Greek *kratys*, strong. Arabic *'ard*, solid; *'arada*, to become stiff and hard].

hardim [har'dim] (n.)

type of reptiles common to countries of Mediterranean basin. [Arabic *hirthawn*].

حرديم

وهـو ضـربٌ مـن العظايـا في بـلاد حـوض البحـر الأبـيض المتوسط عن العربية «حرذَوْن».

harem [ha'rem, ha-reem] (n.)

the portion of a Muslim house allotted to females: the mother, grandmother, sisters, daughters, wives (from 1 to 4) and the concubines of a Muslim generally, and Sultan in particular. The word harem has been wrongly misused to mean unlawful mistresses of the Sultan! [Arabic *harim, haram*, anything forbidden (for foreigners) – *harama*, to forbid, because the above ladies are not allowed to be seen at home (naked) except for that husband].

حريم

أي جناح النساء اللاتي تحرم رؤيتهن على غير الرجل الزوج في بيته. وكلمة حريم تشمل الأمهات والأخوات والبنات والزوجة (واحدة – وهو الشائع إلى ٤ زوجات كحد أقصى، وقديماً مع السراري – لا وجود لهن اليوم) مع الخادمات في بيت الرجل المُسلم عموماً والسلطان خصوصاً. وقد أُسيء استخدام الكلمة باقتصارها على عشيقات (غير الشرعيّات) السلطان المُسلم!

harpoon [har-poon] (n.)

a barbed dart, especially one for striking and killing whales. *–v.t.* to strike with the harpoon. *–ns.* **harpoon'er, harpooneer'**, one who uses a harpoon. [French *harpon* – *harpe*, a clamp, perhaps. –Latin *harpa* Greek *harpe*, sickle. Arabic *hirba*, a spear].

حربة

وهي آلة الحرب والطعن، وجمعها حِراب.

harsh [harsh] (adj.)

rough jarring on the senses or feelings: rigorous: cruel. *–adv.* **harsh'ly**. *–n.* **harsh'ness**. [Middle English *harsk*, a northern word; compare with Swedish harsk and Danish *harsk* rancid, German *harsch*, hard. Arabic *ahrash*, having rough skin from verb *harrash; – feminie harsha'a*, having rough skin].

أحرَش

وحرشاء (ذو أو ذات جلد خشن) من حرَشَ.

harvest [har'vest] (n.)

the time of gathering in the ripened crops: the crops gathered in: fruits: the product of any labour or action. *–v.t.* to reap and gather in. [Old English *haerfest*; German *herbst*, Dutch *herfst*. Arabic *kharaf*, to reap and to harvest; *khareef*, autumn season for harvesting crops].

خرَف

الثمار خرفاً والخريف موسم جني الثمار.

hash [hash] (v.t.)

to hack, to mince, to chop small. *–n.* that which is hashed: a mixed dish of meat and vegetables in small pieces: a mixture and preparation of old matter. [French *hacher* – *hache*, hatchet. Arabic *hasha*, to cut].

حشَّ

أي قطع بالمِحشّ كما في قطع الحشيش.

hash [hash] (n.)

something that is hashed: a mixture and preparation of old matter: a mess;. –hash brown or hash brown potatoes, pre-cooked potatoes, diced or mashed, mixed with chopped onion, seasoned, and fried until brown. [French *hacher* – *hache*, hatchet. Arabic hash', soft]

هَشّ

الرخو الليّن. خبزٌ هَشاش: هَشّ.

hash [hash] (n.)

(*slang*) short for **hashish**. See under **hashish**

حَش

بالعاميّة تصغير حشيش.

hashish [hash'esh] (n.)

the leaves, shoots, or resin of hemp, smoked or swallowed in various forms as an intoxicant. [Arabic]

حشيش

أو قِنب هندي (نبات) ورقه وسيقانه يُدخن أو يُبلع كمادّة مُخدّرة.

hassock [has'ok] (n.)

a tuft of grass: a stuffed stool for feet or knees. [Old English *hassuc*. Arabic *hasak*, *hashak*, a stuffed pillow or soft ottoman large hassock (also called pouff, pouffe)]. See under **pouff.**

حسَك

أو حشك وهي البُقة العثمانيّة (مخدّة محشوة).

haste [hast] (n.)

hurry, precipitancy, rashness. *–vs.t.* haste, hasten (*has'n*), to accelerate: to hurry on. *–vs.i.* to move with speed: to do without delay: to be in a hurry; –*pr.p.* **hast'ing, hastening** (*has'ning*); *pa.p.* **hast'ed, hastened** (*has'nd*). *–adj.* **hast'y,** speedy: hurried: rash: passionate. *–adv.* **hast'ily.** *–ns.* **hast'iness.** [Old French *haste* (French *hate*), from Germanic; compare with Old English *haest*, Dutch *haast*, German *hast*. Arabic *hatha*, to haste].

حث

أي حرّك.

hat [hat] (n.)

a covering for the head. *–v.t.* to provide with, or cover with, a hat. *–adj.* **hatt'ed,** covered with a hat. *–n.* **hatt'er,** one who makes or sells hats. **–keep under one's hat,** to keep secret. [Old English *haet*; Danish *hat*. Arabic *hattah (hattat)* derived from *hatta*, to place (something) on (e.g. head); *hawwata*, to surround (something). **Hattah** is the head cover (*ghutrah* or *yashmak*) in the language of Sham and particularly in Palestine. Indeed, some of the Palestinians denounced those who wore tarboosh instead of their traditional hattah (and *iqal*, the black circular binder) by saying:

Hattah and Iqal worth 5 qiroosh, but the rascal is wearing tarboosh].

حطة

(قبعة) مُشتقة من حطّ أي وضعَ أو حوّطَ (رأسه بالقبّعة). حطه هي الفترة أو الياشماخ في لغة أهل الشام، وخصوصاً أهل فلسطين. بعض الفلسطينيين استنكروا مَنْ لبسَ الطربوش وترَكَ لبسَ الحطة (الفترة) والعِقال التقليديين فقالوا فيهم شِعراً:

حطّه وعقال بخمس قروش

النذل لابس طربوش

haul [hol] (v.t.)

حوّل

to drag: to pull with violence. *–ns.* pulling: a draught, as of fishes; *haul'age*, act of hauling: transport, especially heavy road transport. [A variant of **hale**. Arabic *hawwal*, to change direction, such as direction of travel; *hawl*, a long dragging period].

أي غيّر اتجاه، حوّل أي مدة زمنية.

hazard [haz'ard] (n.)

هزرد

a game played with dice: chance, accident: risk: a difficulty on a golf-course – e.g. a bunker, a stream. *–v.t.* to expose to chance: to risk, to venture. *–adj.* **haz'ardous**, dangerous, perilous: uncertain. *–adv.* **haz'ardously**. [Old French *hasard*; probably through the Spanish from Arabic *hazza*, to move or play and *al zar*, the dice (thus to play dice); perhaps from *Hasart*, a castle in Syria, where the game was invented during the Crusades].

أو زَهر أو هزّ زار: ضربٌ من لعب النرد، ويشمل معنى المُجازفة، والمُخاطرة. وهو مُشتق من هزّ: لعب ومن زار: النرد.

Hawaii [ha'wa y] (n.)

هوائي

an island in the Pacific Ocean. [Arabic *hawa'ee*, land with clear air].

أو جزيرة هاواي ذات الهواء الصافي.

he [he] (masculine nominative pronunciation of 3rd person)

هوَ

the male (or thing spoken of as male) named before. –adj. male (especially in composition), e.g. he'-goat, he'-man, a man of extreme virility. [Old English he, he. Arabic *howa,* he: who (for masculine); *heya*, who (feminine)].

للمذُكر.

hech [hek or hehh] (n.)

هيك

(Scottish–*interjection*) an exclamation of surprise weariness, etc.: Also (*interjection*) a euphemism for hella lout: a booby.

أي هكذا (من باب التعجّب).

heir [ar] (n.)

أرِث فهو وريث

one who inherits anything after the death of the owner: a successor to a position: inheritor of qualities or of social conditions, or the past generally *–feminine* **heiress** (*ar'es*). *–adj.* **heir'less**, without an heir. [Old French *heir* – Latin *heres*, an heir. Arabic *arrath*, to inherit; *werith*, heir] See **heritable.**

hegemony [he-gem'on-I, he-jem'on-i] (n.)

هيْمَنَة

preponderant influence, especially of one state over others: leadership. [Greek *hegemonia – hegemon*, leader. Arabic *haimanah*, preponderant

أي سيطرة (واحدٍ على الآخر) مُشتقة من هَيْمنَ عليه: صارَ رقيباً عليه وحافِظاً.

influence (of one over another); – *haimana*, to watch over and control].

hegira, hejira, hejra, hijra or hijrah [hej'i-ra] (n.)
the flight of Mohammed from Makkah to Medina on 16th July 622 A.D. from which is dated the Islamic era: any flight. *–n. hijri* calendar, Islamic calendar. [Arabic *hijrah*, flight, *hajara*, to leave].

هجرة

الرسول محمّد ﷺ، من مكة إلى المدينة عام ٦٢٢م. من هجرَ أي ترك المكان إلى مكانٍ آخر.

hegri or **hijri calendar**
See under **Mohammedan calendar, Mohammedan year.**

التقويم الهجري الإسلاميّ
(انظر تحت كلمة التقويم مُحمّديّ).

hejab or **hijab** [hi-jab or he-jab] (n.)
Islamic dress of the woman: a covering for a Muslim woman's head (with or without face), body and limbs, and sometimes reaching the ground. [Arabic and Persian].

حجاب

اللباس الإسلاميّ لتغطية الرأس مع أو بدون تغطية الوجه بالنسبة للمرأة المسلمة، ويغطي الجسم والأطراف وقد يصل الحجاب إلى الأرض أحياناً.

Hello, hullo, hallo, halloa, hollo, holloa [hul-o, he-lo] (interjection)
expressing surprise and circa: used also in calling attention: a form of greeting. *–n.* a call of hello. –*v.i.* to call hello. [Imitative. Arabic *hala, ah'lan*, greeting denoting an invitation of someone into the house with a warm welcome treating the guest as a member of the host family (*ahl'*, the welcoming family)].

هلا

أو أهلاً، أي: وجدتم أهلاً وحللتم سهلاً.

Hemp [hemp] (n.)

Is the name of the soft, durable fiber that is cultivated from plants of the Cannabis genus (Mulberry Order), cultivated for industrial and commercial (non-drug) use. In modern times, industrial hemp has been used for industrial purposes, including: paper, textiles, biodegradable plastics, construction, health food, and fuel (with modest commercial success). [from Old English *hoenep* -- Greek *kannabis*. Arabic *qannab*].

قنّب (للأغراض غير الطبية)

وهو اسم ألياف قوية ناعمة تستخرج من نبات جنس القنب (رتبة شجر التوت)، تزرّع للاستعمالات الصناعية والتجارية (غير الدوائية التخديرية). حديثاً، صار القنب التصنيعي يستخدم في الأغراض الصناعية مثل: صناعة الورق، والأنسجة، والبلاستيك، والبناء، وتصنيع الغذاء الصحي، حتى الوقود (بنجاح تجاري معتدل).

henna [hen'a] (n.)
a small Oriental shrub: a pigment made from its leaves for dyeing the nails and hair and for skin decoration. [Arabic *henna*].

حناء

صبغة شرقيّة معروفة تعملُ من أوراق شجيرة الحناء الشرقيّة، وتستعمل لتصبيغ الأظفار والشعر وتزيين الجلد.

herb [hurb] (n.)
a plant with no woody stem above ground, as distinguished from a tree or shrub: a plant used in medicine: an aromatic plant used in cookery. –

أبّ

أي خضروات الأوراق القصيرة القابلة للأكل كالبهارات. قال الله تعالى: ﴿وَفَٰكِهَةً وَأَبًّا﴾[عبس: ٣١].

adjs. **herba'ceous, herb'al**, pertaining to herbs. *–n.* **herb'age**, herbs collectively; **herb'alist**, one who sells or prescribes herbs: an early botanical writer. [French *herbe* – Latin *herba*. Arabic *abb*, greenery and vegetation including herbs and short edible foliage. See Que'an, Verse 80:31 of Surat Abasa (He Frowned) of Qur'an: "And Fruits and Fodder (Abb)."].

Hercules, Herakles or **Heracles** [hur'kye lez] (n.)

هرْقل

Hercules is the Roman form of the Greek hero Heracles. *–adj.* **Herculean**, of or pertaining to Hercules, son of Zeus, noted for the 12 difficult tasks imposed on him: extremely difficult or dangerous, as the 12 labours of Hercules: of extraordinary strength and size. –Pillars of Hercules. two rocks flanking the strait of Gibraltar. [A champion in Greek Mythology. The Greek name is adopted in Arabic language].

بطل الأسطورة الإغريقية: وهو ابن زيوس اللقيط، وكان ذا قوّة خارقة، الذي ذلل ببطولته المصاعب الـ ١٢ وخرج منها مُنتصراً.

Heraclius [her a kli as] (n.)

هرَقل

Byzantine Emperor (575? – 641 AD). His armies were defeated by Muslim army in battle of Yarmouk at 636 AD at the era of the Great Caliph, Omar Ibn Al Khattab.

الأمبراطور البيزنطي الذي هزمت جيوشه إمام جيش المسلمين في معركة اليرموك عام ٦٣٦م في عهد الخليفة عمر ابن الخطاب ﷺ.

Hermit [hur'mit] (n.)

حرَم، وحارم (مُحرِم)

A solitary religious ascetic: a recluse. *–n.* **her'mitage** (*-ij*), the dwelling of a hermit: a retired abode. [Middle English *eremite*, through, French and Latin from Greek *eremites – eremos*, solitary. Arabic *haram*, a holy religious shelter or recluse for God worshipping].

أي: ناسك متعبّد في خلوة.

heresy [her'i-si] (n.)

هرطقة

an opinion or belief (especially in theology) adopted in opposition to that accepted or usual in the community to which one belongs. *–n.* **her'etic**, the upholder of a heresy. *–adj.* **heret'ical**. *–adv.* **heret'ically**. [Old French *heresie* – Latin *haeresis* – Greek *hairesis – haireein*, to take. Arabic *hartaqa*, heresy].

أي: بدْعة. وهي الحَدَثُ في الدين بعد الإكمال.

heritable [her'i-ta-bl] (adj.)

مؤرثٌ من أرِثَ فهو وريثٌ

that may be inherited. *–n.* **heritable property**, real property, as opposed to movable property or chattels. [French *heritable, hereditable* – Low Latin *hereditabilis – heres*, heir. Arabic *arrath*, to inherit; *werith*, heir].

herring [her'ing] (n.)

سمك الرنجة أو الرنغة (عامية)

a common small sea-fish of great commercial value, found moving in great shoals or multitudes. – **red-herring,** herring cured a dried: a subject introduced to divert a discussion. [Old English *haering, hering*; German *haring, heer*. Arabic *arringa* (colloquial)].

سمك بحري صغير ذات قيمة تجارية، يسبح بقطعان محتشدة في الماء.

Heterogeneous [het-er-o-je'ni-us] (adj.)

هَجين جنس

differing in kind: composed of parts or elements of different kinds – opposed to homogeneous. – *ns* **heterogene'ity, terogen'eousness.** – *adv.***heterogen'eously**. [Greek *heterogenes* – *heteros*, other, *genos*, a kind. Arabic *hageen* (hetero) *jins* (genus), different in kind].

Hezbollah, Hizbollah or **Hizbullah** [hiz-bela] (n.)

حِزب الله

an organization of militant Shiite Muslims in southern Lebanon. [Arabic, party of God].

منظمة شيعيّة مُسلحة لمُسلمي جنوب لبنان.

hiatus [hi-a'tus] (n.)

هُوّة أي فجوة

(*rare*) a gap, a chasm: a break in continuity: a place in a manuscript where something is missing: – *plural* **hia'tuses. Hiatus hernia**, one in which a part of a viscus protrudes through a natural internal opening especially through that in the diaphragm intended for the oesophagus. [Latin *hiare, hiatum*, to gape. Arabic *ho'wat*, gapping].

hie [hi] (v.i.)

حيَّ

to hasten: *–pr.p.* **hie'ing**; *pa.p.* **hied.** [Old English *higian*. Arabic *hai*, to hasten to (e.g. *hai alasalat*, to hasten to prayer)].

أي أسرِع إلى، مثلاً حيَّ على الصلاة.

hill [hil] (n.)

تلّ أو تله

a high mass of land, less than a mountain: a mound: an incline on a road. *–n.* **hill'ock**, a small hill. *–adj.* **hill'y**, full of hills. **–over the hill**, past one's highest point of efficiency. [Old English *hyll*; allied to Latin *collis*, a hill, *celsus*, high. Arabic *tall*].

hint [hint] (n.)

نوّه

a distant or indirect indication or allusion: slight mention: a helpful suggestion. *–v.t.* to intimate or indicate indirectly. *–v.i.* to give hints. [Old English *hentan*, to seize. Arabic *hanah, hunai'ah, hanwah*, slight thing; *naw'wah*, to mention indirectly].

(ذكر بصورة غير مباشرة) أو هنه، هنيهة، هنوه (الشيء اليسير).

hiss [ɪis] (v.i.)

to make a sibilant sound like that usually represented by the letter s, as the goose, serpent and circa: to express contempt by hissing. *–v.t.* to condemn by hissing. *–n.* the sound of the letter s, an expression of disapprobation, contempt and circa. *–n.* **hiss'ing**. [Imitative. Arabic *hasis*, sound of audible but invisible movement, e.g. sound of hell fire; *hassa*, to detect the sound of a movement, or to listen secretly to private talk of gathered people; *hasoos, jasoos*, a spy in good and in bad terms respectively].

حسّ

أي: تسَمّعَ صوت حركة غير مرئية، يقال: حسيس النار أي صوت احتراقها، والحاسوس هو الجاسوس، ولكن بالخير لا الشرّ.

Hispanic [his pan'ik] (adj.)

Spanish: relating to Spain and Portugal: relating to Latin America. [US English –Arabic *Ispani*].

إسبانيّ

أو إسبانيّ الأصل من أمريكا اللاتينية.

hist [hist] (interjection)

demanding silence and attention: hush! silence! [Imitative. Arabic *huss*!].

هص

تقال لإسكات المقابل.

history [hist'or-i] (n.)

an account of an event or events: an account of the origin and progress of a nation, institution and circa: the knowledge of past events. *–n.* **historian** (*hist'-or'i-an*), a writer of history: one who is learned in history. *–adjs.* **histor'ical**, pertaining to history; **histor'ic**, famous in history: memorable. *–adv.* **histor'ically**. [Latin *historia* – Greek *historia – histor*, knowledge. Arabic *istori*, legendary story; *sotour*, written lines about stories].

أسطوري

وهي الأحاديث التي لا نظام لها، سطور: فِقْرَات من الكتاب.

Hizbollah or **Hizbullah**

See **Hezbollah**

حزب الله

hoar [hor] (adj.)

white or grayish-white, especially with age or frost. *–adj.* **hoar'y**, white or grey with age: (*botany*) covered with short, dense whitish hairs. *–ns.* **hoar, hoar'iness**. [Old English *har*, hoary, gray; Old Norse *harr*. Arabic *hawar*, white hair contrasted with black hair] See also under **houri**.

حوَر

هو اشتداد بياض (الشَّعر أو العين).

hobson-jobson [hob'sin-job'sin] (interjection, n.)

derived from the Shiite's cry at the celebration of the 10th of Muhurram (first month of Islamic Hegira year) **'*Ya Hasan, ya Hosain*'**: short for the

صيحة الشيعة

«يا حَسن، يا حسين»، في ١٠ محرّم يوم استشهاد الحسين ﷺ.

assimilation of foreign words to the sound pattern of the adopting language.

hobby [hob'i] (n.)

a subject on which one is constantly 'mounting': a favourite pursuit. *–n.* **hobb'y-horse,** a stick or figure of a horse on hich children ride: the wooden horse of a merry-go-round. [Middle English *hobyn, hoby*, probably *Hob*, a form of *Rob*. Arabic *ho'waya*, hobby; *hubby*, my love].

هاوٍ هوى، هواية أو حبّي

hock, hough [hok or Scottish hohh] (n.)

a joint on the hindleg of a quadruped, between the knee and fetlock, and sometimes on the leg of a domestic fowl, corresponding to the ankle joint in humans; a piece of meat extending from the hock joint upward. [Old English *hoh*, the heel. Arabic *hoq, hoqq*, the joint accommodating the head of thigh bone, or shoulder joint, or even the head of the leg bones; it also means the meat of the thigh].

حقّ

رأس الورك الذي فيه عظم الفخذ، ورأس العضد الذي فيه الوابلة، و(الوابلة هي طرف الكتف، أو عظم في مفصل الركبة، أو ما التفّ من لحم الفخذ).

hod [hod] (n.)

a V-shaped stemmed trough for carrying bricks or mortar on the shoulder. *–n.* **hod'man**, a man who carries a hod: a mason's labourer. [compare with *hot, hott*, German *hotte*, obsolete Dutch *hodde*, French *hotte*, a basket. Arabic *hatta*, to put on; *mihatt, mihattah*, a wooden device for placing things].

حطّ

أي وضعَ، محَطّ ومحطة خشبة تستعمل لحمل الحجر ووضعه

hog, hogg [hog] (n.)

apart from being a general name for swine, it means a yearling sheep not yet shorn: a yearling of other species: a greedy person: person of coarse manners. *–adj.* **hogged**; *–ns.* **hogg'erel**, a yearling sheep; **hogg'et,** a yearling sheep or colt (a young horse). – **go the whole hog**, to do a thing thoroughly or completely; **road hog**, a selfish motorist who, by speeding and by cutting in, forces others to give way to him. [Old English *hogg*. Arabic *hiqqah*, the unparalleled (*plural hiqaq* which include the good young camel or sheep becoming ready for shearing or eating). *Haqqa*, to become 3-years-old camel, or *mihaq*, the one which was unyielding or unproductive the year before. Also *haqqah*, the camel ready for fertilization or for shearing. Also ahaqq, the defective horse that lays its leg at the place of its foreleg].

حِقة

استُخدم الاسم بالإنكليزية لفصيلة الخنازير (بلا تعيين)، إلا أن هوج أو حوج، وحوجيت، وحوجيد، وحوجيرل كلها تعني الصغير الجيّد من الأغنام والإبل والفرس وسائر فصائل الحيوان. وبالعربيّة: الحِقة: التي لا نظير لها، وجمعها حِقاق (من الإبل والأغنام وهي الصغيرة التي حقت لجزّ الصوف ولأكلِها). وحَقت البَكرَة (الفتيّة من الإبل جمعها بكارٌ): استوفت ثلاثَ سنين، وصارت حِقة. والمَحاقّ: التي لم يُنتجن في العام الماضي ولم يحلبن. وحقة: مَن حَقّ لقاحها من النوق أو حقيق أي جديرٌ جزّ وبرها. وكذلك الأحقّ: الفرس يضع حافر رجله موضع يده (عيبٌ قد يكون لصغره أو عدم ذكائه). ثم تطوّر المعنى أيضاً للشخص الجشع أو البدائيّ الطباع.

hollow [hol'o] (n.)

a hole: a cavity: a depression. *–adj.* having an empty space within or below: sunken: empty. –*v.t.* to make a depression in: to make hollow: to excavate. *–adj.* **holl'ow-eyed'**, having sunken eyes;**hollo'ow-heart'ed**, faithless: treacherous. –*n.* **holl'owness**, the state of being hollow: a cavity. [Old English *holh*, a hollow place – *hol*, a hole, cavern; Dutch *hol*, Danish *hul*, German *hohl*, hollow. Arabic *khollow*].

خلوّ

(أي مُجوّف) لا شيء فيه

Holo-caust [hol'o-kost] (n.)

A sacrifice in which the whole of the victim was burnt: a huge slaughter or destruction of life. [Greek *holokauston* – *hol*, whole, *kaustos*. Arabic *kull*, all, and *kay* or *ka'wee*, burning by fire of all, i.e. complete burning].

هولو – كوست

(حرفياً: كلّ – كوي) أي كوي كُلي أو شوي بالنار كلّي (للبشر)، أي محرقة بشرية عامة.

home [hom] (n.)

habitual abode: residence of one's family: one's own country: habitat. *–adj.* **home'-bred**, bred at home: native: domestic. [Old English *ham*; Dutch and German *heim*. Arabic *hima*, protected living place or home: sanctuary. Home is different from house: home is the emotional and physical shelter where you live in and you protect (being a place prohibited for others), but the house is the physical building (bricks and mortar), which may or may not be your own home, the house is for sale but home is not; *hama*, *hawama*, to continuously go to and around (a place and guard it). The Messenger of Allah (Prophet Muhammad) said: "Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions."] See under **house.**

حمى

أو محميّة الدار، أيضاً حامَ وحوَمَ أي دارَ حول المكان (الحومة) الحِمى هو الدار يُسكَنُ فيه ويحبه أهله ويحمونه (المحميّة والحرم والملجأ الملاذ). لكن الحوش هو البناء (من الأحجار، أي: لبنات البناء، ومن مِلاط البناء، أي: الطين) الذي يسكن أو لا يسكن فيه، وهو الذي يُباع بينما الحمى لا تباع. قال رسول الله ﷺ: «الا وانّ لكلّ مَلِكٍ حِمى، ألا وإنّ حِمى الله مَحارِمه».

hone [hon] (n.)

a smooth stone used for sharpening instruments. –v.t. to sharpen as on a hone. –to hone down (the voice), to soften (the voice). [Old English *han*; Old Norse *hein*; allied to Greek *konos*, a cone. Arabic *hawwan*, to soften].

هوّن

أي خفف (صوتك مثلاً).

honey [huni] (n.)

a sweet thick fluid developed in the honey-sac of the bee from the nectar of flowers: anything sweet like honey. [Old English *hunig*; German *honig;* Dutch *honing*. Old Norse *hunang* (Swedish *honung;* and Danish *honning*). Arabic *ja-*

جَنيّ أي العسل

والعسل هو لعاب النحل، وطلٌّ خفيّ يقع على الزهر وغيره (أي رحيق الأزهار)، فيلقطه النحل (فيستحيل فيها ثم يغلظ في الليل بتبخير مائه في خلايا النحل).

ney, honey; also *janey* means gold, and ripened dates, because of their bright yellow colour, which is also the colour of the honey. In Arabic there are about 80 alternative names for honey, such as: *janey, lu'ab al-nahl* (bees' saliva), *shahd, Aryy, naseelah, mujaj* or *mujajal-nahl* (bees' saliva), *shawb, thawb, mathi, tirm,* and *dharb* (**white honey**), *dharba, dhareeb, hameet, tahmout, jals,* and *wirs*. The famous Arab poet ***al-Mutanabbi*** described the joy of death at the battle, like tasting of janey (honey) in the mouth].

والجَنيّ تعني أيضاً: الذهب والرطب بسبب اللون الأصفر البرّاق (وهو لون العسل أيضاً). وللعسل قرابة ٨٠ اسماً عربياً منها: الجنيّ، لعاب النحل، الشهد، الأَرْيُ (من أرّت النحلة إذا عملت العسل)، النسيلة، مُجاج أو مُجاج النحل أي ريقه، الشَوْبُ، الذَّوْبُ (العسل، أو ما في أبيات النحل، أو ما خلصَ من شمعه)، الماذي، الطِرْمُ، **والضَّرْبُ (العسل الأبيض)**. والضَّرَبة، والضَّريب، والحميت، والتحموت، والجَلس، والورس. ويصف المتنبي سعادة الاستشهاد في ساحات القتال، كتذوق الجَنيّ؛ أي جَنيّ النحل (العسل) في الفم، فيقول:

فثِبْ واثقاً بالله وثبة حازمٍ
يرى الموتَ في الهيجا جَنيّ النحلِ في الفمِ

Honolulu [hono'lolo] (n.)

An island in the Pacific Ocean, known for 'pearls' hunting. [Arabic *huna- lo'lo'*, here are pearls].

هُونولولو

أو «هنا لؤلؤ»: جزيرة اللؤلؤ في المحيط الهادي.

hoodlum [hood'lum] (n.)

a rowdy, street bully: a small-time criminal or gangster. [Etymology unknown. Arabic huthala, scum; (colloquial) hitle, street bully].

حثالة

أو (بالعلمية) هتلي.

hoof [hoof] (n.)

horny substance on the feet of certain animals, as horses and camels: a hoofed animal: *–plural* **hoofs, hooves**. *–adj.* **hoofed**. [Old English *hof*; German *huf*, Old Norse *hofr*. Arabic *khoff*].

خفّ

أو مؤخرة قدم الفرس أو الجمل وبعض الحيوانات.

hookah, hooka [hook'a] (n.)

the tobacco-pipe of Arabs, Turks and circa in which the smoke is passed through water. [Arabic *huqqah,* bowl, casket].

حقة

وهي وعاء خشبي أو عاجي أو غيره مما يصلح أن ينحت منه، يستخدم لعمل النارجيلة.

hoopoe [hoop'oo] (n.)

a genus of crested birds, one of which is an occasional visitor to Britain. [Earlier *hoop* – Old French *huppe*, partly remodeled on Latin *upupa*; compare with Greek *epops*. Arabic *hood'hod*, hoopoe].

هدهد

وهو طائر ملوّن صغير ذو عرف جميل أصفر اللون، قوي البصر، يُسمّى بالطائر الملكي.

Hormuz, Ormus, Ormuz [hormoz] (n.)

Proper name of straits of Hirmuz inside Arabian-Persian Gulf, between Iran and southern Arabian Peninsula. It was a city of a small island inde-

هرمُز

أو مضيق هرمُز في الخليج العربي الفارسي، بين إيران وشبه الجزيرة العربية، كان مدينة لمملكة جزيرة صغيرة

pendent kingdom situated near Bandar Abbas on the mouth of the Gulf, then it was controlled by Portuguese on 1515, then taken by Shah Abbas with an English assistance on 1622, then Ormuz with Bandar Abbas were controlled by Sultanate of Oman since 1854, and later taken by Iran. Originally Hormuz, Hormuzan, Harmooz, the great of Persian or non-Arab kings.

مستقلة على فوهة الخليج قرب بندر عبّاس، ثم آل للسيطرة البرتغالية عام ١٥١٥م، ثم لسيطرة شاه عبّاس بمساعدة الإنجليز عام ١٦٢٢م، ثم آل مع بندر عبّاس لسيطرة سلطنة عمان منذ ١٨٥٤م، ثم للسيطرة الإيرانيّة. أصلاً الهرمُز والهرمُزان والها رَمُوز: الكبير من ملوك العجَم.

horn [horn] (n.)

a hard outgrowth on the head of an animal: the material of which this is made. [Old English *horn*; Scandinavian and German *horn*, Gaelic and West *corn*, Latin *cornu*, Greek *keras*. Arabic *qarn*].

قرن (الحيوان)

horrent [hor'ent] (adj.)

bristling. [Latin horrens, –entis, pr.p. of horrere, to ristle. Arabic *hara'a*, to be frightened; *haira'a*, the coward] See under **horrify.**

هَرِعْ

من هرَعَ أي خاف، هيرَع أي جبان.

horrible [hor'i-bl] (adj.)

Exciting horror: dreadful: (*colloquial*) unpleasant, detestable. *–n.* **horr'ibleness.** *–adv.* **horr'ibly**. [Latin *horribilis – horrere*, to shudder, bristle. Arabic *hara'a*, to be frightened; *haira'a*, the coward] See under **horrify.**

هَرِعْ

من هرَعَ أي خاف، هيرَع أي جبان.

horrify [hor'i-fi] (v.t.)

to strike with horror: *–pr.p.* **horr'ifying;** *pa.p.* **horr'ifified**. *–adj.* **horrif'ic**, exciting horror: frightful. [Latin *horrificus* – root of *horrere*, and *facere*, to make. Arabic *hara'a*, to be frightened; *haira'a*, the coward; also *hala'a*, to be dead frightened; *haila'a*, the coward].

هرَع

أي خاف، هيرَع أي جبان. هلَعَ أي جزع، هيلع أي جبان.

horror [hor'or] (n.)

shuddering: excessive fear or loathing: a source of such feeling: (*colloquial*) a disagreeable person or thing. *–adj.* of a comic paper, film, novel and circa, having gruesome, violent horrifying or bloodcurdling themes. [Latin *horror, horrere*, to bristle, shudder. Arabic *hara'*, excessive fear from the verb *hara'a*, to be frightened; *haira'a*, the coward] See under **horrify.**

هَرَعْ

من هرَعَ أي خاف، هيرَع أي جبان.

horse [hors] (n.)

a solid-hoofed quadruped with flowing tail and mane: cavalry: a horse-like piece of apparatus for gymnastics. [Old English *hors*; Old Norse *hross*; Old High German *hross, hros*. Arabic *faras*].

فرَس أو أنثى الحصَان

houri [hoo'ri] (n.)

حورية

a nymph created in paradise for the Muslim. [Persian *huri* – Arabic *huriya*, a black-eyed beautiful girl].

مـن حـواري الجنـة أو امـرأة بارعـة الجمـالَ والحـوَر هـو اشتداد سواد المقلة في شدة بياضها مع بياض الجسد.

house [hows] (n.)

حوش

a building for dwelling in: a dwelling-place: an inn: a household: a family: kindred: a trading establishment: a legislative body, or its meeting-place: a theatre and circa: an audience: *–plural* **houses** (*howz'iz*). *–v.t.* house (*howz*), to shelter: to store: to provide houses for. *–v.i.* to take shelter: to reside. [Old English *hus*; Germanic *haus*. Arabic *housh*, a house (*plural hoshosh*)] Also see under **home.**

أي بيـت أو دار (جمعهـا حشـوش)، والحـوش هـو البنـاء (الأحجار والمحرك) الذي يسكن أو لا يسكن فيه.

howdah or houdah [how'da] (n.)

هودج

a pavilion or seat fixed on an elephant's back. [Arabic *houdaj*].

وهو مَحمِلٌ له قبّة كانت تركب فيه النساء على ظهر جملٍ أو فيل.

howl [howl] (v.i.)

هوَل أو وَلوَل

to yell or cry, as a wolf or dog: to make or utter a long, loud, whining sound. *–v.t.* to utter (words) with outcry: *–pr.p.* **howl'ing**; *pa.p.* **howled**. *–n.* a loud, prolonged cry of distress: a yell: a loud sound like a yell made by the wind and circa. *–n.* **howl'er** (*slang*), a ridiculous mistake. [Old French *huller* – Latin *ululare*, to shriek or howl – *ulula*, an owl. Arabic *wal'wal*, to yell or cry; *hawwal*, to frighten others with a threatening long, loud sound].

houbarah (bustard) [ho'bara bus'tard] (n.)

حُمّره: دجاج بريّ

genus, or a family, of large heavy birds, related to cranes. [French *bistard*, corruption of Latin *avis tarda*, slow bird (a misnomer). Arabic *hummur'ah*, wild chicken].

hubbub [hub'ub] (n.)

هباب

a confused sound of many voices, riot, uproar. [Apparently of Irish origin. Arabic *hu'boob*, sound of blasting winds].

ثوران الريح وسرعتها ونشاط كلّ سائر. هُبوب (صوت هُبوب الرياح). هَبْهاب: الصيَّاح.

huckle [huk'l] (n.)

حقّ

a hunch: the hip: *–adjs.* **huck'le-backed, -shoul'dered**, having the back or shoulders round. *–n.* **huck'le-bone**, the hip-bone. [Arabic *huqq*, the hip bone or joint].

وهو رأس الورك الذي فيه عظم الفخذ، ورأس العضد الذي فيه الوابلة.

huddle [hud'l] (v.t.)

هَدَله يَهدِله

to throw or crowd together in disorder: to put (on) hastily: to perform perfunctorily or hastily: to crouch, to draw (oneself) together (usually with *up*). *–v.i.* to crowd in confusion. *–n.* a confused mass: a jumble: a secret conference. [Possibly connected with **hide**. Arabic *hadala*: to throw down loosely; *–n. hadd'l. Tahaddul*, loosely hanging scrotal skin; *hadal*, loosely hanging branches of a tree; *hadalah*: big gathering or a mass].

أرسَله إلى أسفل وأرخاه. تهدُّل: استرخاء جلد الخصية، هدال: ما تهدّل من الأغصان وهداله: الجماعة.

hum [hum] (v.i.)

همهمه

to make a sound like bees: to sing with closed lips: to pause in speaking and utter an inarticulate sound: to be busily active: (slang) to have a strong unpleasant smell. *–v.t.* to render by humming: *–pr.p.* **humm'ing**; *pa.p.* **hummed**. *–n.* the noise of bees: a murmur. *–n.* **humm'er**, a person or thing that hums: (*slang*) an unpleasant smell. **–make things hum**, to cause brisk activity. [Imitative; compare with Germanic *hummen, humsen.* Arabic *ham'hamah*, uttering inarticulate sound].

وهي كلامٌ خفيّ، وكلّ صوت فيه بَحَح.

humour, (in U.S. **humor**) [hu'mor, u'mor] (n.)

هزَر أي ضحك

(*archaic*) moisture: a fluid of the animal body, especially one of the four that were formerly believed to determine temperament: temperament, disposition: state of mind (e.g. *good humour, ill humour*): caprice: a mental quality that apprehends and delights in ludicrous and mirthful ideas: that which causes mirth and amusement (e.g. humour is the spice of life). *–v.t.* to indulge: to gratify by compliance. *–adj.* **hu'moral**, pertaining to or proceeding from the humours; **hu'morist,** (*archaic*) one whose behaviour is regulated by humour or caprice: one who studies or portrays the ludicrous and mirthful in human life and character: a maker of jokes. *–adj.* **hu'morous,** (*archaic*) governed by humour, capricious: having and indulging a sense of the ludicrous and mirthful: funny, exciting laughter. *–adv.* **hu'morously**. **–out of humour,** displeased. [Old French *humor* – Latin *(h)umor* – *(h)umere*, to be moist. Arabic *hazar*, laughter]

humus [hum'us] (n.)

حمُّص

decomposed organic matter in the soil. [Latin *humus*, compare with Germanic *chamai*, on the ground. Arabic *himmus*, seeds]

بمعنى: سماد التربة المصنوع على شكل حبّات الحمّص.

hunch [hunch, -sh] (n.)

a hump or a lump: a premonition. *–v.t.* to hump, bend. *–n.* **hunch'-back**, one with a hunch or hump on his back (e.g. hunch-back of Notre dam). [Origin obscure. Arabic *hanak*, hump of the ground; *hannaka*, to be polished and wisened up by life trials and tribulations; *hanakah*, the skill of wise old man for forewarning and premonition].

حنكة

هي الفهم والحكمة، يُقال: أحكمته التجاربُ حَنكاً، فهو مُحنك. أيضاً حَنَك جمعها أحناك، وهي آكام صغار مرتفعة.

hurry [hur'i] (v.t.)

to urge forward: to hasten. *–v.i.* to move or act with haste. *–pa.p.* **hurr'ied**. *–n.* a driving forward: haste: flurried haste: necessity for haste. *–adv.* **hurr'iedly**. *–n.* **hurr'y-skurr'y**, confusion and bustle. *–adv.* confusedly. [Probably imitative. Compare with Old Swedish *hurra*, to whirl round. Arabic *har'a*, to walk fast out of disturbance].

هرَع

أي مشى في اضطراب وسرعة.

hush [hush] (interjection or imperative)

silence! Be still! *–v.t.* and *v.i.* to quieten. *–n.* a silence, especially after noise. *–adj.* **hush'-hush'**, secret. *–n.* **hush'-money**, a bribe for silence. –**hush up**, to keep secret or little known by suppressing talk concerning (an affair). [Imitative. Compare with **hist** and **whist**. Arabic (*colloquial*) *hish, ush*].

اُش

هش: كلمة تقال للتسكيت.

husk [husk] (n.)

the dry, thin covering of certain fruits and seeds: a case, shell or covering: (*plural*) refuse. *–v.t.* to remove the husk from. *–adj.* **husked**, covered with a husk: stripped of husks. *–n.* **husk'ing**, the stripping of husks. *–adj.* **husky** (*husk'i*), hoarse (of the voice): rough in sound: sturdy, strong. –*adv.* **husk'ily**. –n. **husk'iness**. [Middle English *huske*, perhaps connected with **house**. Arabic *hasakah*, the dry ground seeds; ahsaka, to feed animal with ground seeds].

حسكه

أي القضيم، أحسَك الدّابة، أي أطعمها وأقضمها فحسِكت هي.

hyacinth [hi'a-sinth] (n.)

a bulbous genus of the lily family: a blue stone of the ancients: a precious stone, red, brown, or orange, sometimes regarded as identical with jacinth, sometimes distinguished from it: a purple colour of various hues. *–adj.* **hyacin'thine**, consisting of or resembling hyacinth: as beautiful as Hyacinthus, a beautiful youth (beloved by Apollo) from whose blood is said to have sprung the hyacinth flower: of a colour variously understood as golden, purple-black, or blue. [Through Latin from Greek

نبتة

الحسن، أو الزهرة الحسناء: (زهرة بنفسجية جذابة).

Hyakinthos. Arabic *Al Huscin*, the beautiful lady (flowers)]. See under **hyoscine.**

hydro- [hi'dro] (n.)

هدْر

Greek, *hydor*, water. Arabic *had'r*, *hadir*, falling water: *hadara*, to water or to spill the water on (something); *hadeer*, falling water and its sound; ihda'wdara, falling rain, hadra'a, water pond in Naj'd (Arabian Peninsula) for families of Okail and Al-Waheed.

وهادر: هو الماء المنهمر، من هدَر إذا هبط الماء من علو، اهدودَرَ ماءُ المطر، الهدراء: ماءة بنجد لبني عُقيل وبني الوحيد.

–n. **hydrant** (*hi'dant*)

هادر

a connection for attaching a hose to a water-main, a fire-plug. [Greek *hydor*, water– Arabic *hadara*, to water].

–v.t. **hydrate** (*hi'drat*)

من هدر الماء

to combine with water. *–adj.* **hy'drated,** containing water chemically combined. *–n.* **hydra'tion.** [Greek *hydor*, water– Arabic *hadara*, to water].

–n. **hydrology** (*hi'-drol'o-ji*)

علم الماء الهادر أو علم هدير الماء

the science of water, especially underground waters, or of medical treatment by baths. [Greek *hydor*, water, *logos*, discourse – Arabic *hadara*, to water].

hyoscine, C-hyoscine [hi'o-sen] (n.)

ست الحسن

a form of scopolamine. [Greek *hyoskyanos*, henbane (a poisonous plant of the nightshade family). Italian belladonna, a beautiful lady. Arabic *Cit Al Huscin*, the beautiful lady (flowers), used as an active ingredient of the anaesthetic sponge used by Arabs for putting patients to sleep while the surgeon is operating on such patients]. See under **hyoscyamus** and also see **soporific sponge** under **sponge.**

وهي نبتة تستخدم في الأسفنجة المخدِّرة.

hyoscyamus [hi'o-ski-mus] (n.)

ست الحسن

has a Greek origin, meaning hog-bean, later called hen-bane. Said to be derived from swine or pig and bean, either because swine ate it, or because the plant is hairy and bristly (like hog's skin hair). The use of henbane was noted by both Hippocrates and Dioscorides as a plant which caused giddiness and madness. The leaves of the plant are used in pharmacy. **C-Hyoscine**, an alkaloid obtained from henbane and other plants; also known as ***scopolamine***. **Hyoscyamine**, another alkaloid obtained from henbane and other plants. Arabic *Cit Al Huscin*, the beautiful lady (flowers).See **hyoscine.**

وهي نبتة.



ibis [i'bis] (n)

حابس

a genus of wading birds with curved bill, akin to the spoonbills, one species worshipped by the ancient Egyptians [Latin and Greek *ibis*, probably an Egyptian word].

(طائر مائي مصري).

ice [is] (n.)

حواس

water congealed by freezing: concreted sugar on a cake. *–v.t.* to cover with, or as with, ice: to freeze: to cool with ice: to cover with concreted sugar. *–v.i.* (something with up) to freeze: to become covered with ice. *–pr.p.* **ic'ing;** *pa.p.* **iced.** [Old English *is*; Old Norse *iss*; German *eis*, Danish *is*. Arabic *hice, hiss* (plural *hawas*) of earth, ice or frozen water, being more palpable or visible and even audible by *hawas* (senses) than liquid water; *hassa,* to feel).

الأرض وهو البَرَد؛ لأنه يُحَس ويُرى وله صوت.

icon [I'kon] (n.)

أيقونة

An image: in the Greek Church, a figure in painting, mosaic, and circa (not sculpture), representing Christ, or a saint [Latin *icon* –Greek eikon, an image. Arabic *ikona,* an idol or symbol which is loved or worshiped; *kain* (plural *kion)* a metal shaped to form figure for decoration; *alcona* piece of iron or copper for repairing containers].

قين (جمعها قيون)، والقونة قطع حديد تستعمَل للزينة.

Id al-Adha [ed al ad'ha] (n.)

عيد الأضحى

See **Eid al-Adha.**

Id al-Fitr [ed al fe'tir] (n.)

عيد الفطر

See **Eid al-Fitr.**

idea [I-de'a] (n.)

عدّ وأعدّ

an image of an external object formed by the mind: a notion, thought, any product of intellectual action –of memory and imagination. *–adj.* **ide'al,** existing in idea: existing in imagination only: highest and best conceivable, perfect, as opposed to the real, the imperfect. *–n.* the highest conception of anything. *–v.t.* **ide'alise,** to regard as, or to represent as, ideal. –also *v.i.* *–ns.* **ideali-**

أحصى وتهيّأ، والاسم منه عدّة: التهيؤ المُسبَق. أدّى: قضاه، والاسم منه أداء: تأدية.

sation; **idealism,** a name given to several philosophical doctrines stressing the part played in our knowledge of the external world by ideas in the mind; **ide'alist**, one who holds one of the doctrines of idealism: an unpractical person. *–adj.*, **idealist'ic**, pertaining to idealists or to idealism. *–adv.* **ide'ally** [Latin *idea* –Greek *idea*; compare *idein* (aorist), to see. Arabic *ada,* to prepare and calculate in advance; *odda*, *ta'diah*, advanced preparation and calculation – also *ad'a*, to perform (something); *ida'a*, a performance].

idle [I'dl] (adj.)

عاطِل (عن العمل)

unemployed: averse to labour: not occupied or in use: useless, vain: baseless. –ns. I'dleness; I'dler. –adv. I'dly [Old English *idel*; Dutch *ijdel*, German *e tel*. Arabic *atil*, unemployed].

idol ['dol] (n.)

عديل وعدول

an image of some object of worship: a person or thing too much loved, admired, or honoured. –*v.t.* **I'dolise**, to make an idol of, for worship: to love in excess. *–ns.* **i-dol'a-ter,** a worshipper of idols: a great admirer. **–idol'atry**, the worship of idols: excessive love [Old French *idole* –Latin *idolum* –Greek *eidolon* –*eidos*, what is seen – *idein* (aorist), to see. French idolatre –Greek *eidololatres-eidolon*, idol, *latreia*, worship. Arabic *adeel or adole,* an equivalent to God (statue or person) worshiped instead of God; see Verse 27:60 of Surat An-Naml (The Ants) of Qur'an: "(Can there be another) god beside Allah? Nay, they are a people who swerve from justice"].

(أي شريك لله تعالى). قال تعالى: ﴿أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ﴾ [النمل: ٦٠].

Idris ['idris] (n.)

إدريس

a popular Welsh name, meaning 'ardent and impulsive lord' held by ***Idris the Giant*** (claimed to be killed in 632 AD). He is an astronomer and magician; one of the highest mountains in Wales, Cader Idris ('Idris' Chair'), was supposed to have been his observatory. From the same root, comes ***Idwal*** [*idwel*] (*'lord + rampart'*) probably signifying 'defender', another ancient name, having been held by two tenth-century kings of Gwynedd (territory in Wales). Arabic ***Idris***, the one who reads and writes, from *daras*, to study. Idris is one of the prophets of the Lord (Allah); he was a literate man with interest in astronomy and mathematics and was the first to use weapons and fight the infidels. He was lifted like

أحد أنبياء الله واسمه من الدراسة، أي الذي يقرأ ويكتب (يدرس). وكان ممن يفهم علم الفلك والرياضيّات، ويقال إنه أول من استخدم السلاح لقتال الكفار، وهو مثل المسيح إذ رفعه الله إلى مكانٍ عالٍ في الدنيا والآخرة.

قال الله تعالى: ﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِدْرِيسَ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ۝ وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا﴾ [مريم: ٥٦-٥٧] تطابق اسمه مع النبيّ إينوخ أو إخنوخ في الإنجيل الذي مشى في معية الله، وقد لا يكون هذا صحيحاً.

Jesus to a high place both in Earth and in Gardens of Allah.
See Verses 19:56-57 of Surat Maryam (Mary) of Qur'an: "Also mention in the book Idris: he was a man of truth (and) a prophet. And We raised him to a lofty station." His identification with the Biblical ***Enoch***, who "walked with God" (Genesis v. 21-24), may or may not be correct].

ileus [il'yas] (n.)

عِلوْص (طبّ)

(*Medical*) obstruction of the intestines with abdominal distension or painful colic, and vomiting. –ns. **adynamic (paralytic) ileus,** ileus resulting from inhibition of bowel motility, which may be produced by numerous causes, most frequently peritonitis; –**dynamic (mechanical) ileus,** ileus due to mechanical causes, such as hernia, adhesions, volvulus. [Latin from Greek *ileos* or *eileos*, colic, derived from *eilein*, to roll up. Arabic *illaws*, abdominal colic or abdominal distension].

وجع البطن أو انتفاخ البطن مع التقيؤ، بسبب انسداد الأمعاء. وهو إمّا: عِلوْص شَلَلِيّ (نتيجة توقف حركة الأمعاء لأسبابٍ عِدّة أكثرها شيوعاً التهاب الصِفاق)، أو عِلوْص تشنجيّ ميكانيكي (آليّ) لأسبابٍ عضويّة كالفتق والالتصاقات والانفتال.

ill [il] (adj.)

عليل، عِلة

sick: diseased: bad. –*adv.* badly, not well. –*n.* evil: wickedness: misfortune. –**ill'ness**, sickness: disease. –**ill-feeling,** resentment, enmity; **ill-got, ill-gotten**, produced by bad means.–*adjs*. **Ill-advised**, imprudent; **ill-affected,** not well disposed. [Old Norse *illre*; not connected with Old English *yfel*, evil, but formerly confused with it. Arabic *alil,* diseased; *illa*, disease (in body and/or in mind) as opposed to sickness (disease in body)].

مرض في البدن أو النفس، بينما السقم مرض في البدن فقط.

illness [il'nes] (n.)

عِلة

See under **ill.**

imam [I-mam], **imaum** [I-mom] (n.)

إمام

the officer who leads the devotions in a mosque: a title of leadership among Muslims. –*n.* **imam'ate,** the leadership of Muslims. [Arabic *imam*, leader or chief from the verb *amma*, to precede; *imamah*, leadership or caliphate].

إمام لصلاة الرسميّ في المسجد: لقب القائد عند المسلمين. الإمامة: قيادة المسلمين أو الخلافة.

imamate [i-ma'mat] (n.)

امامة

See **imam.**

imaret [i'ma'ret] (n.)

عمارة

a Turkish inn (*khana* or *tak'ya*). [Turkish *imaret*. Arabic *imara*, building].

أي بناء، وتعني أيضاً الفندق التركيّ.

imbecile [im'be-sil, -sel] (adj.)

الباهل ، البهل ، البهلول

feeble (now generally in mind): fatuous. *–n.* one whose defective mental state (from birth or an early age) does not amount to idiocy, but who is incapable of managing his own affairs. *–n. imbecil'ity*. [French *imbecile* (now *imbecile*) – Latin *imbecillus*; origin unknown. Arabic albahil, albuhul, a naïve person or an unstable unemployed person; buhlool, a naïve laughing man].

ضعيف العقل.

incapable [in-kap'a-bl] (adj.)

غير قابل

not capable. See **capable.**

غير مُتمكن.

incubus [in'ku-bus] (n.)

كابوس

the nightmare: any oppressive influence: *–plural* **in'cubuses, incubi** (*in'ku-bi*). [Latin *incubus*, nightmare – *in*, on *cubare*, to lie. Arabic *kaboos*, a nightmare].

منام مُزعج. رؤيا مُروّعة مؤثرة.

incumbent [in-kum'bent] (adj.)

إنكبّ (على)

lying or resting (on): imposed or resting as a duty (with impersonal construction, e.g. it is incumbent on you to be present). *–n.* one who holds an ecclesiastical benefice. *–n.* **incum'bency**, a lying or resting on: the holding of an office: an ecclesiastical benefice. *–adv.* **incum'bently**. [Latin *incumbens, -entis, pr.p.* of *incumbere*, to lie upon Arabic *inkab'ba*, to have a duty to perform: *mi'kab*, the one who plans to do something; *tak'beeb, kabbah*, the duty to do something].

كان لِزاماً عليه عمله، مِكبّ (الفاعل)، والاسمُ منه كبّةْ وتكبيب.

index [in'deks] (n.)

إن – ديكس

the fore-finger (also **in'dex-fing'er**): a pointer or hand on a dial or scale and circa: anything that gives an indication. *–plural* **indices** (*in'di-sez*) or **in'dexes**. [Latin *index, indicis – indicare*, to show. Arabic Arabic *–ns. dik'r, thikr* : what is said by people; *thikra, tath'kirah*, a reminder (opposite to forget)] See **dictionary.**

كلمة لاتينية مُركبة من إن: في، ديكس أو ديسير: قال وبالعربية فيما ذُكر أو ذُكر، أي ما جاء بالذكر بما يجري على اللسان. ومنه ذِكرى وتذكرة: نقيض النسيان وما يُستذكر به الحاجة. ثم تطور المعنى لمؤشر أو الإصبع المؤشّر (السبّابة).

India [in'di-ya] (n.)

الهند

Indian subcontinent, or Indies (mistaken by explorers to be India), East or West. [Latin India – Indus (Greek Indos), the Indus (Persian Hind, Hindu) from Sanskrit Sindhu, 'the sea'. and thence the great river on the west, and the country on its banks, which we still

بلاد السند والهند (فتحها محمد بن القاسم الثقفي) في أثناء الخلافة الأمويّة الإسلاميّة.

call Sindh. Arabic historians call it bilad al Sind wa al Hind, the land of river Sindh and the surrounding Hind, conquered by the Muslim leader Mohammad Ibn Al-Qassim Al-Thaqafi during Umayyad Islamic Caliphate].

indicate [in'di-kat] (v.t.)

to point out: to show: to give some notion of: (*medicine*) suggest or point to (e.g. suitable treatment). *–n.* **indica'tion**, act of indicating: mark: symptom. *–adj.* **indic'ative**, showing the presence (of). *–n.* **in'dicator**, one who, or that which, indicates: a measuring contrivance with a pointer or the like. *–adj.* **in'dicatory**. [Latin *indicare, -atum –in*, in, *dicare*, to proclaim. Arabic *dakara, thakara*, to say and declare] See **dictionary.**

إن – ديكيت

كلمة لاتينية مُركبة من إن: في، ديسير: أي قال. وبالعربية: فيما دَكرَ أو ذَكر: قال وأعلنَ، ثم تطور المعنى للإشارة إلى شيء.

indict [in-dit'] (v.t.)

to charge with a crime formally or in writing. –*adj.* **indict'able,** liable. *–n.* **indict'ment**, the written accusation against one who is to be tried by jury: formal accusation. [With Latinised spelling (but not pronunciation) from Anglo-French *enditer*, to indict – Latin *in*, in, *dicere*, to declare. Arabic *dakara, thakara*, to say and declare (an unforgettable charge)] See **dictionary.**

إن – دايت

كلمة لاتينية مُركبة من إن: في، ديسير: أي قال. وبالعربية: فيما دَكرَ أو ذَكر: قال وأعلنَ (عن تهمة جريمة للحفظ لا تنسى).

indigenous [in-dij'en-us] (adj.)

produced naturally in a country or soil (often with to) – opposite to exogenous: native born: (figurative) originating in (with to): inborn. [Latin *indigena*, a native – *indu*, old form of *in*, in, and *gen-*, root of *gignere*, to produce. Arabic *jins*, a genus (*plural ajnas*); *janees*, deeply-rooted among his genus; *taj'nees*, naturalization (and inclusion) into the genus, i.e. indigenous] Also see **general.**

إنديجينوس

كلمة مركبة إند – جينوس أي داخل جنسه؛ بمعنى مُجنس بلديّ (أهليّ)، الكلمة مُشتقة من جنس وجمعها أجناس. جَنيس: عريق في جنسه. جنيس: تفعيل من الجنس وتعني: مواطنين أصليّين.

indigo [in'di-go] (n.)

a violet-blue dye obtained from the leaves of plants of the indigo genus (*indigofera*), from woad, or produced synthetically. The dye originated from India, being introduced first at Alexandria and thence into Europe. Used by the Egyptians, and mentioned by Pliny 'the Elder' (23-79 AD) in his encyclopedia 'Historia Naturalis'. [Spanish *indico, indigo* – Latin *indicum* – Greek *indikon*, Indian (*neuter adj.*). the term

إنديجو أي هندي

صبغة نيل (زرقاء) هندية تستخلص من ألياف نبتة إنديجوفيرا، أو نبات الوسمة، أو يُنتج صناعياً. الصبغة جاءت من الهند وأُدخِلت إلى الإسكندريّة ومنها إلى أوربة. استعملها المصريون وذكرها بلينوس الأكبر (٢٣–٧٩م) في موسوعته «التاريخ الطبيعيّ». كلمة إنديجو إسبانيّة من اللاتينية من الإغريقية، ربما جاءت

probably relate to the *Indus* river which comes from Sanskrit *sindhu*, a river (hence the blue colour). Arabic *anil*, blue dye] Also see under **anil, aniline, anilin.**

من أصل نهر هندس من السنسكريتية سندهو، أي نهر (لذلك لونها أزرق)

indorse
See **endorse.**

infallible [in-fal'i-bl] (adj.)

incapable of error: certain to succeed: unfailing. *–n.* **infallibil'ity**. *–adv.* **infall'ibly**. [Low Latin *infallibilis*, compare with **fallible.** Arabic derived from i*n*-, opposite, and *thu faltat*, a person without faults, *faltah*. *–plural falatat*, mistakes] See under **fallible.**

بلا فلتات

أي معصوم عديم الهفوات والزلاّت، مُشتقّ من فلتة أي غلطة (جمعها فلتات).

infamous [in-fa-mus] (adj.)

having a reputation of the worst kind: notoriously vile: disgraceful. *–adv.* **in'famously.** *–n.* **in'famy**, ill fame or repute: an infamous act: public disgrace: extreme vileness. [Low Latin *infamosus – in-*, not, *fama,* fame foolish. Arabic derived from i*n*-, opposite, and *famm* or *fah*, figurative representation of voicing or sounding publicly; *fow'waha*, rumor-mongering: mutual back-biting of one Muslims party against another] See under **fame, famous.**

سيئ الصيت أو شائن السمعة

الكلمة مُشتقة من إن (أي ضدّ) ومن فَيموس أي ذو صلة بـ فمّ : فاه كنايةً عن الصيت أي صوت الفمّ والجلَبة من الفم. الفوّهةُ: القالة، أو تقطيع المسلمين بعضهم بعضاً بالغيبة.

infatuate [in-fat'u-at] (v.t.)

to inspire with foolish or unreasoning passion: to cause to behave foolishly or unreasonably: to deprive of judgement. *–adj.* (*archaic*) **infatuated**. *–n.* a person who is infatuated. [Latin *infatuare, -atum*, from *in*, in and *fatuus*, foolish. Arabic *infatana*, *iftatana*, to be possessed by unreasonable passion (to somebody or something): to be tested by *fitnah*, the cause of infatuation; *iftitan*, testing. *–adj maftoon*, infatuated: mad person].

انفتنَ وافتتنَ

وقع في حبٍّ جامح غير عقلاني (نحو شخصٍ ما أو شيءٍ ما): اختبرته الفِتنة وهي سبب الافتِتان. مفتون: مُتيّم: مجنون.

inferno [in-fur'no] (n.)

hell: the pit in which the damned suffer, as described in the Divina Commedia of Dante (1265-1321): any place literally or figuratively comparable with hell: a conflagration [Italian. Arabic *alferno*, the hot oven].

الفرن

مكان يُقارن حرفياً أو مجازياً بالجحيم: حفرة مُعاناة الملعون كما وصفها دانتي (١٢٦٥–١٣٢١) في رواية: الكوميديا الإلهيّة.

infidel [in'fi-del] (adj.)

disbelieving Christianity or Islam or whatever may be the religion of the user of the word: un-

غير فاضل

لعدم إيمانه بالنصرانيّة أو بالإسلام: غير مؤمن.

believing, skeptical. *–n.* one who rejects Christianity or Islam: loosely one who disbelieves any theory and circa. *–n.* **infidel'ity**, want of faith or belief: disbelief in Christianity or in Islam: unfaithfulness, especially of husband to wife or wife to husband. [Old French *infidele* – Latin *infidelis – in -*, not, *fidelis*, faithful – *fides*, faith. Arabic *ghair* (not) *fathil* (faithful or decent person)].

infinite [in'fin-it] (adj.)

without end or limit: (*mathematics*) greater than any quantity that can be assigned: extending to infinity. *–n.* that which is infinite: (*capital*) the Infinite Being or God. *–adv.* **in'finitely.** *–ns.* **infin'itude, infin'ity**, immensity: a countless number: an infinite quantity. *–adj.* **infinites'imal**, infinitely small: (*loosely*) extremely small. *–n.* an infinitely small quantity. *–adv.* **infinites'imally.** **–infinite set** (*mathematics*), one that can be put into a one-to-one correspondence with part of itself. [Latin *infinitus* (compare with *finitus*, *pa.p.* of *finire*). Arabic *ghair* (not) *fani* (ending); *fana*, to end or to be limited; *fana'a*, ending].

غير فانٍ

(بلا نهـاية)، مُشتقّ من فنا وفناء.

influenza [in-floo-en'za] (n.)

a severe epidemic virus disease attacking especially the upper respiratory tract resulting in runny nose. [Arabic *anfal-anza*, running nose of a goat. Or from *anfal-waza*, sneezing nose of the goose].

إنفلونزا

أو أنفُ العنـزة؛ أو المعـزى؛ لأن أنفها يسيل ويخـرُّ مخاطاً معظم الوقت. أو أنـف الـوزّة؛ لأن الـوزّة تعطس علـى نحـو دائماً.

ingenious [in-jen'i-us] (adj.)

skillful in invention: skillfully contrived. *–adv.* **inge'niously.** *–n.* **inge'niousness**, power of ready invention: facility in combining ideas: curiousness in design. [Latin *ingenium*, natural ability, skill –root, of *gignere*, to beget, produce. Arabic *jins*, a genus; *janees*, deeply-rooted among his genus] Also see under **general** and **genius.**

إنجينيوس

ذكـيّ وعبقـريّ بـالولادة (مـن ذكـاء جنسـه). الكلمـة مُشتقة من جنس. جَنيس: عريق في جنسه.

ingenuous [in-jen'u-us] (adj.)

frank, artless; free from deception: (*archaic*) honourable or honourable birth. *–adv.* **ingen'uously.** *–ns.* **ingen'uousness; ingenuity; ingénue** (*e-zha-nu*), a native young woman. [Latin *ingenuus*, free-born, ingenuous. Arabic *jins*, a genus; *janees*, deeply-rooted among his genus; *taj'nees*, naturalization (and inclusion) into the genus] Also see **general.**

إنجنيووس

صريحٌ مخلص لجنسه (أي لأبناء جنسه وبلده). الكلمـة مُشـتقة مـن جـنس. جَنـيس: عريـق في جنسـه. تجنـيس: تفعيل من الجنس وتعني مواطنين أصليّين.

inherit [in-her'it] (v.t.)

وَرِثَ إرثاً

(بالعاميّة: إنوَرَث).

to get as heir: to possess by transmission from past generations. –Also *v.i.* *–adj.* **inher'itable,** same as heritable. *–ns.* **inher'itance,** that which is or may be inherited: act or fact of inheriting: **inher'itor,** one who inherits or may inherit: an heir:– *feminine* **inher'itress, inher'itrix.** [Old French *enheriter*, to put in possession as heir – Low Latin *inhereditare*, to inherit – Latin *in*, in, *heres, heredis*, an heir. Arabic *ir'th*, inheritance; *wraith*, to inherit; (*colloquial*) *inwarath*].

inject [in-jekt] (v.t.)

إنشكّ

دخلت فيه شوكة ويُشاك بالشوكة، وشكه بالسلاح: دخل فيه، وشكه بالرمح: انتظمه، والشِكة: السلاح. والمصدر منه شَكّ والواحدة منه شكّة وجمعها شك. والشَكّ بمعنى: زرقٌ. انظر تحت كلمة زرّاق.

to force in: to inspire or instil. *–n.* **injec'tion,** act of injecting or forcing in, especially a liquid: a liquid injected into the body. [Latin *injicere, injectum –in,* into, *jacere,* to throw. Arabic *inshak'a*, to be injected by the *shawkah* (i.e. needle or sharp object such as weapon (called *shikkah*), *yushak* by *shawkah*, a needle entered his body; also *shakka*, to force him with sword or with spear *–n. shakk*, process of injection, each injection is *shakkah*; *–plural shukk*] Also see **syringe.**

Inn [n] (n.)

خان

حانة شعبيّة لولوج العوامّ والترويح عن المسافرين.

a house open to the public for the lodging and entertainment of travellers – commonly used for a hotel of a smaller type. *–n.* **inn'keeper,** one who keeps an inn. **–Inns of Court**, the four voluntary societies that have the exclusive right of calling persons to the English bar. [Old English *inn*, an inn, house – *in*, inn, within *(adv.),* from the preposition *in*, in. Arabic *khan*, inn or (colloquial) *hana*, a place for drinking and occasionally sleeping].

insure [in-shoor] (v.t.)

يؤمّن من التأمين

أصلاً مُشتقة من أشارَ او أصرّ. الصُرّة: شرج الدراهم ونحوها، وصِرار: ما يُشدّ به وجمعها أصِرّة. أصْر: أن تجعل للبيت إصاراً، آصرة: حبلٌ يُشدّ به أسفل الخِباء (موضعٌ خفيّ من الناقة النجيبة؛ وكانت هي أخص المال) وجمعها أواصر. أيضاً سور: حائط المدينة (لحمايتها)، جمعها أسوار، سِوار معصم المرأة: ما يحيط به، وجمعه أسورة وأساور. أيضاً الشوار: متاع البيت، أو ذكر الرجل وخصياه وأسته (يعني أخصّ عورته).

to make an arrangement for the payment of sum of money in the event of loss or injury: (better **ensure**) to make sure (e.g. success). *–v.i.* to effect or undertake insurance: to secure (against). *–adj.* **insur'able,** that may be insured. *–ns.* **insur'ance,** the act or system of insuring: a contract or policy of insurance; **insur'er,** insurance company. [Old French *enseurer –en,* and *seur*, sure. Low Latin *adscurare –ad*, to, *securus*, safe. In the 17th century the term became 'to provide cover against loss, damage, etc' (for which previously the more usual term had actually been *assure*). Arabic *surrah*, the money purse; *sirar*, a secured safe-keeping of

money. Assr, what secure the house, *assirah*, rope for tying the bottom of *khiba'* (secure place for the best lactating camel, which is the best that money can buy at that time); *–plural awassir*. Also *soor*, city wall (for protection), *plural aswar*; *siwar*, bracelet surrounding woman's wrist, *plural aswirah, asawir*. Also *sho'war*, house furniture: Man's genitalia (penis, testicles) and ass, i.e. the special security or special parts] Same as **ensure.** Also see **secure.**

intend [in-tend'] (v.t.)

إنتوى

نوى أي قصدَ عمله.

(*archaic*) to fix the mind upon: to design, to purpose: to mean. *–v.i.* to purpose. *–ns.* **intend'ant**, an officer who superintends some public business; **intend'ancy**, the office of an intendant: a body of intendants. *–adj.* **intend'ed,** purposed. *–n.* (*colloquial*) betrothed. [Old French *entendre* – Latin *intendere, intentum* and *intensum* – *in*, towards, *tendere*, to stretch. Arabic *intawa, nawa*, to aim at doing something].

intent [in-tent'] (adj.)

النيَّة

من إنتوى أو نوى.

having the mind bent (on): fixed with close attention: diligent, earnest. –n. the thing aimed at or intended: purpose, design. *–n.* **intention** (*inten'sh(o)n*), design, purpose. *–adjs.* **inten'tional, inten'tioned**, with intention: intended, designed. *–advs.* **inten'tionally**, with intention: on purpose; **intent'ly**. *–n.* **intent'ness.** **–to all intents and purposes**, in every important respect: virtually; **well- (or ill-) intentioned**, having good (or ill) designs. –**first intention**, the healing of a wound by direct union of the parts without granulation. [See intend. Arabic *alni'at*, noun from *intawa* or *nawa*].

interrogate [in-ter'o-gat] (v.t.)

مُراوغة بينيّة

أي مُسـائلة بـين طـرفين يطلـب (يـراوغ) فيهـا أحـدهما الآخر. ثم تطوّر المعنى للمقابلة قبيل التوظيف لمُساءلته عن خبرته ولسؤاله عن جهة التوظيف.

to question: to examine by asking questions. *–v.i.* to ask questions: to inquire. *–n.* **interroga'tion**, act of interrogating. *–adj.* **interrogative** (*interog'a-tiv*), denoting a question. *–adv.* **interrog'atively**. *–ns.* **inter'rogator; interrog'atory**, a question or inquiry. *–adj.* expressing a question. [Latin *inter-rogare* – *inter*, between, *rogare*, to ask. Arabic *ragha* (with fox and foxy man), to deviate from the standard (to play tricks and cheat); *–ns. rough, rawaghan*. Also *aragha, irtagha*, to ask; *mura'waghah*, wrestling] Also see **rogue** and **prerogative.**

invest [in-vest'] (v.t.)

to put vesture on, to clothe: to envelop or to endue (with): to lay siege to: to lay out for profit, as by buying property, shares and circa. *–ns.* **invest'ment**, the act of investing: the act of surrounding or besieging: a blockade: any placing of money to secure income or profit: that in which money is invested; **inves'tor**, one who invests, especially money. [Latin *investire, -itum* – *in*, on, *vestire*, to clothe. Arabic *anfaqa*, to spend; –n. *infaq*, spending (including investment). See Verse 34:39 of Surat Saba (The City of Saba) of Qur'an: "...Do ye spend (*anfak'tum*) in the least (in His Cause) but He replaces it: for He is the Best of those who grant sustenance.". See also Verse 2:272 of Surat Al-Baqarah (The Heifer) of Qur'an: "...Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly"].

أنفقَ إنفاقاً

قال الله تعالى: ﴿وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ﴾ [سبأ: ٣٩]، وقال تعالى: ﴿وَمَا تُنفِقُواْ مِنۡ خَيۡرٖ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ﴾ [البقرة: ٢٧٢].

irrigate [ir'i-gat] (v.t.)

(*of rivers*) to supply (*land*) with water: to water by means of canals or water-courses: to cause a stream of liquid to flow upon. –**adj. irr'igate**. –*n.* **irriga'tion**. [Latin *irrigate, -atum*, to water – *in*, upon, *rigare*, to wet. Arabic *irr'aqah*, irrigation; *arr'aqa* (irrigate with) *al-ma'a* (water) – also *arwa*, to irrigate; *ir'wa'a*, irrigation].

إراقة

من أراقَ الماء، أو من أروى إرواءً.

Isaac, Izaac [I'zak] (n.)

Old Testament (Genesis xxi, 5) told us that when Abraham was 100 years old and his wife Sarah 90, God told him that they would have a son. The reaction of Abraham and Sarah to the idea of having a child at their age was 'to laugh', and when a son was born he was named Isaac, which is Hebrew for 'he laughed'. *Isaac* or in Arabic *Is'haq* is the corruption of Arabic word *'idhak* or *yadhak'*, he laughs. Isaac is the prophet and the son of the prophet Abraham. Also See Verses 11:71-73 of Surat Hud (The Prophet Hud) of Qur'an: "And his (Abraham's) wife was standing (there), and she laughed: but We gave her glad tidings of Isaac, and after him, of Jacob. She said: "Alas for me! Shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!". They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O

إسحاق

اسمٌ عَلَمٍ مُحوّر يعني ازحك أو يزحك أي «اضحك أو يضحك». وإسحاق هو نبيّ وابن نبيّ أيضاً، فهو ابن إبراهيم (عليهما السلام)؛ ولدته أمه سارة في الـ ٩٠ من عمرها، وكان إبراهيم عليه السلام كهلاً وعمره ١٠٠ سنة. وكانت ردّة فعل سارة عندما سمعت البشارة بأنها ستنجب طفلاً أن ضحكت بتعجّب من الفكرة، اسم إسحاق وبالعبريّة يعني «الذي ضَحك». قال الله تعالى: ﴿وَٱمۡرَأَتُهُۥ قَآئِمَةٞ فَضَحِكَتۡ فَبَشَّرۡنَٰهَا بِإِسۡحَٰقَ وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ ۝ قَالَتۡ يَٰوَيۡلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٞ وَهَٰذَا بَعۡلِي شَيۡخًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عَجِيبٞ ۝ قَالُوٓاْ أَتَعۡجَبِينَ مِنۡ أَمۡرِ ٱللَّهِۖ رَحۡمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ إِنَّهُۥ حَمِيدٞ مَّجِيدٞ﴾ [هود: ٧١–٧٣].

ye people of the house! For He is indeed worthy of all praise, full of all glory!"].

Ishmael, Isma'il [ish'ma-el, or is'ma-il] (n.)

Abraham was 100 years old when Isaac was born; and as Isma'il was 13 years old when Abraham was 99. (Genesis xvii, 24-25), Isma'il was also a son of his father's old age, having been born when Abraham was 86 years old. The name Isma'il means 'Allah hears me (Allah's hearing' or conversely 'the one who hears (obeys) Allah'. Ismael is the prophet and grandfather of all Arabs and he is the symbol of self-sacrifice as he is the one who obeyed his father to be slaughtered for the sake of Allah. The younger son's progeny developed the Faith of Israel and that of Christ; the elder son's progeny perfected the more universal Faith of Islam, the true Faith of Abraham. Prophet Muhammad is a direct descendant of Isma'il. See Verse 14:39 of Surat Ibrahim (Abraham) of Qur'an: "Praise be to Allah, Who hath granted unto me in old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer!".

إسماعيل

اسمٌ عَلَم للنبيّ إسماعيل ويعني سمعُ الله؛ لأن الله سمع دعاء النبيّ إبراهيم برزقه بالولد (عليهما السلام)، رغم شيخوخته (عمره ٨٦ سنة عند ولادة إسماعيل و١٠٠ سنة عند ولادة إسحاق)، أو لأن إسماعيل يسمع الله، أي يُطيعه فيكون معنى إسماعيل: مُطيع الله، وهو الذبيح على الصحيح، لذا فإنّ إسماعيل يُعد أبا العرب والسيّد في تضحية النفس. ذريّة الابن الأصغر (إسحاق)، تطوّرت لمؤمني بني إسرائيل (اليهود) وأتباع السيّد المسيح (النصارى)، بينما ذريّة الابن الأكبر (إسماعيل) كمّلت الدين العالميّ للإسلام: دين النبيّ إبراهيم الصحيح، والنبيّ مُحمّد هو الحفيدُ المباشر لإسماعيل (عليهما السلام). قال الله تعالى: ﴿ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴾ [إبراهيم: ٣٩].

Ishtar [ish'tar] (n.)

Arabic *Ishtar*, Goddess of love and fertility, worshipped by the Babylonians and Phoenicians (God of love and fertility is called *Tammuz*); Ishtar is portrayed on Ishtar gate in Babylon and was symbolised in the stars of the sky worshiped by the non-Muslims (Sabians) since the time of Prophet Abraham. Also see under **star.**

عِشتار

آلهة الحب والخصوبة عند البابليين والفينيقيين (بينما رفيقها تمّوز هو إله الحب والخصوبة).

Islam [iz'lam or is'lam] (n.)

the Mohammedan religion: submission to Allah Almighty, conforming with the messages of all other Prophets from Adam to Mohammed including Judaism's and Christianity's original true Faith: the whole of Islamic world. *–n.* **Is'lamism.** *–adj.* **Islam'ic.** [Arabic *islam*, surrendering to God; *aslama*, to submit oneself].

إسلام

دين النبيّ محمّد ﷺ، والإسلام من الاستسلام لله العظيم، ورسالة الإسلام متطابقة مع رسالات الأنبياء كلهم من آدم إلى مُحمّد (عليهم السلام)؛ وهي شاملة رسالتي الحق الأصيلة لليهوديّة والنصرانيّة: كل العالم الإسلاميّ.

Islamic (hijri) calendar

See under **Mohammedan calendar, Mohammedan year.**

التقويم الإسلاميّ (أي: الهجري)

(انظر تحت كلمة التقويم مُحمّدي).

iso- [i-so-]

in composition, equal. [Greek *isos*, equal. Arabic *sawa*, equal. Also *iswah*, example to follow]

سوى (سواء)

أيضاً إسوة: قدوة للتأسّي بالمثل.

isolate [i'so-lat] (v.t.)

عزَل، عَزْل

to place in a detached situation like an island: to insulate: to separate (especially from those who might be infected). *–ns.* **isola'tion, isola'tionism,** the policy of avoiding political entanglements with other countries; isolationist. [Italian *isolare –isola* –Latin *insula,* an island. Arabic *azala*, to isolate or separate: *az'l*, separation].

Istanbul

إستانبول

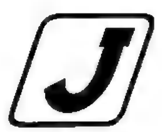
See under **Constantinople**

وهي القسطنطينية أو بوزنطيا (بيزنطة).

itch [ich] (n.)

حَكٌ حَكّة

an uneasy irritating sensation in the skin: an eruptive disease in the skin, caused by a parasitic mite. *–adj.* **itch'y,** pertaining to or affected with itch. [Old English *giccan*, to itch; German *jucken*, to itch. Arabic *hack*, to itch: *hacka*, itchy sensation].



jack [jak] (n.)

A medieval foot-soldier's coat of leather and circa: a leather pitcher or bottle. [French *jaque*, a coat of mail; through Spanish from Arabic *she'kka, shaw'ka*, armour (cast in iron) or weapon].

الشكة

أي السلاح، الشوكة أي السلاح أيضاً.

jacket [jak'et]

a short coat: a loose paper cover: outer casting of a boiler, pipe and circa: the aluminium or zirconium alloy covering of the fissile elements in a reactor. *–adj.* **jack'eted,** wearing a jacket. [Old French *jaquet*, diminution of *jaque*. Arabic *she'kka, shaw'ka*, armour cast in iron or weapon. See under **jack**].

الشوكة

أي السلاح.

jackass [jak'as] (n.)

a he-ass: a blockhead. **–laughing jackass**, an Australian kingfisher that laughs, the kookaburra. [Arabic *jah'sh*, donkey. See under **jack** and **ass**].

جحش

Jacob [jak-ob'] (n.)

an ancient Babylonian name meaning 'God rewards'; but in the Bible means 'supplanter', from the story that Jacob got his elder twin brother Esau to sell him his birthright for 'a mess of pottage'. Arabic ***Ya'qub*** or ***Israel*** (son of ***Isaac*** (Is'haq)), the father of the 12 sons (the 12 tribes of ***Israel***). In Arabic, it also means the supplanter who supplants his master, or who supplant the predecessor in good character; ***aq'b***, the children and their offspring. **Jake,** which is becoming more popular than its original, is a pet form, which is found as **Jaikie** in Scotland. There is rare feminine **Jacoba**; and the form **Jacobina** was in the past a popular name for the daughters of Scottish **Jacobites**. **James** is a form of the same name.

يعقوب أو جاكوب

اسمٌ بابيّ قديم يعني العاقِب الذي يخلف السيّد، والذي يخلف من كان قبله بالخير. والعَقب: الوَلدُ ووَلدُ الوَلد. ويعقوب هو إسرائيلُ الله (ابن إسحاق) ووالد الأبناء الاثني عشر (رؤساء بني إسرائيل). أسماء الدلال هي جَيْك الذي اشتهر أكثر من الأصل، وهو جايكي بالإسكتلندية. مؤنثات الاسم النادرة جاكوبا وجاكوبينا التي كانت بالماضي اسماً شائعاً لبنات العائلة الجاكوبية الإسكتلندية. جيمس هو شكلٌ للاسم نفسه.

jade [jad] (v.t.)

to tire: to harass (especially in *pa.p.* **jad'ed**). –n. a woman (held in contempt or irony). [Origin

جهْد

من جَهَدَ وأجهَدَ وجَهدَ عيشه: نَكِدَ واشتدّ، وجهد البلاء: لحالة التي يُختار عليها الموت، ولعل منه امرأةٌ

unknown; compare with Old Norse *jalda*, a mare; Scottish *yaud*. Arabic *jah'd*, the tiring effort; *jahada, aj'hada*, to tire; *ja'hida* (said for life), became bad and difficult; *jahdu albala'a*. the worst situation (when death is desired); perhaps *majhodah* (before woman), easily obtained woman, or disreputable woman].

مَجهودة: منكودة منهوكة ومُتمَكنٌ منها (أي امرأة رديئة السمعة).

jade [ad] (n.)

various mineral substance of tough texture and green colour (*jadeite, nephrite*, and others) –once held to cure side pains. –Also *adj*. Despite mineral's association with China, the term has no Oriental connection. It is named after stone's medical application. Latin *ilia* denoted the 'sides of the lower torso' or 'flanks', the part of the body where the kidneys are situated (iliac or loin). In vulgar Latin this became *iliata*, which passed into Spanish as *ijada*. It was thought that jade could cure pain in the renal area, so Spanish called it *'piedra de ijada'*, literally 'stone of the flanks' [French – Spanish *ijada*, the flank – Latin *ilia*. Arabic *jeed*, the necklace or front of the neck jewelry. Derived from *jawda* or *jayyed*, good solid green stone made into necklaces and accolades. Also *iliah*, side of the body; *juddah*, side of everything: fatty layer].

جيد

مُقلد العنق أو مقدّمه. من الجودة أي حجر الجيد الصلد الأخضر اللون (يُجلب من الصين) الذي يعمل منه قلائد تعلق حول العنق. أيضاً إليه: الجانب، جُدّة: جانب كل شيء، والسّمَنُ. وحجر الجيد هذا رغم علاقته بالصين لكن الكلمة جاءت من: إليه باللاتينيّ نظراً لاستعمال الحجر طبيّاً لعلاج آلام الكلية حيث تقع في الجانب. إليه باللاتينيّ تعني جانب البدن (بالعربيّ أيضاً إليه أو جُدّه) وباللاتيني الجلفي: إلياته، التي دخلت الإسبانية ك: إجادة، حيث يسمّونه حجر الجوانب، ومنه دخل الفرنسية والإنجليزية.

jag [jɛg] (n.)

notch: a sharp or rugged point of rock and circa: (*botany*) a cleft or division: (*Scottish*) a prick: an inoculation, injection: a thrill: a bout of indulgence e.g. in liquor or narcotics. *–v.t.* to cut into notches: to prick. *–pr.p.* **jagg'ing**; *pa.p.* **jagged**. *-adj*. **jagged** (*jag'id*), notched, rough-edged. –*adv*. **jaggedly** (*jag'id-li*). *–n.* **jaggedness** (*jag'id-ness*). Origin unknown. Arabic *shag*, to tear apart].

شقّ: مَزّق

jail, gaol [jal] (n.)

a prison. *–ns.* **jail'-bird, gaol'-bird**, one who is or has been in jail; **jail'er, gaol'er**, one who has charge of a jail or of prisoners, a turkey; **jail'-deliv'ery, gaol'-deliv'ery**, the clearing of a jail by sending all prisoners to trial; **jail'-fever, gaol'-fever**, typhus fever, once common in jails. [Norman French *gaiole* – Low Latin *gabiola*, a cage – Latin *cava*, a cage – *cavus*, hollow. Arabic *ghu'l* (plural *aghlal*), the shackle used for imprisonment].

غلّ

سِلسِلة الحديد توضع في العنق أو اليد، وجمعها أغلال فأصبحت رمزاً للسجن.

jam [jam] (n.)

a conserve of fruit boiled with sugar: (*slang*) good luck. –adj. **jamm'y.** [Perhaps from **jam** (see below). Arabic *jamid*, solidified fluid; also *jamma'*, smooth].

جامِد

مُربّى الفواكه السائل الجامِد. جَماء: مَلساء.

jam [jam] (n.)

to press or squeeze tight: to crowd full: to block by crowding: to wedge: to bring (machinery) to a standstill by wedging or disarranging the parts. –*v.i.* to become stuck, wedged and circa. –*pr.p.* **jamm'ing;** *pa.p.* **jammed.** –*n.* a block: a crush: a difficulty: (*colloquial*) a difficult or embarrassing situation. [Perhaps allied to **champ** (most probably Scandinavian). Arabic (colloquial) *jaima,* to stuck (said for mal-functioning machine). Also *jamm*, plenty or overcrowded due to large number; *jamma*, to become abundant or to become over-crowded].

جَيمَ (بالعاميّة)

تلكأ عمله (ثُقال للآلة). جمٌّ: الكثيرُ من كلّ شيء. جاؤوا جماً غفيراً. جمَّ ماؤه: كثرَ واجتمع.

James [jam] (n.)

a biblical name, from the Late Latin name **Jacomus,** a variant of **Jacobus** (English **Jacob** and Arabic **Ya'qub** or **Israel** (son of **Isaac (Is'haq)**); in Arabic ***Jamis***, means the dry, the strong, the stead-fasting; ***Jammaz***, jumpy; ***Jamza***, speedy. In the Bible the name is that of 2 disciples: **St James the Less,** but more importantly **St James the Great** (son of Zebedee, the fisherman). The shrine of ***St James*** the Great at ***Santiago de Compostella*** in Northern Spain was one of the most popular places of pilgrimage throughout the Middle Ages, and this has resulted in James, in its various forms, being one of the most widely-spread names in western Europe. The name has long been in royal use, and it is particularly associated with the Scottish house of Stewart (Stuart), where its bearers range from James I of Scotland in 15th century to **James VI (James I of England)** and his grandson **James II (James VII of Scotland)** in the 17th century. In recent time the name has been popularly associated with *James Bond*, the spy who is the central character of Ian Fleming's novel and their subsequent film versions (from the 1960s). the name becomes **Hamish** in Scotland; **Shamus** or **Seamus** in Ireland, with the form **Seumus,** or less commonly **Seumas**, popular with Scots Gaelic speakers; as **Iago** with its pet form **Ianto**

جيمس (الاسم الآخر ليعقوب)

اسم علم من الإنجيل جاء من اللاتينيّة، جاكوموس، وهو شكلٌ آخر للاسم جاكوبوس (بالإنجليزية جاكوب، وبالعربية يعقوب أو إسرائيل بن إسحاق)؛ بالعربية جامِس يعني: اليابس، الصلب، الثابت. جَمّاز: وثاب وجمزى: سريع. وفي الإنجيل جاء اسم جيمس للحواريين: جيمس الأصغر، لكن الأهم هو جيمس الأكبر (ابن زيبدي صيّاد السمك). ومقام القديس جيمس الأكبر في «سانديا جو دي كومبوستيلا» بشمال إسبانية هو واحد من أهم مواضع الحجّ المشهورة عبر العصور الوسطى، وهذا الذي أدّى إلى جعل الاسم من أكثر الأسماء شيوعاً وانتشاراً في أوربة الغربية وبأشكاله المختلفة. والاسم قد استعمِلَ منذ مدّة طويلة للملوك، وارتباطه على نحو خاص ببيت عائلة ستيوارت الإسكتلندية، وحاملو الاسم يتراوحون بين جيمس الأول لإسكتلندة في القرن الـ ١٥ الميلادي إلى جيمس السادس (جيمس الأول لإنجلترة) وحفيده جيمس الثاني (جيمس السابع لإسكتلندا) في القرن الـ ١٧ الميلادي. وفي العصر الحديث شاع الاسم لارتباطه بـ جيمس بوند، الجاسوس الذي يعب الشخصية المركزية في روايات "إيان فليمينغ" التي تحوّلت بعد ذلك لأفلام (منذ ١٩٦٠م).

['yahgoh, 'yantoh] in Wales; and **Jago** in Cornwall. **Jim (Jimmie, Jimmy)** and **Jamie** (bisexual) are the commonest pet diminutive forms of James. Feminine forms are mostly derived from French form of James: **Jacques** (closer pronunciation to Jacob). Hence **Jacqueline** is the most usual one; it is found in a variety of spellings: **Jackeline, Jackelyn, Jacalyn, Jaqueline**, and shortened to **Jackie, Jacky, Jacqui**, etc. **Jacquetta, Jacquenetta** are other forms of the name: Scottish **Jamesina**, while since 1960s, **Jamie** has been popular as a girl's name, particularly in USA e.g. American actress *Jamie Lee Curtis* (born 1958).

ويصبح الاسم هيمش في إسكتلندة، شيموس، سيموس في إيرلندة، مع سيوموس، وأحياناً نادرة سيوماس الشائع بين الإسكتلنديين الناطقين باللغة الغاليّة؛ وكذلك أياجو؛ واسم الدلال منه أيانتو لياهاكوه و يانتوا في ويلز؛ وجاكو في كورنوول. جيم (جيمي) وجيمي (للمذكر والمؤنث) هي أسماء الدلال المختصرة والأكثر شيوعاً. وغالبية الأشكال المؤنثة للاسم مُشتقة من الشكل الفرنسيّ لـ جيمس: جاكس (وهو الأقرب لفظاً بـ جاكوب). ومن هنا كان اسم جاكلين الأكثر شيوعاً؛ ويوجد في تهجيات مختلفة: جاكيلين، جاكيلن، جاكالن، جاكيلاين ومختصرها: جاكي. أمّا جاكيتا، جاكوينتا هي أشكالٌ أخرى للاسم؛ مع جيمسينا الإسكتلندية، بينما صار الاسم جيمي ومنذ ١٩٦٠م شائعاً اسماً للمؤنث لا سيما في الولايات المتحدة الأمريكية ومن ذلك مثلاً اسم الممثلة الأمريكية «جيمي لي كيرتس» (ولدت في ١٩٥٨م).

Jamilla

This is an Arabic woman's name which is sometimes used by American Muslims. The form **Djamila** is more usual on the continent. It means '*beautiful*'.

جميلة أو دجميلة

اسم علم عربيّ نسائيّ بمعنى حسناء، بدأت مسلمات أمريكة وأوربة باستخدامه.

Jane, Jean, Joan

proper names forming a group of feminine forms of the name **John** (see below). **Jane** and **Jean** coming from the early French form **'Jehane'**, and **Joan** from Latin **Johanna**. All these 3 names have developed a large number of variants and pet forms:

1. **Joan** gave us **Johanna, Joanna, Joanne** and pet form **Joanie**.
2. **Jane** developed into **Janet, Janette, Janetta**, with pet forms **Netta** and **Nettie**. Other variants are **Janine, Jannine** (altered French name **Jeannine**, a feminine form of **Jean**), **Janina, Janice, Janis, Jana**. **Jan** is in independent use. In Arabic ***Janina***, means small beautiful garden (diminution of ***Jannah***, large garden with trees and date-palms, *plural* ***Jinan***. Also ***Janin*** is the embryo inside the abdomen.

جاين وجين وجوان

هي ثلاثة أسماء عَلم أنثويّة للاسم جون. جاين وجين جاءت من الفرنسية القديمة جيهان، بينما جوان من اللاتينية جوهانا. كل هذه الأسماء الثلاثة تطورت لمجاميع من أشكال محوّرة وأسماء دلال.

فمثلاً:

١. جوان أعطانا جوانا، وجوان مع اسم الدلال جواني.
٢. أما جاين فأعطانا جانيت، جانيتا مع اسم الدلال نيتا ونيتي. الأشكال الأخرى: جانين، جانينه، جانيس، جانا. بالعربية جنينة تعني حديقة صغيرة جميلة مُشتقة من جَنّة: الحديقة ذات النخل والشجر جمعها جنان؛ أيضاً جنين هو الولد في بطن أمه جمعه أجنه.
٣. وأخيراً الاسم جين بدأ الحياة كشكلين

3. **Jean** started life as Scottish form of Jane or Joan, and has given rise under French influence to **Jeanette, Jeanet, Janetta**; the pet form is **Jeannie**, but in Scotland **Jess, Jessie, Jessy, Jinty, Janny, Jancey** and **Jinsie**. In Arabic *jinneat* means the feminine of *jinn* (see below). The Spanish form of the name **Juanita** [*hwa'neeta*], its pet form **Nita** and **Juana**. Celtic gave us **Sian, Siwan** [*shahn*] in Welsh, with pet forms **Siani, Shani; Sheena** (also spelt **Sine**) with variant **Shona** (Gaelic for Jane); and **Sinead** [*shi'nayad*] as the Irish. The Scottish Gaelic forms are **Seonaid** for Janet, and **Siobhan** [*shi'vawn*] for Joan.

إسكتلنديين جاين وجوان، واللاتي أعطتنا تحت التأثير الفرنسيّ جينيت وجينيتا مع أسماء الدلال جيني، وفي إسكتلندا: جيس، جيسي، جينتي، جاني، جانسي، وجينسي. بالعربيّة جنية مؤنث الجنّ. بالإسبانيّة شكل الاسم هو جوانيتا (تلفظ هوانيتا) مع أسماء الدلال نيتا وجوانا. بالسيلتيّة جاء الاسم سيان وسيوان (تلفظ شان) في ويلز مع أسماء الدلال سياني، شاني؛ شينا (تتهجّى ساين) مع الشكل شونا (الجاليكي لاسم جاين)؛ وسيناد (تلفظ شيناد) بالآيرلنديّة. الأشكال الإسكتلنديّة الجاليكيّة سيوناد لـ جانيت، وسيوبان (تلفظ شيفاون) لـ جوان.

Janine, Jannine

See above under **Jane**.

جنين

اسم علم نسائي (انظر فوق).

Japheth

See under **Noah**.

يافث ابن نوح

– انظر تحت كلمة نوح.

jar [jar] (n.)

an earthen or glass bottle with a wide mouth: the amount this will contain. [French *jarre*, or Spanish *jarra* – Arabic *jarrah*].

جَرّة أو مرطبان

من الزجاج أو الخزف ذات فوهة كبيرة.

Jasmine [jas'min] (n.)

See under **Jessamine**.

ياسمين (نبات)

jasper [jas'per] (n.)

a precious stone, an opaque quartz of various colours: a fine hard porcelain (also **jasper-ware**). [Old French *jaspe, jaspre* – Latin *iaspis, -idis* – and Greek *iaspis, -idos*; of Eastern origin. Arabic from Persian *yashb*, precious stone similar to emerald but more transparent, the best of which is the tranquil, then the green, and the white *yashb*].

اليَشبُ

(فارسيّ ومُعرّبة: اليَشم: حجر كريم قريب من الزمرّد (الزبرجد) لكنّه أكثر شفافيّةً وصفاء منه وأجوده الرزين فالأخضر فالأبيض.

jaunty, janty [jont'i, or jant'i] (adj.)

having an airy or sprightly manner approaching swagger. *–adv.* **jaunt'ily**. *–n.* **jaunt'iness**. [French *gentil* from Latin gentiles, a derivative of *gens* 'family, stock' from Indo-European *gen-*, 'produce' (source of English *gene, generate, genitive*, etc.). Arabic *jandal*, the strong great (noble) man] See **gentleman, general.**

مزهوّ مُختال

ومَرِح طروب مشتقّ من جَنتيل: حسن التربية (رقيق دمث بالولادة) مشتقّ من جندل (الرجل القوي العظيم) ومن جنس.

jehad [ji-had] (n.)
See under **jihad**.

جهاد

Jehovah [ji-ho'va] (n.)
Yahweh, the Hebrew God, a name used by Christians since 16th century. [The most sacred name of God in the Hebrew scriptures (never uttered) is represented by four consonants, variously written (JHVH, and circa). Later Jewish scholars indicated three vowels, probably intended as those of *Adonai*, Lord – the word actually to be read – but taken as being those of the sacred name. Arabic *yahooh*, God of Jews].

يهوه أو يهوا
إله اليهود.

jelly [jel'i] (n.)
anything gelatinous: the juice of fruit boiled with sugar. *–v.t.* and *v.i.* **jell**, to set as a jelly: to take distinct shape. *–adj.* **jell'ied**, in the state of jelly: in or with jelly. *–n.* **jell'y(-)fish**, any of several invertebrate animals, almost exclusively marine, of two classes, with jelly-like body. *Plural* **jelly(-) fish(es)**. [French *gelee*, from *geler* – Latin *gelare*, to freeze. Arabic *jaley*, clear (you can look through it)].

جَليّ (الطعام)
واضح شفاف، مُشتقّ من الجلاء: الأمر الجَليّ، وجلاء اليوم: بياضه.

jennet [jen'et] (n.)
feminine of jinn: a small Spanish horse. Also **genn'et**, **gen'et**. [Old French *genet* – Spanish, a light horseman; perhaps of Arabic origin *jinneat* (female of *jinn*). Also *jund*, Lord's fighting creatures].

جِنّية
(أُنثى الجنّي) وهو اسمٌ لأنثى الفرس. أيضاً جُند: خلق اللّه المقاتل (الملائكة على الخيل).

jerboa [jer-bo'a] (n.)
any of several Old World desert rodents that jump like a kangaroo (especially the African type). [Arabic *yarbu'*].

جَربوع
فأر الصحراء يقفز كالكنغر، عن العربيّة يربوع.

Jericho [jer'i-ko] (n.)
a remote place, to which one is humorously consigned. [from *Jericho* in Palestine and the story in 2 Sam. X.4,5. Arabic *Jarash*].

جرَش
مدينة في فلسطين أو الأردن حالياً.

Jessamine [jes'a-min] (n.)
a genus of shrubs, many with fragrant flowers. **Jessamy** is an old form of the word, which was once synonymous with a fop (a dandy or a man concerned with his appearance); and **Jessamine**, with a pet form **Jess**, were also found. [French

ياسمين أو الورد
الفوّاح الرائحة (شجيرة نبات)، فارسيّ مُعرّب.

jasmine, jasemin – Arabic *yasmin, yasmine, yasamin* – Persian *yasmin*].

Jesus [je'zus] (n.)

The founder of Christianity. Also (especially in vocative) **Jesu** (*je'zu*). [Greek *Iesous* – Hebrew *Yeshua'*, contracted of *Yehoshua'*, *Joshua*. Arabic *Isa* or *Essa*, the name of Jesus].

عيسى

نبيّ الله ورسوله (عليه السلام)، ونبيّ النصارى والنصرانيّة.

jihad, jehad [ji-had] (n.)

a personal effort exerted: effort exerted by the Muslim to abide by Allah's orders, such as worshiping none but Allah, being dutiful to parents, to be just with people and to treat them according to the moral code of Islam, as well as abstaining from Allah's forbidden acts e.g. fornication, killing, and theft; this is considered ***'the Major or the Greatest jihad'*** (or *jihad against one-self's desires*); a holly war in the cause of Allah by Muslims against the unbelievers or apostates (renegades) done out of necessity (for defence against invasion or for protection of Islamic religion / preaching) and is only one aspect of jihad and is considered ***'the Minor or the Smallest jihad'***. Latterly, the meaning evolves into any war for or against a doctrine or principle. [Arabic *jihad,* (see above)].

الجهاد

(في سبيل الله): الجهد في بذل الطاقة والمُجاهدة على تحمّل المشقة. والجهاد الأكبر هو جهاد النفس في حمله على طاعة أوامر الله (مثلاً عبادة الله بلا شريك، وبرّ الوالدين، والقسط بين الناس، ومعاملة الناس حسب منظومة أخلاقيات الإسلام) وحملها على اجتناب نواهي الله (مثلاً الامتناع عن الزنا والقتل والسرقة)؛ والجهاد الأصغر هو القتال في سبيل الله، قتال الكُفار وقتال المرتدين (كضرورةٍ لدفع العدو أو لحماية الدين والدعوة الإسلامية). هذا هو الأصل، لكن تطوّر معنى الجهاد مؤخراً ليعني كلّ حَملة أو حرب في سبيل مَبدأ أو عقيدة.

jilt [jilt] (n.)

one, especially a woman, who encourages and then rejects a lover. *–v.t.* to discard a lover after encouragement. [Possibly *jillet* or *gillet*, diminution of the name Jill?. Arabic *jalat*, to deceive; *jalot*, a shyless woman].

جَلَطَ

أي خدع، جلوط المرأة قليلة الحياء.

jingle [jing'gl] (n.)

a sound like that of small bells, coins shaken together, and circa: phrases or sentences, often in metre, in which the same or similar sounds recur: verse without poetic quality. Also *v.t.* and *v.i.* [imitative. Arabic *juljul*, a small bell (*plural jalajil*); *jal'jal*, to sound; *–n. jal'jalah; mujaljil*, the one with loud voice].

جُلجُل

أي الجرس الصغير (جمعها جلاجل)، جَلجَل جلجلة أي صوّت بشدّة. المُجلجِل صاحب الصوت الجَهوَري.

jinn [jin] (n. plural, same as **djin, djinn, ginn**) (*singular* **jinnee, jinni, djinni, genie** (*jin-e, jen'i)*)

a class of unseen spirits or creations made of fire and can travel fast and assume various shapes, sometimes as men of enormous size and portentous hideousness, or even take the shape of some animals such as black dog or snake. A plural

جنّ جمع جنّي

(مخلوق من نار) يتشكل بأشكالٍ مُختلِفة. كالجنيّ الناريّ أو كالإنسان أو كالحيوان (الكلب الأسود أوالأفعى).

jinns is sometimes erroneously used. [Arabic *jinn*, plural of *jinnee*].

Job [ob] (n.)

Hebrew name for 'persecuted', reflecting the afflictions, ranging from deaths of his family to a plague of boils, sent by God in the Old Testament *Book of Job* to test this 'perfect and upright' man. He is eventually restored to greater prosperity than ever. The name is better known in its pet forms **Joby, Jobie, Joabee, Jobey.** Arabic **Ay'yub**, the prophet who endured and stood the testing of the Lord, after suffering a skin disease for 18 years and yet, he was patient and devoted to God, and ultimately, he was cured of skin affliction and became healthy and prosperous.

أيّوب

النبي الصابر اسمه مُشتقّ من آب، أي رجع فهو آيبٌ واوّابٌ وأيّوب: كثير الرجوع لربّه (عند المصائب) والله شافاه وعافاه من مرضه المزمن جزاء صبره واستقامته عند اختبار الله له. واسمه بالإنكليزيّة جوب مع أسماء الدلال جوبي. قال الله تعالى: ﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾ فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ﴾ [الأنبياء: ٨٣–٨٤].

John [jon] (n.)

a proper name, one of whose diminutives, **Johnn'y, Johnn'ie**, means a fellow generally. John in Hebrew means 'the Lord is gracious', it is the name of numerous saints, notably John the Baptist and John the Divine. As in the case of the feminine form **Jane**, the name derived from Latin **Johannes** found in the Bible, and the Norman-French form **Jehan** (modern French **Jean**) adopted from the Norman conquerors. In Arabic **Yahya** (sometimes called **Hanna** or **Yohanna**) is John the Baptist; but john in Arabic means the black (or white since john is a word with 2 opposite meanings), the red, the Sun, or a small mountain, and it is the name of one of Prophet Muhammad's Companions (Sahaba): ***John Ibn qitada***. Also in Arabic **Jehan**, the black night, and name of a river. In Wales, the equivalent name is **Ieuan, Ioan, Ifan** and **Iwan**, the latter two are being anglicized to **Evan** and **Ewen**; also the Welsh pronunciation of the English name, **Sion**. The Scots form of the name is **Ian** or **Iain**, as well as the archetypal **Jock** and **Jockie**. Ireland gives us **Sean**, with its various phonetic spellings **Shaun, Shawn** and **Shane** (with rare feminine forms **Shauna** and **Shawndelle**), and from Latin **Eoin**. In Russian, **Ivan**; in Germanic, **Jan**; and in Spanish, **Juan** (*hwahn*). **Jack** (derived via the old pet from **Jankin**) is common pet form, along with **Johnnie** and **Jackie**. The spelling **Jon** is also used, although this properly belongs to the related **Jonathan**. Sometimes a child is named directly after **St John** [pronounced '**sinjn**'].

جون

تعني أدهم، أحمر (أيضاً أبيض أو أسود لأنه من الأضداد)، شمس أو الجبل الصغير، جيهان تعني جُهمة الليل المظلم وهو أيضا اسم نهر. وهو اسم جون ابن قتاده الصحابي أو التابعي، وجون وهو اسم النبي يحيى أو يوحَنا المعمدان. بالإنجليزيّة جون مع تصغيره جوني ومؤنثه جَين وجوهانيس وبالفرنسيّة جيهان و جين . وبلغة ويلز إيوان، إيفان، إيوَن واللاتي تتجلزت باسم إيفان وإوان، كذلك لفظ ويلز للاسم الإنجليزي سيون. الإسكتلنديون يسمّونه إيان وإيين، وكذلك جوك وجوكي. الآيرلنديون يسمّونه شين مع أشكاله اللفظيّة شون وشَين (مع مؤنثات الاسم شونا وشونديل) ومن اللاتينيّة إيون. بالروسيّة يسمّوه إيفان وبالألمانيّة جان وبالإسبانيّة خوان (هوان). جاك (مشتقّ من خلال اسم الدلال القديم جانكن)، هو اسم الدلال المشهور مع جوني وجاكي. وأحياناً يُسمّى المولود مباشرة من القدّيس جون بلفظ سِنجن.

jolly [joli] (adj.)

جليّ ، بجلاء

merry: expressing or exciting mirth: comely, robust: (*colloquial*) used as an indefinite expression of approval, sometimes ironical. [Old French *jolif, joli*. Arabic *ja'ly, jala'*, clear].

Jonah, Jonas [jona, jonas] (n.)

جونس أو يونس

The Old Testament **Jonah**, meaning 'dove, pigeon', has become such a byword for bad luck that only the most dismal of Puritans would want to saddle their child with such a burden. Consequently the New Testament Greek form of the name, Jonas (the father of Simon peter) has always been much the commoner. Arabic ***Yunus***, Jonas, is a well-known prophet; he is also called ***Zun-nun*** (the man of the fish or the whale), because he was swallowed by a whale, but was saved by Allah's mercy, through his preaching, his city (Nineveh) was saved. See Verses 6:86 of Surat Al-An'am (Cattle) of Qur'an: "And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations"].

نبيّ الله الذي ابتلعه الحوت، (ويُسمّى أيضاً ذو النون، أي صاحب الحوت)، فأنقذه الله بسبب تسبيحه (وهو في بطن الحوت)، كما أن الله أنقذ قريته نينوى (الموصل حالياً في شمال العراق). قال الله تعالى: ﴿ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبٗا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾ فَٱسۡتَجَبۡنَا لَهُۥ وَنَجَّيۡنَٰهُ مِنَ ٱلۡغَمِّۚ وَكَذَٰلِكَ نُـۨجِي ٱلۡمُؤۡمِنِينَ ﴾ [الأنبياء: ٨٧–٨٨].

وقال الله تعالى: ﴿وَإِسۡمَٰعِيلَ وَٱلۡيَسَعَ وَيُونُسَ وَلُوطٗاۚ وَكُلّٗا فَضَّلۡنَا عَلَى ٱلۡعَٰلَمِينَ﴾ [الأنعام: ٨٦]. بالإنجليزيّة: جوناس أو جُناح (جناح الحمامة أو اليد).

Jordan [jord'dan] (n.)

الأردن

(*Shakespeare*) a chamber-pot. *–adj.* Jordanian, belonging to Jordan, a country in South Western Asia. [According to some from Jordan-bottle, a Pilgrim's bottle containing Jordan river. Jordan is the country named after its Jordan river; it is located west to Iraq and east to Palestine].

نهر الأردن.

Joseph [joz-ef] (n.)

يوسف

Hebrew name meaning 'increase, addition (to the family)'. In the Old Testament, Joseph is the best-beloved of the twelve sons of the patriarch Jacob, by whom he is given the coat of many colours. The feminine form of the name **Josephine**, owes its popularity to Napoleon's wife, the Empress Josephine. Other feminine forms are **Josepha** and **Josephina** or **Josefina**. The pet forms **Jo** or **Joe, Josie** or **Josey** are used for both sexes, but Joey is usually restricted to the masculine. **Fifi** is a French pet form of Josephine.

نبي الله ابن النبي يعقوب (إسرائيل الله) وأحبّ أولاده لقلبه. بالعبريّة جوزيف بمعنى زيادة (في عدد العائلة)، ومؤنثه جوزفين الاسم المشهور لأنه اسم زوجة نابوليون الإمبراطورة جوزفين. مؤنثات الاسم الأخرى هي جَوزيفا وجَوزفيتا. أسماء الدلال هي جو و جوزي للجنسين. لكن جوي يُستخدم للمذكر وفيفي يُستخدم كاسم دلال فرنسيّ للمؤنث جوزفين.

Journal [jur'n(a)l] (n.)

ضَيّ

a diary: in bookkeeping, a book containing an account of each day's transactions: a newspaper

ضوء النهار أو مُفكرة اليوم.

published daily (or otherwise): a magazine. *–ns.* **jour'nalism**, the profession of conducting, or writing for, public journals; **jour'nalist**, one who writes for or conducts a newspaper. *–adj.* **journalist'ic**. [French – Latin *diurnalis* – *dies*, a day. Arabic *dhai*, day light] See under **diurnal.**

Jubba [joob'ba], **jubbah** [joob'bah] (n.)

wide loose dress similar to aba. [Arabic *Jubbah*].

جُبّه

رداء فضفاض شبيه بالعباءة.

Judaean, Judean [joo-de'an] (adj.)

belonging to *Judaea* or the Jews. *–n.* a native of Judaea. [Latin *Judaea*, land of Judah, the elder son of Israel's twelve sons. Arabic *yahuda*, the elder son of Israel].

جودي

أي: يهودي، وهو المنسوب إلى يهودا وسُكناه، ويهودا هو الابن الأكبر بين أولاد يعقوب (إسرائيل الله)، الاثني عشر.

Judaic, -al [joo-da'ik, -al] (adj.)

pertaining to the Jews. *–v.t.* **Judaise** (*joo'da-iz*), to conform to or practice Judaism. *–n.* **Judaism** (*joo'da-izm*), the doctrines and rites of the Jews: conformity to the Jewish rites. [Latin *Judaicus* – *Juda*, Judah, a son of Israel. Arabic *yahuda*].

جودي

أي: يهودي، وهو المنسوب إلى يهودا وسُكناه، ويهودا هو الابن الأكبر بين الأولاد الاثني عشر ليعقوب (إسرائيل الله).

judge [juj] (v.i.)

to try and decide questions of law or of guilt: to pass sentence. *–v.t.* to hear and determine authoritatively: to sentence: to decide the merits of. *–n.* one who judges: one who can decide upon the merits of anything: a supreme magistrate having civil and military power. [Anglo-French *juger* – Latin *judicare* – *jus*, law, *dicere*, to declare. Etymologically, a judge is someone who 'speaks the law'. The word comes via Old French *juge* from Latin *judex*, which was originally a compound noun made up of *jus* 'law' and the element *–dicus* 'speaking' (related to English *diction, dictionary*, etc). Parallel formation to have reached English are *juridical* and *jurisdiction*, while derivatives of *judex* itself include *judicature, judicial, judiciary,* and *judicious*. Arabic *shura* Arabic *shura*, jury; *dakara, thakara*, to say and declare] See **jury** and **dictionary.**

جو – دج (أي: قاضٍ)

وهي كلمة لاتينية مركبة من جو: قسط، ودج من ديسير: قال وأعلن. بالعربية تعني دكر أو ذكر، أي قال وأعلن القسط؛ بمعنى الرجل الذي يقول ويعلن القسط في أحكامه.

jug [jug] (n.)

a vessel with a handle, and a spout or lip for pouring liquid: (*slang*) prison. *–v.t.* to boil or stew as in a closed jar:– *pr.p.* **jugg'ing**; *pa.p.* **jugged**. [Origin unknown. Arabic *zug*].

زِقّ

هو السِّقاء، أو جلدٌ يُجزّ ولا يُنتف للشراب وغيره. زُقّ: أيضاً هو الوعاء أو الإبريق (المستعمل عادةً لشرب الخمر).

juggle [jug'l] (v.i.)
to manipulate balls and circa dexterously: to practice artifice or imposture. *–v.t.* to move, get, change and circa by artifice: (usually **juggle with**) to misrepresent (facts). *–n.* a trick by sleight-of-hand: an imposture. *–ns.* **jugg'ler**, one who performs tricks by sleight-of-hand: a trickish fellow; **jugg'lery**, art or tricks of a juggler, legerdemain: trickery. [Old French *jogler* – Latin *joculari*, to jest – *jocus*, a jest. Arabic *zaghal*, playing tricks; (*colloquial*) *zaghala, yuzaghil*, to play tricks and be manipulative].

زَغَلَ
خِفة الحركة (في الحيل)، وبالعاميّة زاغلَ يزاغل: يتحايل ويتلاعب.

julep [joo'lep] (n.)
a sweet drink, often medicated: an American drink of spirits, sugar, ice and mint (also called **mint'-julep**). [French – Spanish *julepe* – Arabic *julab* – Persian *gulab* – *gul*, rose, *ab*, water].

جُلاّب
شراب مُنعِش مُشتقّ من الفارسيّة (جول: زهر، وآب: ماء) أي ماء الزهر.

Jumada I and **Jumada II**
the 5th and 6th month in the Islamic Hijri calendar (*jamad*, railess or frozen).

جُمادى الأُولى، وجُمادى الآخرة
خامس وسادس شهر في التقويم الإسلامي الهجريّ. (جماد: بلا مطر أو متجمّد).

jump [jump] (n.)
(obsolete) a short coat: (in *plural*) a kind of female under bodice. [Perhaps from French *juppe*, now *jupe*, a petticoat. From Arabic *jubbah*, a garment or a dress (particularly the one used by women); *plural jubab, jibab*].

جُبّة
ثوب جمعها جُبب وجباب (وخصوصاً ما تتدرّع به المرأة من القميص).

jumper [jump'ar] (n.)
a knitted upper garment, originally one loose at the waist: originally a type of overall, slipped over the head: a pinafore dress (North American). [Perhaps from French *juppe*, now *jupe*, a petticoat. From Arabic *jubbah*, a kind of dress (particularly the loose one worn by women); *plural jubab, jibab*].

جُبّه
ثوب جمعها جُبب وجباب (وخصوصاً الثوب الفضفاض الذي ترتديه النساء ليغطي جميع الجسم دون أن يفصّله ويكون فوق لباس تحته)، ومنه الثوب الفضفاض الملبوس فوق ثياب الأطفال.

jungle [jung'gl] (n.)
a dense tropical growth of thickets, brushwood and circa: any wild tangled mass (*literally* and *figurative*): a place or situation where there is ruthless competition, or cruel struggle for survival. *–ns.* **jung'le-fe'ver**, a severe malarial fever; **jung'le-fowl**, the wild parent of the barn-door fowl. [Sanskrit *jangala*, desert or uncultivated ground; then, such ground covered with shrubs, trees or long grass (like forest). Arabic *daghal*, thick winding trees (*plural adghal*)].

دَغل
الشجر الكثيرُ الملتفّ واشتباك النبت وكثرته، وجمعها أدغال.

junk [jungk] (n.)

a Chinese vessel, with high forecastle and poop, sometimes large and three-masted. **Junk** (n.) also means pieces of old cordage and a thick piece (**chunk**). [Portuguese *junco*, apparently – Javanese *djong*. Arabic from *Ibn Battuta*, iv, 91 who described in his 'Travels' that "the China Sea was being navigated by 3 kinds of Chinese vessels, the big ones which are called junk, in the plural junuk…Each of these big ships carries from 3 up to 12 sails". The French translators write the words as *gonk* (and *gonouk*). Ibn Battuta really indicates *chunk* (and *chunuk*). Also in Arabic, *fulk* in plural, ships (singular also *fulk* and *fuluk*). Since these big ships are old, the word junk signifies generally rubbish particularly thick pieces of ship wood and pieces of old cordage].

جنك

وهي سفينة صينيّة وقد وَصَفَ ابن بطوطة في رَحَلاته بأن بحر الصين تعبُرُه ٣ أنواع من المراكب الصينيّة أكبرها اسمُهُ جنك (وجمعها جنك) وهي سفينة كبيرة تحمل ٣–١٢ شراعاً، وبالعربيّة فلك: سفينة وجمعها فلك أيضاً وفلك؛ ولأنّ هذه السُفن قديمة وكبيرة أصبحت رمزاً للخردة وأصبحت الكلمة تطلق على كلّ قديم بالٍ، خصوصاً قِطع الخشب الكبيرة وقِطع الحبال المتهرئة.

juridical [joo-rid'ik-al] (adj.)

relating to the distribution of justice: pertaining to a judge: used in courts of law. *–adv.* **jurid'ically.** [Latin *juridicus – jus, juris*, law, *dicere*, to declare. Arabic *shura*, jury; *dakara, thakara*, to say and declare] See **jury** and **dictionary.**

جوري – ديكال

كلمة لاتينية مركبة من جوري: شورى، وديكال من ديسير: قال وأعلن. بالعربية دكر أو ذكر: قال وأعلن، فالكلمة إذاً هي القسط عبر دكر الشورى

jurisdiction [joo-ris-dik'sh(o)n] (n.)

the distribution of justice: legal authority: extent of power: district over which any authority extends. *–adj.* **jurisdic'tional.** [Latin *jurisdiction, -onis*. Arabic *shura*, jury; *dakara, thakara*, to say and declare] See **jury** and **dictionary.**

جوريس – ديكشن

كلمة لاتينية مركبة من جوري: شورى، وديكشن من ديسير: قال وأعلن. وبالعربية دكر أو ذكر: قال وأعلن، فالكلمة إذاً هي القسط من عبر دكر الشورى

Jurisprudence [joo-ris-proo'dens] (n.)

the science of law. **–medical jurisprudence,** forensic medicine. [Latin *jurisprudential – jus, juris*, law, *prudentia*, knowledge. Arabic *shura*] See **jury.**

جوريس – بروديس

كلمة لاتينية مركبة من جوري: شورى، بروديس: معرفة. وبالعربية تعني ذكر الشورى بمعنى القسط عبر معرفة القانون بالشورى، ومنه شورى القانون الطبّيّ.

jurist [joo'rist] (n.)

one who is versed in the science of law, especially Roman or civil law. *–adjs.* **jurist'ic, -al.** [French *juriste*. Arabic *shura*] See **jury.**

شوريّ

أحد أعضاء الشورى، إشارةً للقانونيين.

jury [joo'ri] (n.)

a body of persons sworn to give a verdict on evidence before them: a committee of adjudicators or examiners. *–ns.* **ju'ror**, one who serves as a jury – also **ju'ryman; ju'ry-process,** a writ summoning a jury. [Anglo-French *juree – jurer –* Latin *jurare*, to swear. Arabic *shura*].

شورى

جمعٌ من المُحلفين (في المحكمة) يتشاورون فيما بينهم بعد مُساءلة الشهود وفحص بيّناتهم للوصول إلى قرار نهائي بشأن المتهم.

just [just] (adj.)

قِسط: عدل

righteous: fair, impartial: deserved, due: in accordance with facts: exact. –adv. precisely: very lately: only: merely: barely: (*colloquial*) quite. –*adv.* **just'ly**, equitably: uprightly: accurately: by right. –*n.* **just'ness**, equity: fittingness: exactness. [French *juste*, or Latin *jus*, law, it denotes right and rightness; the derivative *adjective justus* has produced *just* and, by further derivation, *justice* and *justify*. The stem form *jur-* has given *injury, jury, objugare,* and *perjury*. And combination with the element *–dic-* 'say' has produced *judge, judicial, juridical,* and *jurisdiction*. Arabic *qist*, just and fair]

justice [jus'tis] (n.)

قسطاس

عدل الحكم والميزان .

قال الله تعالى: ﴿أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ۞ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۞ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ﴾ [الشعراء: ١٨١–١٨٣].

quality of being just: integrity: impartiality: rightness: the awarding of what is due: a judge: a magistrate. –*ns.* **jus'ticeship**, office or dignity of a justice or judge; **justiciary** (*-tish'i-ar-i*), a judge: a chief-justice. –**Justice of the Peace (J.P.)**, a local minor magistrate commissioned to keep the peace. –**High Court of Justice**, a section of the English Supreme Court, comprising Chancery and King's Bench Divisions; **High Court of Justiciary**, the supreme criminal court of justice in Scotland. [French – Latin *justitia*. Arabic *qustas*, justice. See Verses 26:181-183 of Surat Ash-Shu'araa (The Poets) of Qur'an: "Give just measure, and cause no loss (to others by fraud). And weigh with scales true and upright. And withhold not things justly due to men, nor do evil in the land, working mischief."]

justify [jus'ti-fi] (v.t.)

قسط-يَقسُط

يعدل بالميزان الحصص بالتساوي، يبرر الحق.

to prove or show to be just or right, to vindicate: to furnish adequate grounds for: to corroborate: to absolve: *-pr.p.* **jus'tifying**; *pa.p.* **jus'tified**. –*adj.* **just'ifiable**, that may be justified or defended. –*n.* **justifi'ableness**. –*adv.* **justifi'ably**. –*n.* **justifica'tion**, vindication; sufficient grounds or reason (for): absolution. –*adjs.* **jus'tificative, jus'tifica'tory**, having power to justify. –*n.* **jus'tifier**, one who defends, or vindicates: he who pardons and absolves from guilt and punishment.[French justifier and Latin *justificare* – *Justus*, just, *facere*, to make. Arabic *qasat*, to be just or to justify]

jute [joot] (n.)

the fibre (**gunny**-fibre) of the bark of two Indian plants (*Corchorus capsularis* and *Corchorus olitorius*) of the lime family, used for making coarse bags, mats, and circa. [Arabic *joot* from Bengali *jhuto* – Sanskrit *juta*, matted hair. Also, Arabic adopted by Arab merchants dealing and importing this Indian export, *joot*. Also, it may probably be connected to *jat*, grass or plant fibres used to feed sheep and camels]

جوت

(بنغالي وسنسكريتي معرّب) من جوتو وجوتا: الشعر المتلبّد (المتجمّع على بعضه). أيضاً جتّ: الحشيش وألياف النبات المستخدَمة علفاً للأغنام والإبل.

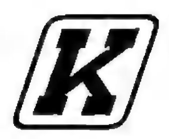
juvenile [joo've-nil] (adj.)

young: pertaining, or suited, to youth: childish. – Also *n.* *–n.plural* **juvenilia** (*-il'ya*), writings or works of one's childhood or youth. –n. **juvenility** (*-il'i-ti*). –**juvenile delinquent**, a young lawbreaker, in Britain under the age of seventeen. [Latin *juvenilis – juvenis*, young. Arbic *yafi'e*].

يافع

أي: غلامٌ يافع.

௸*ೱ



Kaaba [ka"ba] (n.)

The holy building at Mecca into which the Black Stone is built; it is believed by Muslims to be an original stone of Paradise and was given to Abraham by Gabriel. [Arabic *Ka"bah – muka"b*, the cubical house (built like a cube)].

كعبة

قبلة المسلمين المقدّسة وفي رُكنها الحجر الأسود، وهو حجرٌ من الجنة، أنزله جبريل منها وأعطاه لإبراهيم ليبنيه في الكعبة. اسم الكعبة مُشتقّ من البيت المُكعّب.

kabab, kabob, kebab, kebob, cabob [kabob"] (n.)
small cubes (pieces) of meat cooked with vegetables, seasoning and usually served on skewers; **shish kebab** [Turkish *shish*, skewer], minced lamb meat mounted on skewers and grilled on charcoal fire; **doner kebab** [Turkish *doner*, rotating vertical bar], a dish of thin slices cut from a block of flat pieces of meat or minced and seasoned lamb grilled slowly (while rotating) on a spit, eaten in a split piece of bred. [Hindi, Persian *kabab*. From Arabic *kabab*. From Turkish *kebap*].

كباب أو كباب تِكه

(تركيّ وفارسيّ مُعرّب): قطع (مُكعبات) اللحم المشوي المُتبلة وقطع الخضراوات المشوية بالشيش على النار. شيش كباب: اللحم المثروم المشوي بالشيش على نار الفحم. دونر كباب: قطع لحم شرائح أو لحم غنم مثروم ومعمول ككتلة كبيرة مثقوبة بعمود دوّار عمودياً أمام نفث النار، ثم تقطع شرائحاً وتحشى داخل خبز مشقوق.

kadi [ka"di] (n.)

See under Cadi.

قاضٍ

(القاضي الشرعي عند المسلمين).

Kabyle [ka-bil"] (n.)

Barbarian from Philippine, or from "kabyle" (tribes), Berbers of mountainous coastal area east of Algeria: language of Berbers tribes. [Arabic *kabyle, plural* of *kabeelah*, a tribe].

قبائل

وهي جمع «قبيلة»، والقبيليّ: بربري من «القبيليين» أو «القبائل» وهم بربر المنطقة الساحلية الجبليّة بشرق الجزائر.

Kaffir or Kafir [kafer] (n.)

a name applied to certain indigenous people of South Africa (*history*) or to their Bantu languages: now often used derogatorily: (*plural*) South African mining shares. [Arabic *Kafir*, unbeliever in God: infidel; *kafara*, to conceal or deny].

الكافر أو الكفيريّ

عضوٌ في مجموعة من الشعوب الناطقة بلغة الـ «بانتو» في جنوب فريقية. عن العربيّة كافر: وهو غير المؤمن بالله، مُشتقّ من كفرَ: غطى أو نكرَ (وجود الله عز وجل).

Kafir, Caffre [kaf"er; ka"fer] (n.)

(*singular*) a native of Kaf"ristan, a mountainous area in North East of Afghanistan. [Arabic *Kafir*, believer in God].

الكفريّ

أحد أبناء كفرستان وهي منطقة جبليّة في شمال شرق أفغانستان. عن العربيّة كافر: وهو غير المؤمن بالله تعالى.

kaffiyeh [kaf-e"ye], **keffiyeh** or **kufiyah** [ku-fe"ya] (n.)
an Arab headdress of cloth, folded and held by a cord around the head. [Arabic *kaffiyah*].

كوفيّة
غطاء الرأس للرجال العرب؛ يُطوى ويُثبّت على الرأس بحبل (عقال). وهي مدورة نسبةً إلى الكوفة.

Kaftan (n.)
See under **caftan.**

قفطان
ثوب تركيّ أو فارسيّ ذو أكمام (أردان) طويلة.

Kalium [ka"li-um] (n.)
modern Latin name for potassium [Latin *Kalium*, potassium – the term is merely a Latinised form of the Arabic *kali* or *qili*, or potash. Hence the symbol K for potassium (due to the term kalium)]

كاليوم (قاليوم)
بوتاسيوم، مُصطلح لاتينيّ من أصل عربي قلي أو البوتاش، لذلك رمز البوتاسيوم هو "ك" وليس "ب" (K not P).

kantar [kan-tar] (n.)
a unit of weight in some Mediterranean countries equal to One hundred pounds (One hundred rotl). [Arabic *kintar*, Greek *kentenarion*, Latin *centenarium (pondus)* i.e. 100 pounds. From *centeni*, -*centum*, one hundred] See also **qantar.**

قِنطار
وحدة وزن في بعض بلدان حوض البحر الأبيض المتوسط، تعادل مِئة باوند (مئة رطل إنكليزيّ). عن العربيّة قنطار أي ١٠٠ باوند.

kangaroo [kang-gar-oo] (n.)
a family of marsupials of Australia, New Guinea, and circa with very long hind-legs and great power of leaping – especially the largest species of these. *-ns.* **kangaroo court**, a court operated by a mob, by prisoners in a jail, by any improperly constituted body: a tribunal before which a fair trial is impossible; kangaroo justice, the kind of justice dispensed by a kangaroo court. [Supposed to be a native name. There are unreliable stories about the origin of this word. It is said that Captain James Cook was exploring North Queensland (in Australia) when he saw the animal. He asked a nearby local (Aborigine): what the creature was called? The local responded in his Guugu Yimidhirr language ***"Kangaroo"***, meaning ***"I don"t understand you"***, which Cook took to be the name of the creature (even though that this story was debunked in the 1970s by linguist John Haviland"s research with Guugu Yimidhirr people). Arabic *kangher*, is probably named by the Arab merchants during the Abbasid Islamic Caliphate, even though it did not appear as such, in Arabic books e.g. *kitab al haywan* (book of animals) by Al-Jahith, and kitab al haywan al-kubra (book of great Animals) by Al-Dumairi].

كنغر
لعله حيوان سمّاه الملاّحون والتجّار العرب في أثناء الخلافة العبّاسيّة الإسلاميّة، وإنْ لم يظهر صراحة بهذا الاسم في كتاب "الحيوان" للجاحظ وكتاب "حياة الحيوان الكبرى" للدميري. وقد قيل: إن كابتن جيمس كوك في أثناء استكشافه لشمال كوينزلاند (في أسترالية) قد رأى هذا الحيوان النطّاط، فسأل أحد السكان الأصليين عن اسم هذا الحيوان، فأجابه على الفور بلغة قومه (المسمّاة: گوگو يميذر): "كانجارو"، أي: لا أفهمك! فظنّها كابتن كوك اسم الحيوان (هذا برغم ما يقال إن هذه القصة قد أبطلها اللغوي جون هافيلاند في بحثه مع تلك القبيلة عام ١٩٧٠م).

kasba(h), casbah [kaz"ba] (n.)

a castle or fortress in a North African town or the area round it, especially in Algiers. [Arabic *qasa"bah*, castle or village or fortified city].

قصبَة

أي المدينة المحصنة في الشمال الإفريقي، خصوصاً في الجزائر.

kat [kat] (n.)

See under **Qat.**

قات

نبات يُزرع باليمن ويُخزّن بالفم كمهدّئ ومُسَكّن. وهو شجيرة ذات أوراق مُخدِّرة تمضغ.

kebab [ke-bab"] (n.)

See under **kabab.**

كباب

(تركيّ مُعرّب): اللحم المشوي.

kedgeree [kej"e-re] (n.)

a mess of rice, cooked with butter and dal (a kind of peas), flavoured with little spice, shred onion and circa, common on Anglo-Indian breakfast-tables: a similar European dish made with fish, rice and circa. [Arabic Egyptian dish *kushari* modifying the same mixture by replacing rice with macaroni (or noodles) – from Hindustani *khichri*].

كِشْري

طبق هندي من الرز والزُبدة مع العدس والتوابل والبصل المقشر، قد حوّره المصريّون إلى طبق الكشري باستعاضة الرز بالمكرونة.

keep [kep] (v.t.)

to guard: to have in one"s care: to support, supply with necessaries: to attend to (e.g. sheep, a garden): to have in one"s service: to cause to remain in a certain place, condition, and circa (as, to keep under lock and key): to retain in one"s power or possession: to have habitually in stock for sale: in figurative senses, to maintain, observe, not fall away from or neglect: – to preserve (e.g. silence), to remain true to (e.g. the faith), to solemnise, celebrate (e.g. a fast, Christmas): to conduct or manage (e.g. a school, house): to make a continuous record in (e.g. an account book, a diary). *–v.i.* to remain: to remain in good condition: to continue: to refrain. –*pr.p.* **keep"ing;** *pa.t.* and *pa.p.* **kept**. *–n.* subsistence, food: a stronghold. –ns. **keep"er**, an attendant: a custodian: a gamekeeper; keep from, to abstain from: to restrain from; keep up, to retain one"s strength or spirit.[Old English *cepan*. Arabic *khaba"a*, to keep (something) safely from others].

خبّأ

أخفى شيئاً بأمان عن الآخرين.

kef [kaif] (n.)

the condition of being tranquil with day dreaming due to drug addiction. [Arabic *kaif*, joy and ecstasy].

الكيف

حالة السكون الحالم الناشيء عن تعاطي المُخدِّرات عن العربيّة «كيف» أي: المتعة أو النشوة.

keffiyeh [ken"el] (n.)
See **kaffiyeh.**

كوفيّة
غطاء الرأس للرجال.

kennel [ken"el] (n.)
the water-course of a street, a gutter. [Same root as **canal** and **channel**].

قنال
مشتقة من قناة: الرُمح وجمعُها قنوات وقنيَة تحفر في الأرض لجريان الماء، وجمعها قنيّ.

keratin [ker"a tin] (n.)
a protein found in the horny layer of the skin, in horn and nails. [Greek, horn. Arabic karani, mutakarrin, hornified].

قرَني، مُتقرِّن

kerchief [kur"chif] (n.)
a square piece of cloth worn originally to cover the head, now often the neck and circa: a handkerchief. [Old French cuevrechief (French couvrechef) – covrir, to cover, chief, the head. Arabic *kafara*, to cover; *kof"ya*, a head-dress] See under **coif.**

كفرَ
غطى، كوفيّة: غِطاء الرأس. كوفيّة مدوّرة نسبةً إلى الكوفة.

kermes [kur"mez] (n.)
the bodies of the females of an insect found on a dwarf evergreen oak (**kermes**, or **kermes oak**), used as a red dye-stuff. The kermes insect was used to make dye at an earlier date than the cochineal insect (to which it is allied). [Persian from Arabic *qirmiz*] See under **crimson.**

قِرمِز:
صبغٌ أحمر قرمزي (داكِن الحمرة بمسحة زرقاء). بالعربيّة: القِرمِز: صِبغ أرمنيّ يكون من عصارة دودٍ يكون في آجامهم (وقيل: هو أحمرٌ كالعدَس).

kernel [kur"nel] (n.)
a seed within a hard shell: the edible part of a nut: the important part of anything. [Old English *cyrnel – corn*, grain, and diminutive suffix *–el*; Greek *kern*, a grain. Arabic *korna*, sprouting seed (plural *korni"yat*)].

قرنَة
(البذرة النابت قرنها) جمعها قرَنيّات.

khaki, khakee [ka"ki] (adj.)
dust-coloured, dull brownish or greenish yellow. *–n.* a light drab cloth used for military uniforms. [Arabic from Hindustani *khakee*, dusty – Persian *khak*, earth or dust; applied to light drab or chocolate-coloured cloth].

خاكي أو كاكي
(هنديّ وفارسيّ مُعرّب): بلون الأرض أو الغبار (أو الرماديّ الأسمر أو لون الشوكولاته).

khamsin [kam"sin, -sen] (n.)
a hot South or South Eastern wind in Egypt, blowing for about fifty days from mid-March. [Arabic *khamsin – khamsun*, fifty].

الخمسين أو ريح الخمسين
ريحٌ حارّة تهبّ على مصر طوال خمسين يوماً ابتداءً من منتصف آذار.

khan [kan] (n.)

in North Asia, a prince or chief: in Persia, a governor: en route Inn, hotel, or guest house with a restaurant. *–n.* **Khan"ate**, a khan"s dominion or jurisdiction. [Arabic from Turkish/Persian *khan*, lord or prince; also *khan*, en route Inn or hotel].

خان

الأمير أو كبير القوم. أيضاً خان أو خانة أو حانة: نزُل أو فندق (في بعض البلدان الآسيويّة).

khanjar [kan"jar] (n.)

dagger. [Arabic *khanjar*].

خنجر

khedive [ked-ev"] (n.)

the title (1867-1914) of the viceroy of Egypt, granted by the Sultan of Turkey. [French *khedive* – Arabic from Turkish *Khidiv* – Persian *khidiw*, prince].

خديويّ (أي: نائب السلطان)

لقب حكام مصر الخاضعين للخلافة الإسلاميّة العثمانيّة (من عام ١٨٦٧–١٩١٤م).

kiblah, keblah [kib"la"] (n.)

the direction of Kaaba (the Holy House of Allah) in Mecca, toward which Muslims turn in prayer. [Arabic *qiblah*].

قِبلة

اتجاه الكعبة (بيت الله المقدّس) في مكة الذي يتجه المسلمون إليه في الصلاة.

kid [kid] (n.)

a young goat, extended to a young antelope, and circa: (*slang*) a child: leather of kid-skin, or a substitute. *–v.t.* and *v.i.* to bring forth (of a goat): to deceive, hoax (especially for amusement): to tease: *–pr.p.* **kidd"ing**; *pa.p.* **kidd"ed**. *–n.* **kid"-glove"**, a glove of kid. *–adj.* as if done by one wearing kid-gloves, over-dainty, fastidious. [Old Norse *kith*; Danish *kid*. Arabic *jadi*].

جدي

صغير الماعز. بالعاميّة الصغير الذي يُحبّ المُلاعبة أو يلاعب.

kidney [kid"ni] (n.)

one of two flattened glands that secrete urine: temperament, humour, disposition – hence, sort or kind (e.g. persons of the same kidney), and circa. *–n.* **kid"ney-bean"**, a French bean or haricot bean. [uncertain etymology. Middle English *kidenei* (plural *kideneiren*), the second element perhaps being *ei* (plural *eiren*), egg, confused sometimes with *nere*, kidney. Arabic *kil"yah, kol"wa* (*plural kola*)].

كليَة وكلوة

وجمع كليات وكلى. الكليتان: لحمتان مُنتبرتان حمراوان لازقتان بعظم الصلب عند الخاصرتين، في كظرين من الشحم.

kill [kil] (v.t.)

to put to death, to slay: to cause the death of: put an end to: to defeat or veto (a bill): to neutralize by contrast (e.g. a colour): to stop (e.g. an engine): (*colloquial*) to consume completely. *–n.* the act of killing: prey or game killed. *–n.* **kill"er**. *–p.adj.* **kill"ing**, fatal: exhausting: (*col-*

قتلَ قتلاً

أماته.

loquicl) fascinating: (*colloquial*) very amusing. – **kill off**, to exterminate; **kill time**, to occupy oneself with amusements, and circa in order to pass spare time or to relieve boredom. –**killer (whale),** any of several rapacious whales gregarious in habit; **killing time**, the days of the persecution of the Covenanters. [Middle English *killen*, or *cullen*. Arabic *katal*, to kill; *–n. kat"l* (killing)].

kilo [kil"o] (n.)

كيلو

a measure of weight: a shortened form of kilogram, or of other words with the prefix kilo-, used in the metric system to indieate multiplication by a thousand. *–ns.* **kil"ocycle**, 1000 cycles, used in measuring frequency; **kil"ogram**, 1000 grams, the mass of a platinum iridium cylinder kept at the International Bureau of Weights and Measures near Paris – 1 lb. = 0.45359237 kg; **kil"olitre**, 1000 litres; **kil"ometre**, 1000 metres, or nearly 5/8 of a mile. *–adj.* **kil"oton**, of a bomb having the explosive force of a thousand tons of TNT (tri-nitro-toluene). *–n.* **kil"owatt,** 1000 watts. [Greek *chilioi*, a thousand. Arabic *kal*, to weigh in coins or grains; to measure in units of valuable possessions; - *n.*
kail, measure in weight of grains or food. See Verse 12:65 of Surat Yusuf (Joseph) of Qur"an: "This cur Stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel"s load (*kail*) (of grain to our provisions). This is but a small quantity (*kail*)"].

وحدة وزن مشتق من كال يكيل كيلاً، قال الله في سورة يوسف: ﴿هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتۡ إِلَيۡنَاۖ وَنَمِيرُ أَهۡلَنَا وَنَحۡفَظُ أَخَانَا وَنَزۡدَادُ كَيۡلَ بَعِيرٖۖ ذَٰلِكَ كَيۡلٞ يَسِيرٞ﴾ [يوسف: ٦٥].

kin [kin] (n.)

كِن

relatives: ancestral stock. *–adj.* related. *–n.* **kin"ship**, blood-relationship: similarity in character. –**next of kin**, the relatives (lineal or collateral) of a deceased person, among whom his personal property is distributed if he dies intestate. [Old English *cynn*; Old Norse *kyn*, family, race; *cognate* with Latin *genus*, Greek *genos*. Arabic *jins* (pronounced as *jins* or *gins*), a genus. Also Arabic *kinya*, family name, or from *iktan* (derived from *kan*), to sponsor] See under **general.**

مُختصر كِنس أي جنس: أقارب الجنس الواحد (تلفظ جنس أو كِنس باللهجة المصرية). ولعل منه أيضاً كِنية (اسم العائلة). اكتان بمعنى تكفل.

kind [kind]

ذو علاقة بـ كايند

– *n.* (*obsolete*) those of kin: a natural group of animals, plants, and circa (e.g. human kind): sort, species, variety, class (natural or conventional):

مُختصر كِنس أي جنس: أقارب الجنس الواحد، بمعنى نوع وصنف. ومنه كِنية (اسم العائلة). اكتان

(archaic) nature: character, natural fashion: produce, as distinguished from money. – *adj.* having, or springing from, the feelings natural for those of the same family: disposed to do good to others. –adj. kind"-hearted. –*n.* kind"ness. **–a kind of** (with *noun*), something resembling the thing, quality, and circa, mentioned; **in kind**, in quality: (of repayment, generally *figurative*) in something of the same kind as that received; **of a kind**, of the same character, quality, species, and circa: scarcely deserving the name (e.g. hospitality of a kind). [Old English *(ge)cynde – cynn*, kin. Arabic *jins* (pronounced as *jins* or *gins*), a genus. Also Arabic *kinya*, family name, or from *iktan* (derived from *kan*), to sponsor, to sympathise with, from which the meaning extend to the *adj.* caring and merciful to the members of his own *genus*] See under **general.**

بمعنى تكفل. اكتان: حزن. ومنه عطوف على جنسه وحنون.

kindle [kin"dl] (v.t.)

to set fire to: to light: to inflame, as the passions: to provide: to incite. Also **re-kindle**, to set fire again or to light again. –*v.i.* to take fire: to begin to be excited: to be roused. –*n.* **kin"dling**, the act of causing to burn: the materials for starting a fire. [Old Norse *kyndill*, a torch – Latin *candela*, candle. Arabic *qindeel*, a lamp or torch made from burning of a nice oil derived from special trees with fragrant oily flowers grown in Syria called *qundool* and *qandali*; *–verb, qandala*, to burn and glow slowly and nicely] See under **candle**.

قنديل

نار من زيت شريف مُستخلص من أزهار شجرة قندول و قندَليّ في الشام، وقندَلَ أي احترق بوهج جميل.

kindly [kind"li] (adj.)

(*originally*) belonging to the kind or race: (*archaic*) natural: kind-hearted, disposed to kind acts: genial: comfortable, pleasant, mild, clement. – *adv.* in a kind or kindly manner. –*n.* **kind"liness.** [Old English *gecyndelic*, related to *gecynde*, birth, origin, race; Arabic *jins*] Compare with **kind.**

كايند

مُختصر كِنس أي جنس: أقارب الجنس الواحد، بمعنى عطوف على جنسه وحنون.

kindred [kin"dred] (n.)

relationship by blood (less properly, by marriage): relatives. *–adj.* akin: cognate: congenial. [Middle English *kinrede* – Old English *cynn*, kin, and the suffix, *-raeen*, expressing mode or state. Arabic *jins* (pronounced as *jins* or *gins*), a genus. Also Arabic *kinya*, family name, or from *iktan* (derived from *kan*), to sponsor] See under **kind** and **general.**

كِندرِيد

مُختصر كِنسيّ أي جنسيّ: أقارب الجنس الواحد (تلفظ جنس أو كِنس). ومنه قرابة دم الجنس الواحد.

king [king] (n.)

hereditary chief ruler or titular head of a nation: –*feminine.* **queen**; *–ns.* **king"craft**, the art of governing, mostly in a bad sense; **kingdom**, the state or attributes of a king: a state having a king (or queen) as its constitutional ruler: territory subject to a king (or queen). *–adj.* **king-size**, big, especially very long. –**king"s English**, correct standard speech. [Old English *cyning – cynn*, a tribe, with suffix *–ing*; German *konig*; Dutch *koning*; Swedish *konung*; Danish *konge.* This seems to have been a derivative of *kunjam*, race, people (source of English *kin*). Arabic *jins* (often pronounced as gins or kins). If it was, king means etymologically "descendant of the race, offspring of the people"] See under **kin** and **general.**

كِنج

مُختصر كِنس أو جنس (تلفظ جنس أو كِنس)، أي الملك؛ لأن الملك أصلاً هو حفيد وسليل جنس الناس الذين يحكمهم.

King 'fish (n.)

The opah; any of various fish notable for their size or value [for king see etymology of **kin**. Arabic *kan"ad*, a good type of fish].

كنعد

نوع جيّد من السمك.

kinsfolk [kinz"fok] (n.)

folk or people kindred or related to one another. *–n.* **kins"man**, a man of the same kin or family with another: *–feminine* **kins"woman**. [**kin** Arabic *jins* (pronounced as *jins* or *gins*), a genus, and **folk** Arabic *khalq*, the people] Also see under **folk** and **kin.**

أقارب

الجنس الواحد (مُشتقة من جنس وخلق): أي القريب والقريبة.

kiosk [ki-osk] (n.)

an Eastern garden pavilion: a small roofed stall for sale of papers, sweets, and circa, either out-of-doors or inside a public building: a public telephone box: a bandstand. [Arabic *jusaq*, small palace. From Persian *kushk* – Turkish *kioshk*] Ref: Jawaliqi.

جَوْسَق

فارسي معرّب، وهو تصغير قصر «كوشك»، أي: دار صغير.

kismet [kiz"met; kis"met] (n.)

fate, destiny. [Turkish *qismet* – from Arabic *qismah*, fortune, luck].

قِسمة

أي الحظّ والنصيب.

kite [kit] (n.)

any of several rapacious birds of the hawk family, feeding partly on offal: a rapacious person: a light frame covered with paper or cloth for flying in the air: a more complicated structure built up of boxes (**box-kite**) for carrying recording in-

خاتَ البازي واختاتَ

انقضّ على الصيد (في طيرانه)، الخائتة: العقاب إذا انخاتت. أيضاً جدأه: طائر يصطاد الجرذان (مثل خات معنىً وقريبٌ منه لفظاً). ثم صارت الكلمة تعني طائرة ورقيّة يدويّة.

struments or a man in the air. –**to fly a kite,** to give a hint of intended political or other action in order to test public opinion (as a kite serves to show the direction and force of the wind) – whence, *n.* **kite"-fly"ing.** [Old English *cyta*; compare with Welsh *cud*, Breton *kidel*, a hawk. Arabic *khata, ikhtata*, to fly and attack the prey (used with hawk); *kha"itah*, hawk when hunting. Also *hid"ah*, a bird attacking mice like hawk].

know [no] (v.t.)

to be informed of: to be acquainted with: to recognize: (Bible) to approve: –*pr.p.* **know"ing**; *pa.t.* **knew** (*nu*); *pa.p.* **known** *(non)*. –*adj.* **know"ing,** intelligent: cunning. –*adv.* **know"ingly,** in a knowing manner. [Old English *cnawan*; Old Norse *kna*, Latin *noscere*, for *gnoscere*, Greek *gignoskein*. Arabic *qanna*, to follow the news and to get information through observation; *qanoon*, canon, the standard of anything (*plural qawaneen*); also *qinqin*, the knowledgeable guide].

قنَّ

تتبُّع الأخبار، والتفقد بالبصر. القانون هو مقياس كل شيء، وجمعها قوانين.

knowledge [nol"ij] (n.)

information: familiarity gained by experience: enlightenment, learning. – *adj.* **knowl"edgeable** (*colloquial*), possessing knowledge: intelligent. [Middle English *know-leche*, where *–leche* is unexplained. Arabic *qanna*, to follow the news and to get information through observation; *qanoon*, canon, the standard of anything (*plural qawaneen*); also *qinqin*, the knowledgeable guide] See **know.**

ما يُقنّ من الأخبار

والقانون هو مقياس كل شيء، وجمعها قوانين. القِنقن: الدليل الهادي.

kofta [kof"ta] (n.)

minced and seasoned meat or vegetables, shaped into balls and fried. [Arabic, from Indian and Turkish *kofte*].

كفتة

لحم مثروم ومُتبّل (بالتوابل) أو الخَضْرَاوات؛ تعمل بشكل كرات (دعابيل) وتقلى، (وهي من المطبخ التركيّ والهنديّ).

kohl [kol] (n.)

a fine powder of antimony used in the East mainly by women (but also by men) for staining the eyelids and thickening the eyelashes for beauty and for health. [Arabic *koh"l*; *kahala*, to stain eyelashes].

كحل (كحل العين)

ذرور تكتحل به النساء، عن العربيّة، كحل من كحَلَ رموش العين.

kohl-rabi [kol"ra-bi] (n.)

a cabbage with a turnip-shaped stem. [German – Italian *cavolo rapa*, cole-turnip. Arabic *kohl-rabbi*, plant of my Lord].

كحى ربّي

نبات بين الملفوف (أي الكرُنب، وباللهجة البغدادية: لهانة) وبين اللفت (أي السلجم، وباللهجة البغدادية: شلغم).

Korah [kora] (n.) — قارون

See under **Qarun.** — (انظر لاحقاً قارون).

Koran [ko-ran"] (n.) — قرآن

The Muslim Scripture. [Arabic *Qur"an*, reading]
See **Qu"ran.** — كتاب المُسلمين المُقدّس.

kufiyah [ku-fe"ya] (n.) — كوفيّة

See under **keffiyeh.** — غطاء الرأس للرجال.



la [la] (interjection)

see! behold! ah! indeed! [Old English *la*. Arabic *la*! (interjection and confirmation). Also *alla* (said by a sad man), to moan and to be long to (something), or to raise one"s voice in praying, or to cry in the difficulty. Also – *verb ya"ill, –n. aleel*] Compare with **lo.**

لا

(للتعجب والتوكيد)! ألّ والحزين يَئِلّ ألاّ وأليلاً: أنّ وحنّ؛ يرفع صوته بالدعاء؛ وصرخ عند المصيبة.

lac [lak] (n.)

a dark-red transparent resin produced on the twigs of trees in the East by the lac insect, used in dying. *–adj.* **laccie** (*lak"sik*). *–n.* **laccine** (*lak"sin*), a brittle, transparent, yellow substance, obtained from shell-lac; **lac"-dye, lac"-lake**, scarlet colouring matters obtained from stick"-lac, the twigs, with attached resin, enclosed insects, and ova; **seed"-lac**, granular substance formed by crushing and washing stick-lac; **shellac, shell-lac** (*she-lak, shel"ak*), purified lac resin prepared by melting and straining seed-lac and allowing it to solidify in thin sheets or flakes. *–v.t.* to coat with shellac. *–pr.p.* shellacking; *pa.t.* and *pa.p.* shellacked. [French *laque*, Hindustani *lakh* – Sanskrit *laksa*, 100,000, hence the (teeming) lac insect. Persian *lak*, red dye to stain goats" and sheep skin. Arabic *lak, lakeek*, a dye of plant origin used for dying sheep skin; *lakka"a*, sheep skin dyed with *lak*. The famous Muslim scholar *Al-Lalika"e* (Abu Al Qassim Ibn Hassan Ibn Mansour) was called so, in view of his profession of dying sheepskin with *lak*)] See under **lacquer.**

لكّ ولكيك

(فارسيّ مُعرّب): نبات يُصبَغُ به (يُستخدم لصبغ جلود الأغنام والماعز)، لكاء: الجلود المصنوعة باللكّ. والعالِم المُسلم أبو القاسِم ابن حسن بن منصور اللالِكائي، وقد سُمّي كذلك لِصنعته في صبغ جلود الأغنام باللكّ.

lacquer, lacker [lak"er] (n.)

a varnish made of lac and alcohol: a substance sprayed on the hair to keep it in place. *–v.t.* to cover with lacquer, to varnish. *–n.* **lac"querer.** [French *lacre leckar, laker*, Portuguese *lacre, lacra* –Hindustani *lakh* – Sanskrit *laksa*, 100,000, hence the (teeming) lac insect. Persian *lak*, red dye to stain goats" and sheep skin. Arabic *lak, lakeek*, a dye of plant origin used for dying sheep skin; *lakka"a*, sheep skin dyed with *lak*] See under **lac.**

اللكّ

أو ورنيش اللكّ، أو يُطلى بورنيش اللكّ، أو يصقل. مُشتقّ من لكّ ولكيك (فارسيّ مُعرّب): نبات يُصبَغُ به (يُستخدم لصبغ جلود الأغنام والماعز)، لكاء: الجلود المصنوعة باللكّ.

lackey or (rare) **lacquey** [lak"i] (n.)

(*plural* **lack"eys** or **lacqu"eys**) a footman or valet: a servile follower. *–v.t.* and *v.i.* to serve or attend as or like a footman or slavish servant. [Old French *laquay* (French *laquais*), from Spanish *lacayo*, a lackey. Arabic *luka"*, servile, slave, stupid].

لكع

العبد ، والأحمق. وهو الخادم الذي يتبع صاحبه.

lacquey [lak"i] (n.)

See **lackey.**

لكع

العبد ، والأحمق. وهو الخادم الذي يتبع صاحبه.

lad [lad] (n.)

a boy: a youth: a dashing fellow. *–feminine* lass. [Middle English *ladde*, youth, servant. Arabic *wa"lad*, lad; feminine *wa"leeda*].

وَلد

(مؤنثة وليدة).

ladanum [lad"a-num] (n.)

a resin exuded from shrubs growing in Mediterranean countries. Also **lab"danum**. [Latin *ladanum* – Greek *ladanon* – Persian *ladan* from Arabic *lathin*, gum exuded from shrubs, used as laxative; *ladun*, soft (due to water content)].

لاذَن

(فارسيّة عن العربيّة لاذن): صمغ راتنجيّ ليّن (لاحتوائه على الماء) يُستخرج من نبات قلسُوس أو قستوس ويُستعمل مُليّناً.

Laila, Lailah [lay"la] (n.)

See **Leila.**

ليلى

(اسم علم). انظر تحت.

lamp [lamp] (n.)

a vessel for burning oil with a wick, and so giving light: a gas or electric light, and circa. *–n.* **lamp"black,** soot from a lamp, or from the burning of substances rich in carbon (mineral oil, tar, and circa) in a limited supply of air: a pigment made from this. [French *lampe* and Greek *lampas, -ados – lampein*, to shine. Arabic *lahab*, quiet fire after burning and without soot].

لهب

اشتعال النار إذا خلصَ من الدّخان.

land [land] (n.)

earth, the solid portion of the surface of the globe: a country: a district: ground: soil: a nation. *–v.t.* to set on land or on shore: to bring onto land (e.g. a fish). *– v.i.* to come on land or on shore. *– ns.* **land"-force**, a military force serving on land; **land"ing**, disembarkation: a coming to ground: a place for getting on shore or upon the ground; **land"lady, land"lord**, a woman or a man who has tenants or lodgers: the mistress of an inn. [Old English *land*; Dutch – German *land*. Arabic *b"lad*, land].

بلاد

وكلّ قطعة من الأرض عامرة أو غامرة: التراب.

language [lang"gwij] (n.)

human speech: a variety of speech or body of words and idioms, especially that of a people: mode of expression: any manner of expressing thought (e.g. sign language). –**bad language**, profane oaths, and circa; **dead language**, one no longer spoken, as opposite to **living language; speak the same language,** of two or more people, to have the same taste, feelings, background knowledge or habit of mind and thus be capable of mutual understanding. [French *langage – langue* – Latin *lingua*, the tongue. Arabic *lu"gha*, human expressive speech; *lagha*, to speak].

لغة

كلام البشر التعبيري، من لغا لغواً: تكلم.

lake [lak] (n.)

[lake as a: "large body of water within land" is **not** included here] a reddish pigment originally got from lac: carmine. [French *laque* – Hindustani *lakh* – Persian *lak*, red dye to stain goats" and sheep skin. Arabic *lak, lakeek*, a dye of plant origin used for dying sheep skin; *lakka"a*, sheep skin dyed with *lak*].

لَيْك

صبغ أحمر ضارب إلى الأرجواني مُعدّ من اللك، واللكيك (فارسي مُعرّب): نبات يُصبَغُ به (يُستخدم لصبغ جلود الأغنام والماعز)، لكاء: الجلود المصنوعة باللّك.

lap [lap] (n.)

a flap: a fold: part of a garment folded to hold anything: the part from waist to knees of the clothes and body of a person sitting: place where one is nurtured. *–v.t.* to wrap, enfold, surround: to get or be a lap ahead of. *–v.i.* to lie with an overlap, project (over). *–ns.* **lap"dog**, a small dog fondled in the lap: a pet dog; **lap of honour**, a round of the field run by a person or a team that has just had a notable victory. [Old English *laeppa*, a loosely hanging part; German *lappen*, a rag. Arabic *laffa*, to wrap around using *lafa"if (plural* of *lafifa, a* cloth or bandage around the leg or other organs*)*; *–n. laf*].

لفَّ لفّ

باللفائف (جمع لفيفة).

lapis lazuli [lap"is laz"yoo-li] (n.)

a stone of azure-blue colour; **lapidary**, a cutter of stones, especially gem-stones – also **lapida"rian, lap"idarist**. [Latin *lapidaries – lapis, –idis,* stone, while *lazuli* is Arabic from Persian *lazward,* blue precious stone].

اللازَوَرْد

حجر كريم أو شبه كريم سماويّ الزّرقة، مُشتقة من لازورد: حجر كريم أزرق.

larva [lar"va] (n.)

an animal in an immature but active state markedly different from the adult, e.g. a caterpillar. –

اليَرَقة

وجمعها اليَرَقات.

plural **larvae** (*lar"ve*). *–adj.* **lar"val**. [Latin *larva, larua*, a spectre, a mask. Arabic *alyarqa*; *plural alyaraqat*].

latakia [lat-a-ke"a] (n.)

a fine kind of tobacco produced at Latakia in Syria. [Arabic *Latakia*, Syrian city].

اللاذقانيّ

ضـرب ممتـاز مـن التبـغ عـن اللاذقيّـة: المدينـة السّـوريّة المشهورة بتبغها المعروف بالتبغ اللاذقانيّ.

lava [la"va] (n.)

matter discharged in a molten stream from a volcano or fissure. [Italian – Latin *lavare*, to wash. Arabic *la"bah, lawba*, called also "*harrah*", the hot place of land as hot as fire which is also the place of painful suffering; Prophet Muhammad (peace be upon him) stated that Medina is holly between its two *la"bahs*. Also *lahab*, fire without smoke: or fire in general].

لابَة ولوبَة

الحَرَّة وقد «حرّم النبيّ ﷺ ما بين لابّتيّ المدينة» والحَرَّة: حرّة النار من الأرض والعذاب الموجع. أيضاً لَهَب: نـار بـلا دخـان أو هـو النـار عمومـاً. وتطلـق اليـوم علـى الحمـم والقذائف البركانية.

law [lɔ] (n.)

a rule of action established by authority: a statute: the rules of a community or state: the science of law: the legal profession: a rule or code in any department of action: a statement or formula expressing the order or relation constantly observed in the case of certain phenomena (as, the law of gravity, laws of thermodynamics). –*adj.* **law"-abiding**, obedient to the law. *–n.* **law"-break"er**, one who violates a law. *–adj.* **law"ful**, allowed by law: rightful. –adv. law"fully. –ns. **law"fulness; law"giver**, one who enacts laws: a legislator. *–adj.* **law"less**. –*adv.* **law"lessly**. *–ns.* **law"lessness; law"yer**, a practitioner in law, especially a solicitor; **common law**, the unwritten law (especially in England) which receives its binding forces, not from statutes, but from ancient cases as opposed to **statute law**, law depending on statutes expressly enacted by the legislature i.e. Acts of Parliament. **–lay down the law**, to speak authoritatively or dictatorially. [Middle English lawe – late Old English of Old Norse origin, from the same root as **lie, lay**. Arabic *lawh*, a tablet (plural *alawah*) or *la"iha*, bill (plural *lawa"ih*) since all ancient laws were written on tablets e.g. Codes of Hamurabi, Mosaic Code (the ten commandments inscribed on Moses tablets), and the Qur"an, Muslims' holy book was written on *lawh mahfoodh* (protected tablets)] Notice that most legal terms are derived from Arabic. See under **act, accords, alibi, bond, canon, evidence, justice**, and **law**.

لوح (القانون)

صـفيحة، وجمعهـا: ألـواح أو لائِحـة: قائمـة، وجمعهـا: لـوائِح؛ لأن كـل القـوانين القديمـة كتِبـت علـى ألـواح (طينيّـة)، مثـل قـوانين (مَسـلّة) حمـورابي، والقـوانين الموسويّة (الوصايا العشر المنحوتة على ألواح موسى عليه السـلام)، والقـرآن كتـاب المسـلمين المقـدّس المُنـزّل مـن الله عـز وجل (والمكتوب على) اللوح المحفوظ (الألـواح المحروسـة). لاحِظ أنّ مُعظم المصـطلحات القانونيّة هـي عربيّة الأصل، مثل: عقود، البيّنة، بند، قـانون، إفـادة، قِسطاس، ولوح.

Lazar [laz"ar] (n.)

One afflicted with a loathsome and pestilential disease like Lazarus, the beggar (Bible: Luke xvi. 20). *–n.* **la"zar-house**, a lazaretto. *–adj.* **la"zar-like**, full of sores: leprous. *–n.* **lazaretto** (*laz-a-ret"o*), a hospital for infectious diseases, especially leprosy. –Also **laz"aret.** [Italian *lazzeretto.* Arabic *al"azer*, the diseased man who was brought up from the dead into life by Jesus Christ by Allah"s permission].

العازَر

رجلٌ معلول (مات بالجذام)، أحياه عيسى عليه السلام، بإذن الله، فأصبح رمزاً للمشافي (لاسيما دور الجُذام) حيث تسمّى باسمه.

lean [len] (adj.)

thin, wanting flesh: not fat: lacking richness, deficient in quality or contents (e.g. harvest, discourse, purse). *–n.* flesh without fat. *–adv.* **lean"ly**. *–n.* **lean"ness**. [Old English *hlaene*; Low German *leen.* Arabic *leena, lona* (plural *leen, lian, lawn*), type of cheap dates devoid of richness belonging to common "*dagal*" palm-trees (contrary to the rich and fatty *ajwa* dates, belonging to a rare type of palm-trees, usually found in Medina, the city of Prophet Muhammad). See Verse 59:5 of Surat Al-Hashr (The Gathering) of Qur"an "What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the *Fasiqun* (the rebellious, the disobedient to Allah)"].

لينة ولونة (بمعنى نحافة ورشاقة)

الدّقل من النخل (التي تميل وتنحني إلى جهة واحدة لنحافتها)، وجمعها: لين وليان ولوْن. والدقلُ تمرٌ عاديّ غير غنيّ، عكس تمر العجوة الغنيّ الدسم الغالي الذي تشتهر به المدينة المنوّرة. قال الله تعالى: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ﴾ [الحشر: ٥].

lean [len] (v.i.)

to incline: to be or become inclined to the vertical: to rest (against): to bend (over): to rely (on). –*v.t.* to cause to lean: to support, rest: *–pa.t.* and *pa.p.* **leaned or leant** *(lent)*. *–ns.* **lean"ing**, inclination; **lean"-to,** a shed or penthouse whose supports lean upon another building or wall. [Old English *hlaenian, hlinian,* and causative hlaene; Dutch *leunen*. Arabic *leena, lona* (plural *leen, lian, lawn*), common date palm-trees (dagal) that bend or lean on one side]. See **lean** (adj.) above.

لينة ولونة

(بمعنى التمايل والانحناء). واللينة: الدّقل من النخل (التي تميل وتنحني إلى جهة واحدة)، وجمعها لين وليان ولون.

leban or leben [leb"an] (n.)

milk curdle: yoghurt. [Arabic *laban*].

لبن

حليب مُتخثر، عن العربيّة لبن.

lectern [lek"tern] (n.)

a church reading-desk from which the lessons are read. [Low Latin *lectrinum* – from *lectrum*, a pulpit – from Greek *lektron*, a couch. Arabic *legra* (*leqra* i.e. *yaqra"*), to read in Northern African Muslims accent; *qara"a*, *yaqra"a*, to read; –

لكرا (بمعنى موضع القراءة)

(لقر أي يقرأ قراءة) في لهجة مسلمي شمال إفريقية. قرأه: تلاه، قرءاً وقِراءة وقرآناً، والقرآن: هو التنزيل يُتعبّد بقراءته، وصحيفة مقروءة ومقروّة ومقريّة.

ns. qar"a, qira"ah, qur"an; qura"an, holly book or scripture read to worship God; *–adjs. maqro"a maqrowah, maqriyah* (with scripture"s pages), read by worshippers].

lection [lek"sh(o)n] (n.)

a reading: a lesson read in church. *–n.* **lec"tionary**, a book of church lessons for each day. [Latin *lectio, -onis – legere, lectum*, to read. Arabic *legra* (*leqra* i.e. *yaqra"*), to read in Northern African Muslims accent; *qara"a, yaqra"a*, to read; *–ns. qar"a, qira"ah qur"an; qura"an*, holly scripture read to worship God; *–adjs. maqro"a, maqrowah, maqriyah* (with scripture"s pages), read by worshippers. Also *qa"ra"a*, to read and study with (others); *–ns. muq"ra"ah, qira"a*].

لكرا (بمعنى القراءة والمُدارسة)

(لقرا أي يقرأ قراءة) في لهجة مسلمي شمال إفريقية. قرأه: تلاه، قرءاً وقِراءة وقرآناً، وصحيفة مقروءة ومقروّة ومقريّة. القرآن: هو التنزيل. قارأه مُقارأة وقِراءً: دارسه.

lector [lek"tor] (n.)

a reader, especially in a college: a lecturer who teaches in his own language in a foreign university: someone who has the duty of reading the Scripture lesson in a church service. [Latin *lector, -oris - legere, lectum*, to read. Arabic *qari"*, the reader; *qarra"a*, good reader (*plural qarra"oon*); *taqarra"a*, to learn by in-depth reading; *qurran*, the pious worshipper. Originally derived from *legra* (*leqra* i.e. *yaqra"*), to read in Northern African Muslims accent; *qara"a, yaqra"a*, to read; *–ns. qar"a, qira"ah, qur"an; qura"an*, holly scripture read to worship God].

قارئ

قرّاء: حسن القراءة وجمع قرّاؤون. تقرّأ: تفقه. قرّان (كرُمّان): الناسك المُتعبّد. مشتقّ من لكرا (لقرا أي يقرأ قراءة) في لهجة مسلمي شمال إفريقية. قرأه: تلاه، قرءاً وقِراءة وقرآنا فهو قارئ.

lecture [lek"chur] (n.)

a discourse on any subject, to a class or other audience, especially with aim of instructing: a formal reproof. *–v.t.* to instruct by discourses: to reprove. *–v.i.* to give a lecture or lectures. *–ns.* **lec"turer**, one who lectures: a college or university instructor of lower rank than professor; **lec"tureship**, the office of a lecturer. [Latin *lectura – legere, lectum*, to read. Arabic *legra* (*leqra* i.e. *yaqra"*), to read in Northern African Muslims accent; *qara"a, yaqra"a*, to read; *–ns. qar"a, qira"ah, qur"an*; *–qari"*, the reader. Also *qa"ra"a*, to read and study with (others); *–ns. muq"ra"ah, qira"a*].

لكرا

(بمعنى قراءة محاضرة)، (لقرا أي يقرأ قراءة) في لهجة مسلمي شمال إفريقية. قرأه: تلاه، قرءاً وقِراءة وقرآناً، فهو قارئ. قارأه مُقارأة وقِراءً: دارَسَه دراسةً.

left [left] (adj.)

on, for, or belonging to the side which has normally the weaker or less skilful hand (*opposite to right*): (*capital*) belonging to the political Left. –

الألفت

الأعسر (الذي يستعمل يده اليُسرى).

n. the left side: the left hand: (with *capital*) those members of certain of the legislative assemblies in Europe who have seats to the left of the presiding officer – traditionally the most progressive party: advanced or innovating section of philosophical school, and circa. *–adjs.* **Left-hand; left"-hand"ed**, having the left hand stronger and readier than the right: awkward: unlucky: ambiguous (compliment): morganatic. **–left-hand driver,** a driving mechanism on the left side of a vehicle which is intended to be driven on the right-hand side of the road (e.g. in Middle East and in USA) unlike right-hand drivers driving on the left-hand side of the road (as in UK). [Middle English *lift*, left – Old English left for *lyft*, weak. Arabie *alfat*, left-handed].

legume [leg"um or li"gum] (n.)

any plant of the pea or bean family, including lentils; the seed pod of such a plant, especially when eaten as a vegetables. [Latin *legumen*, pulse, probably from *legere*, to gather. Arabic *laqeem*, food that swallowed easily and quickly as pulses, derived from *laqama, iltaqama*, to swallow and eat quickly; *–n. laqm*, speedy eating].

لقيم

ما يُلقمُ (يُبتلع بسهولة وبسرعة من دفعات الطعام) مشتقّ من لقم والتقمَ: أكله سريعاً واللقمُ: سرعة الأكل. ثم صارت اسماً لعائلة نباتات الحبوب البقلية كالبزاليا والفاصوليا شاملةً العدس (تؤكل كدفعات الخضْرَاوات).

Leila [lea"la] (n.)

Arabic/Persian name meaning "darkness" or "night" and thus a type of dark beauty. She is the heroine of a popular romance called ***Leila and Majnun*** (or ***Qais and Leila***). The name was made widely known in England by Lord Byron who used it both for the Turkish child brought to England in ***Don Juan*** and, earlier, for the tragic heroine of ***The Giaour*** (1813). It was subsequently used by other writers as a name for Eastern beauties. Variant forms are **Laila, Lailah, Leilah, Leyla, Lila** and **Lilah.**

ليلى

الليل والظلام بمعنى جمال الليل، وهو اسم بطلة القصّة المشهورة «قيس مجنون ليلى». وهو قيس بن الملوّح بن مزاحم العامري (؟–٦٨هـ/؟–٦٨٧م)، عاش في زمن خلافة عبد الملك بن مروان الأموي في القرن الهجري الأول في بادية العرب. ولم يكن مجنوناً وإنما كان مغرماً بحبّ بنت عمّه ليلى بنت سعد العامرية. وقد نشأ معها يرعيان مواشي أهلهما، وعشقها وبادلته الحب منذ الصغر، كما قال هو:

عشقتك يا ليلى وأنت صغيرة

وأنا ابن سبع ما بلغت الثمانيا

أحبّ قيسٌ ليلى حباً عنيفاً لكنه كان طاهراً عفيفاً صار من بعده أسطورة أدبية عالمية، فيقول قيس:

يجيشونَ في لَيْلَى عَلَيَّ ولم أنَلْ

مع العَذْلِ من لَيْلَى حَرَاماً ولا حِلاً

سوى أن حُباً لو يشاء أقلها

ولو تبتغي ظلاً لكان لها ظلا

وقال:

ووالله ما أحببت حبك فاعلمي

لنكرٍ ولا أحببتُ حُبك مأثما

لقد أكثر اللوّام فيك ملامتي

وكانُوا لِمَا أبْدَوا مِن اللَّوْمِ ألْوَمَا

وقد أرْسَلَتْ ليْلَى إلَيَّ رَسُولَهَا

بِأنْ آتِنَا سِرّاً إذا اللّيْل أظلَمَا

فَجِئْتُ عَلَى خَوْفٍ وكُنْتُ مُعوِّذاً

أُحَاذِرُ أيْقَاظاً عُدَاة وَنُوَّمَا

فَبِتُّ وبَاتَتْ لم نَهُمَّ بِرِيبَةٍ

لم نجْترحْ يا صَاحِ وَاللّهِ مَحْرَمَا

وقال:

أُصَلّي فَما أدري إذا ما ذَكَرتُها

إثنَتَينِ صَلَّيتُ الضُحى أم ثَمانِيا

فَيا رَبِّ إن زادَت بَقِيَّةُ ذَنبِها

عَلى أَجرِها فَانقُص لَها مِن كِتابِيا

وقال:

تَدَاوَيْتُ مِنْ لَيْلَى بِلَيْلَى عَنِ الْهَوَى

كمَا يَتَدَاوَى شَارِبُ الخَمْرِ بِالْخَمْرِ

ألا زعمت ليلى بأن لا أحبّها

بَلَى وَاللَّيَالِي العَشْرِ والشَّفْعِ وَالْوَتْرِ

لقد فضلت ليلى على الناس مثلما

على ألف شهرٍ فُضِّلت ليلةُ القدر

عرف أبوها بأشعاره فحرّم عليه رؤية ليلى او الاقتراب من مضاربها. ويمرض قيس وتذهب أم قيس سراً إلى ليلى تطلب منها الحضور لبرهة عله يرجع الى عقله، وتحضر ليلى و ترثي لحاله قائلةً:

أخبرت أنك من أجلي جننت و قد

فارقت أهلك لم تعقل و لم تفق

و يفيق قيس فيكفّ عن الهذيان وينشد:

قالت جُننتَ على رأسي فقلت لها

الحب أعظم ما بالمجانينِ

الحبّ ليس يفيق الدهر صاحبه

وإنما يصرع المجنون فى الحين

لو تعلمين إذا ما غبت من سقمي

وكيف تسهر عيني، لم تلوميني

فبكتـليلى لحبيبها وتحدثا حتى كاد الصباح يسفر، ثم ودعته و نصـرفت، وكانت هـذه الليلـة آخـر عهـده بها. ثم تقدّم قيس مع أبيه وأمه ورجال عشيرته طالباً يد ليلى من عمّـه، ويـذل لهـا خمسـين ناقـة حمـراء، وناشـدوه الله والرحم ولكن عادات العرب كانت تـأبى تـزويج من ذاع صيتهم بالحب، وقد تشبّب (أي تغـزل) قيس بليلـى علانيـة في شعره، كما كان هناك خلاف بين والد قيس ووالد ليلـى بسـبب المـال ظنـاً مـن والـدها ان أسـرة قـيس سـرقت أمواله منه ولم يبق معه شـيء ليطعم أهلـه؛ فـرفض أبوهـا هذا الطلب، بل اغتنم الفرصة للانتقام من أخيـه فزوجهـا لفتـى مـن ثقيـف يـدعى ورد بـن محمـد العُقَيلـيَ، بـذل لهـا عشراً من الإبل. ويقـال: إنـه حـين تقـدم لهـا الخطيبـان قـال أهلـها: نحـن مخيروهـا بينكمـا، فمـن اختـارت تزوجتـه، ودخلـوا إليهـا فقـالوا: (والله لـئن لم تختـاري ورداً لنمـثلن بك)، وحلف أبوها بـالله وبطـلاق أمهـا أنـه لا يزوجـه إياهـا أبداً، فـ ختارت ورداً وهي مُكرهـة. فما أمسى إلا وقد بنى بها (تزوجها وافتض بكارتها)، ورحلت ليلى مع زوجها إلى الطائف بعيداً عن مجنونها قيس. وبلغ المجنون الخبر فزال عقلـه جملـة. قـال أهـل الحـي لأبـي قـيس: احجـج بـه إلى مكة، وادعُ الله له، وطلب منه أن يتعلق بأستار الكعبـة، فيسـأل الله أن يعافيـه ممـا بـه، ويبغضـها إليـه، فلعـل الله يخلصـه مـن هـذا الـبلاء. فحـجّ بـه أبـوه، ثـم قـال لـه: تعلـق بأسـتار الكعبـة، واسـأل الله أن يعافيـك مـن حـب ليلـى. فتعلق وقال: (اللهم زدني لليلى حباً، وبها كلفاً، ولا تنسني ذكرهـ أبداً)!

يقـال: ن قيسـاً مـرّ بـزوج ليلـى، وهـو يتشـمس في يـوم شات، وكان جالساً مع كبار قومه حيث أوقدوا النـار للتدفئة فقال له قيس:

بربك هل ضممت إليك ليلى

قبيل الصبح أو قبّلت فاها

وهل رفت عليك قرونُ ليلى

رفيف الأقحوانة في نداها

كأن قرنفلاً وسحيقَ مسكٍ

وصوب الغانيات شملن فاها

فقال له: أما إذ حلفتني، فنعم، فقبض المجنون بكلتـا يديه عـى النار، ولم يتركها حتى سقط مغشياً عليه.

وعن أشياخ من بني مرّة قالوا: خرج منا رجل إلى ناحية الشام والحجاز.. فإذا هو بخيمة قد رُفعت له وقد أصابه المطر، فعدل إليها وتنحنح، فإذا امرأة قد كلمته. فقالت: انزل، فنزل... فقالت: سلُوا هذا الرجل من أين أقبل، فقلت: من ناحية تهامة ونجد. فقالت: ادخل أيها الرجل، فدخلت إلى ناحية من الخيمة، فأرخت بيني و بينها ستراً ثم قالت لي: يا عبد الله، أي بلاد نجد وطئت؟ فقلت: كلها. قالت: فبمن نزلت هناك؟ فقلت: بني الحريش، فاستعبرت ثم قالت: فهل سمعت بذكر فتى منهم يقال له: قيس ابن الملوح ويلقب بالمجنون؟ قلت: بلى والله! وعلى أبيه نزلتُ، وأتيته فنظرتُ إليه يهيم في تلك الفيافي، ويكون مع الوحش لا يعقل ولا يفهم إلا أن تُذكر له امرأة يقال لها ليلى، فيبكي ويُنشد أشعاراً قالها فيها...

قال: فرفَعَتِ الستر بيني وبينها، فإذا فلقةُ قمرٍ لم ترَ عيني مثلها، فبكت حتى ظننت —والله - أن قلبها قد انصدع، فقلتُ: أيتها المرأة، اتقي الله فما قلتُ بأساً، فمكثت طويلاً على تلك الحال من البكاء والنحيب.

ثم قالت:

ألا ليت شعري والخطوبُ كثيرةٌ

متى رحل قيسٍ مستقل فراجع

بنفسيَ من لا يستقل برحله

ومن هو إن لم يحفظ الله ضائع

ثم بكت حتى سقطت مغشياً عليها، فقلت لها: مَن أنتِ يا أمة الله؟ وما قصتكِ؟ قالت: أنا ليلى صاحبته المشؤومة (والله) عليه، غير المؤنسة له. فما رأيتُ مثلَ حزنها ووجدها عليه قط.

وتمرض ليلى، حتى يُروى أن أناساً قدموا من العراق فلقوا قيساً وقالوا له: إن ليلى بالعراق مريضة، فخرّ مغشياً عليه، فلما أفاق قال:

يقولون ليلى بالعراق مريضة

فما لك لا تضنى وأنت صديق

شفى الله مرضى بالعراق فإنني

على كل مرضى بالعراق شفيق

برى حُبّها جسمي وقلبي ومُهجتي

فلم يبق إلاّ أعظم وعروق

فلا تعذلوني إن هلكت ترحموا
علىّ ففقد الروح ليس يعوق
وخطوا على قبري إذا مت واكتبوا
قتيل لحاظٍ مات وهو عشيق
إلى الله أشكو ما ألاقي من الهوى
بليلى ففي قلبي جوى وحريق

يقال: إنّ ليلى ماتت كمداً وحزناً، وعندما سمع قيس بموت ليلى، ذهب عند قبرها وبكى عليها، ثم مات ودُفن بجانبها، والله أعلم. رحمهما الله برحمته الواسعة وعفا عنهما وغفر لهما.

ويقابل قصة قيس ليلى قصة حب عفيف آخر بين شاعرة عربية لا تفوقها إلا الخنساء، وهي ليلى الأخيلية (١٥–٨٥هـ/٦٣٦–٧٠٤م) وحبها لابن عمّها توبة بن الحمير، الذي نشأت معه منذ صغرها. والمشهور أنها عشقته وعشقها. وهي ليلى بنت عبدالله بن شداد الأخيلية من بني عقيل. آخر أجدادها كان يُعرف بالأخيل، ينسب إلى بني عامر، وعُرفت قبيلتهم بأنهم كانوا من العشاق العرب.

وقد أدركت مقتل الخليفة الراشد عثمان ابن عفان (رضي الله عنه)، فقالت في رثائه:

أبعدَ عثمان ترجو الخيرَ أمّته
وكان آمن من يمشي على ساق
خليفة الله أعطاهم وخوّلهم
ما كان من ذهب جمٍّ وأوراق

وقد جاء توبةُ والدَ ليلى ليخطبها، فأبى أن يزوجه إياها؛ لأن زواجه من ليلى اعتراف أمام الناس بهذا العشق الذي انتشرت أخباره. فأكرهها وزوّجها إلى رجل من بني الأذلع، هوعوف بن ربيعة. غير أن زواج ليلى من ابن الاذلع لم يكن نهاية لذلك العشق، حيث بقي توبة يزورها وتخرج لملاقاته في برقعها، فكان أن اشتكى أهلها إلى السلطان أمره، الذي أباح لأهلها دمه إذا هو أتاهم، وهُددت بالقتل إن هي أنذرته، فلما علمت به، خرجت سافرة حتى جلست في طريقه، فلما رآها سافرة، فطن لما أرادت، وأنه قد رُصِد، وأنها كانت تحذره. فركض إلى فرسه ونجا، وفي ذلك يقول:

نأتكَ بليلى دارها لا تزورها

وشطت نواها واستمر مريرها

وكنت إذا ما جئت ليلى تبرقعت

فقد رابني منها الغداة سفورها

أما توبة فقد قتِلَ غدراً على يد بني العوف عام ٧٥ هـ. وقد رثته ليلى الأخيلية في قصائد طويلة. وكان في شعرها الحكمة أيضاً ومن ذلك قولها:

ولا تقولن لشيء سوف أفعله

قد قدّر الله ما كل امرئ لاقِ

وكانت ليلى سيدة فاضلة وعلى علاقة وثيقة بالخلفاء، فالتقت بمعاوية بن أبي سفيان وعبد الملك بن مروان، وقد جاءت الحجاج بن يوسف الثقفي، وحين سألها الحجاج عن أي ريبة بينها وبين توبة، قالت: لا والله أبها الأمير، إلا أنه قال لي ليلةً وقد خلونا قولةً ظننت أنه قد خضع فيها لبعض الأمر، فقلت له:

وذي حاجة قلنا له لا تبح بها

فليس عليها ما حييت سبيل

لنا صاحب لا ينبغي أن نخونه

وأنت لأخرى فارغ وحليل

وأنشدت الحجاج قائلة:

إذا هبط الحجاج أرضاً مريضة

تتبع أقصى دائها فشفاها

شفاها من الداء العضال الذي بها

غلام إذا هز القناة سقاها

سقاها دماء المارقين وعلها

إذا جمحت يوماً وخيف أذاها

أقبلت ليلى من سفر وأرادت أن تزور قبر توبة ذات يوم ومعها زوجها الذي كان يمنعها، ولكنها قالت: "والله، لا أبرح حتى أسلّم على توبة". فلما رأى زوجها إصرارها تركها تفعل ما تشاء. ووقفت أمام قبر توبة وقالت: "السلام عليك يا توبة". ثم قالت لقومها: ما عرفت له كذبة قط قبل هذا. فلما سألوها عن ذلك قالت: أليس هو القائل:

ولو أن ليلى الأخيلية سلمت

عليّ ودوني تربة وصفائح

لسلمت تسليم البشاشة أو زقا

إليها صدى من جانب القبر صائح

فما باله لم يسلّم عليّ كما قال؟!
وكانت بجانب القبر بومة، فلما رأت الهودج فزعت وطارت في وجه الجمل، الذي أدى إلى اضطرابه ورمى ليلى على رأسها وماتت في الوقت نفسه، ودُفنت بجانب قبر توبة. وكانت المنطقة تعرف بالري. وكان ذلك في سنة ٨٥ هـ.
ومن ثم صارت ليلى رمزاً للحب العذري وللطهارة والجمال والعفاف، كما قال الشاعر:

وكلّ يدّعي وصلاً بليلى
وليلى لا تقرّ لهم بذاكا

وقد أشاع الروائي البريطاني لورد بايرون (على الرغم من عدائه للدولة العثمانية الإسلامية) اسم "ليلى" في إنكلترة على نطاق واسع، حيث استعمله للبنت التركية التي جلبوها إلى إنكلترة في روايته "دون جوان"، وقبل ذلك استخدمه أيضاً لقصة البطلة المأسوية في رواية "الغيور" (عام ١٨١٢م). ومن ثم استخدم الكتاب الروائيون الآخرون اسمَ "ليلى" كرمزٍ للجمال الشرقيّ (الإسلامي والتركي والعربي من دون ذكرهم). وهناك أشكال الأخرى لاسم ليلى ومن ذلك: لايلا، لايلاه، لايله، ليلاه، ليلا، ليلاه.

leisure [lezh"ur, or (old-fashioned) lezh"ur] (n.)

time free from employment and at one"s own disposal: freedom from occupation. *–adj.* free from necessary business. *–adj.* **lei"sured**, having leisure. *–adj.* and *adv.* **lei"surely**, not hasty or hastily. [Old French *leisure* – Latin *licere,* to be permitted. Arabic *al-yusr, al-yasar, al-maisar*, easy (free) time; games and plays to waste one"s time; *istaisara*, to become ree to do things easily].

اليُسر، اليسار، والميسر

السهل (ضد العسر)، والمُقامرة واللعب بالقِداح والنرد؛ واستيسر له الأمر: تهيأ.

lemon or limon [lem"on] (n.)

an oval fruit of the Citrus genus with an acid pulp: the tree that bears it: (*slang*) something disappointing, worthless, unattractive, unpleasant. *–ns.* **lemonade"**, a drink (still or aerated) made with lemon juice; **lemon sole**, a small species of the sole (flat fish). [French *limon* (now the lime); Persian from Arabic *laimon* with great health benefits and anti-dote property] Compare with **lime.**

ليمون أو ليمون حامض

(نبات) عن العربيّة ليمون، وهو كثير المنافع ويقاوم السموم كلها.

lenient [le"ni-ent, le"nyent] (adj.)

softening: mild: merciful. *–n.* (*medical*) that which softens, an emollient. *–ns.* **le"nience, le"niency**. *–adv.* **le"niently.** *–adj.* **lenitive** (*len"itive*), soothing: mitigating: laxative. *–n.* (*medical*) an application for easing pain: a mild purgative. –n. **lenity** (len"ity), mildness: clemency. [Latin *leniens, -entis, pr.p.* of *lenire*, to soften – *lenis*, soft. Arabic *lionat*, softness; *lana*, to soften; *mulai"yen*, a softener or laxative].

ليونة

هدوء وسهولة، مُشتقة من لانَ، ومُليّن: مُسهل.

leo [le'o] (n.)

the Lion, a constellation: the fifth sign of the zodiac. *–adj.* **le"onine**, lion-like: of a kind of Latin verse, generally alternate hexameter and pentameter rhyming at the middle and end. [Latin *leo, -onis*, lion. Arabic *laith, la"ith*, lion] See under **lion.**

ليث، ولائث

الأسد.

-less [-les] (adj.) suffix

free from. wanting, as care*less* (man), neck*less* (fish or frog). [Old English *–leas*, German *–los*, Gothic *–laus*. Arabic *lais*, is not or without].

ليسَ

من دون أو بلا.

lesson [les"(o)n] (n.)

a portion of Scripture appointed to be read in divine service: that which a pupil learns at a time: instruction derived from experience. [French *lecon* – Latin *lectio, -onis – legere*, to read. Arabic *legra* (*leqra* i.e. *yaqra"*), to read in Northern African Muslims accent; *qara"a, yaqra"a*, to read; *–ns. qar"a, qira"ah, qur"an; qura"an*, holly book or scripture read to worship God; *–adjs. maqro"a, maqrowah, maqriyah* (with scripture"s pages), read by worshippers. Also *qa"ra"a*, to read and study with (others); *–ns. maq"ra"ah, qira"a*. Also *taqarra"a*, to learn by in-depth reading].

لكرا (بمعنى قراءة الدرس)

(لقــرا أي يقــرأ) أي القــراءة في لهجــة مســلمي شمــال إفريقيــة. قــرأه: تــلاه، قــرءاً وقِــراءةً وقرآنــاً، وصــحيفة مقروءة ومقروّة ومقريّة. القرآن هو التنزيل. قارَأه مُقارأة وقِراءً: دارسه. تقرّأ: تفقه.

lick [lik] (v.t.)

to pass the tongue over: to lap: to beat. *–n.* a passing the tongue over: a slight smear: a blow. *–ns.* **lick"er; lick"ing**, a thrashing; **lick"spittle**, a mean, servile dependent. –**lick into shape**, to put into more perfect form; **lick the dust**, to be utterly abased. [Old English *liccian*; German *lecken*, Latin *lingere*, Greek leichein. Arabic *la"ak*, lick; la"akah, one lick; la"wakah, quiek working].

لعقَ

لحَسَ، واللعقـة: المرّة الواحـدة، اللعوَقـة: سُـرعة العمـل وخفته.

light [lit] (n.)

the agency by which objects are rendered visible, electromagnetic radiation capable of inducing visual sensation through the eye: (*poetical*) the power of vision: a source of light, as the sun or a lamp: (*figurative*) mental or spiritual illumination, enlightenment, knowledge: open view: a conspicuous person. *–adj.* not dark: bright: whitish. *–v.t.* to give light to: to set fire to: to attend with a light. *–v.i.* to become light or bright. – *pr.p.* **light"ing;** *pa.t.* and *pa.p.* **light"ed** or lit. – *n.* **light"ness.** *–n.* **light"er**, one who lights: a device for producing a light, e.g. by means of a spark from a flint and petrol vapour: **light"house**, a building with a light to guide or warn ships or aircraft; **light"-year**, the distance light travels in a year (5.880 x 10 12 miles) – a unit used to express distances in the stellar universe. – **light up**, to put on the lights; **see the light**, to be born: to grasp an idea, to come to an understanding of a situation, explanation, problem:

to be converted; **shed light on**, to make (e.g. a reason, motive, situation) more clear. [Middle English liht – Old English *leht, leoht*; German *licht*. Arabic *Lat, feminine diminution* of the God Allah (Aramaic *ail*, Arabic *ilah*). The name *Lat* was given to a statue worshipped by Arab pagans prior to Islam (thereafter Muslims destroyed that statue). It may also derives its meaning from the Godly light].

لات

آلهة الـور، وهـي التصـغير المؤنـث لله (بالآراميّـة أيـل، وبالعربيّـة إلـه) والله هـو النـور. اسـم الـلات أُعطـيَ لِصنمٍ كـان يعبده العرب المشركون قبل الإسـلام، وقد حطمَ المسلون هذا الصنم.

lilac [li"lak] (n.)

a tree (*Syringa vulgaris*) with a flower commonly of a light-purple colour: any other species of the same genus. *–adj.* having the colour of the lilac flower. [Sanskrit *nila*, dark blue. Passed into Persian *nilac*, bluish. This developed into Arabic variant *lilak*, lailaj, fragrant flower (plant), or light purple colour – Spanish *lilac*, and Modern French *lilac*. Along the way it was applied to a shrub of the genus *Syringa*, on account of its mauve flowers].

ليْلج وليْلَك

جنبـة عطِرة الزهـر (نبـات)، أو لـون أرجـواني فـاتح عـن العربيّـة ليلك عـن الفارسـيّة نيْلك أي ضـارب إلى الزّرقـة (من نيل أي أزرق أو صبغ أزرق) عن السـنيكريتيّة نـيلا: أزرق داكـن. ومجازياً: لون ليلاقي.

limbic [lim"bik] (adj.)

pertaining to a limbus, or margin; forming a border around. Called also **limbal**: **–limbic system,** term loosely applied to a group of brain structures common to all mammals on the convolute

الإنبيقيّ أو إنبيقيّ

طرفيّ ومنه الجهاز الطرفيّ الأنبيقي (حول البُطين الثالث للـدماغ) والـذي يحـوي منـاطق الشـمّ والمراكـز الذاتيـة التلقائية للحركات والمشاعر.

margin of the third ventricle of the brain (including the hippocampus and dentate gyrus with their archaeocortex, the cingulate gyrus and septal areas, and the amygdala), associated with olfaction but of greater importance in other activities, such as autonomic functions and certain aspects of emotion and behaviour. [Latin *limbus*, a hem, or border or fringe (around the edge of a robe). Arabic *alinbeek*, convoluted tubes].

lime [lim] (n.)

a tree of the same genus as the lemon, or its small greenish-yellow fruit. *-n.* **lime"-juice**, the acid juice of the lime, used at sea as a specific against scurvy. [French – Spanish *lima*. From Arabic *lema, lemo*, lime (citrus fruit) smaller and greener than lemon] Compare with **lemon.**

الليْم

ضرب من الليمون الحامض عن العربيّة ليمه وليمو. والليم يكون أخضر اللون وأصغر حجماً من الليمون (الذي يكون أصفر اللون)

lingua franca [lin"gwa frang"ka] (n.)

(since 1678) literally "Frankish tongue" from Arabic *lughat al-Firanga*; it was an Arabic custom, dating back to the Crusades, of calling all Europeans "*Franks*" (probably because France represents the largest part of Crusades and because they were the most ruthless with Muslims). Originally a form of communication used in the Levant (along the Mediterranean ports), a stripped-down Italian peppered with French, Spanish, Greek, Arabic and Turkish words. Then the term became used internationally as the common language of communication, such as common language for business and commerce. As the case with the Arabic language as the lingua franca of Andalusia for nearly 7-8 centuries from 711 until Spanish Re-conquest in 1492.

لِنجوا فرانكا

(منذ ١٦٧٨م) تحريفٌ من الأصل العربيّ لغة الفرنجه (أو هكذا لوكا فرانكا باللهجة المصرية)؛ حيث جرت عادة العرب ومنذ الحروب الصليبيّة على تسمية جميع الأوربيين بالفرنجة (ربما لأن فرنسا كانت المثل الأكبر في الحملات الصليبية؛ بل والأقسى على المسلمين). أصلاً كانت لغة مشتركة للتواصل في موانئ البحر الأبيض المتوسط الشرقية، قوامها الإيطالية المجرّدة (المقطعة) والممزوجة بالفرنسية والإسبانية واليونانية والعربية مع كلمات تركية. ثم تطوّر المصطلح ليعني لغة التداول والتواصل المشتركة عالمياً مثلاً اللغة المشتركة في التجارة والمعاملات كما كان الحال مع اللغة العربية كلغة تداول (لنجوا فرانكا) في الأندلس لقرابة ٧–٨ قرون منذ ٧١١م حتى الاسترداد الإسباني في ١٤٩٢م.

lingo [ling"go] (n.)

(*derogatory*) language. [Italian *lingua*, language. Arabic *lu"gha*, human expressive speech; *lagha*, to speak; *laq"laq*, the tongue].

لغى لغواً

تكلمَ، لقلق: اللسان.

lion [li"on] (n.)

a large, tawny, carnivorous animal of the cat family (*feminine* **li"oness**): (*figurative*) a man of unusual courage: (*capital*) Leo, a sign of the zodiac: any object of interest, especially a celebrat-

ليث

الأسَد، والشديد القويّ، اللسنُ البليغ.

ed person. *–n.* **li"on-heart**, a man of great courage. *–adj.* **li"on-heart"ed.** *–n.* **li"on-hunt"er**, a hunter of lions: one who seeks the company of celebrities. *–v.t.* **li"onise**, to treat as a lion or object of interest. *–adj.* **li"on-like, -lion"s share,** the largest share. [Anglo-French *liun* – Latin *leo, -onis* – Greek *leon*. Arabic *laith, la"ith*, a lion: a strong courageous man: the articulate man].

liquorice [lik"or-is] (n.)

a plant with sweet root, used for medicinal purposes. [Low Latin *liquiritia*, a corruption of Greek *glykyrriza* – *glykys*, sweet, *rhiza*, root. Arabic *irqu"s"sous*, sweet roots of *sous* (special tree), cut and made into sweet beverages: liquorice].

عِرق السوس

جذر شجرة السوس الحلو المذاق، يُقطع لعمل مشروب حلو.

lizard [liz"ard] (n.)

an order of four-footed scaly reptiles. [French *lizard* – Latin *lacerta*. Arabic *alwazagh*].

الوَزَغ أو أبو بريص

lo [lo] (archaic, interjection)

look! behold! [Old English *la*. Arabic *la*! (interjection and confirmation). Also *alla* (said by a sad man), to moan and to be long to (something), or to raise one"s voice in praying, or to cry in the difficulty. Also – *verb ya"ill, –n. aleel*] Compare with **la.**

لا

(للتعجب والتوكيد)! ألّ والحزين يئِلّ ألاّ وأليلاً: أنّ وحنّ؛ يرفع صوته بالدعاء؛ وصرخ عند المصيبة.

loaf [lof] (n.)

a regularly shaped mass of bread: any lump: – *plural* **loaves** (*lovz*). *–n.* **loaf"-sug"ar**, refined sugar in the form of a cone, often formed into cubes. [Old English *hlaf*, bread. Arabic *laffah*, a piece of bread that can be folded (e.g. to make a sandwich); *laffa*, to fold; *malfoof*, folded bread].

لفه

خبز و شطيرة (سندويج) تطوى على محتوياتها، وتؤكى، مُشتقة من لفّ فهو ملفوف، أي: خبز مُطوّى.

lobe [lob] (n.)

a division of the lungs, brain, and circa: the soft lower part of the ear: a division of a leaf. *–adjs.* **Lob"ate, lobed**, having or consisting of lobes; **lob"ular**, shaped like a lobe. [Greek *lobos*, lobe. Arabic *lubb*, the core of man (brain), or the core of anything].

لبّ الإنسان

(عقله ودماغه) أو قلب الشيء. تُقال بالإنكليزية لجزء الأذن اللين.

lock [lok] (v.t.)

to fasten with lock: to fasten so as to impede motion: to jam: to close fast: to embrace closely: to furnish with locks. *–v.i.* to become locked: to unite closely: the full extent of the turning arc of

غلقَ الباب

سكرها، والمِغلاق: ما يُغلقُ به الباب.

the front wheels of a motor vehicle. *–ns.* **lock**, a device to fasten doors and circa; **lock"age**, the locks of a canal: the difference in their levels, the materials used for them, or the tolls paid for passing through them; **lock"er**, a small cupboard, for sports gear and circa; **lock"et**, a little ornamental case, usually containing a miniature, and hung from the neck; **lock"smith**, a smith who makes and mends locks; **lock"up**, a place for locking up prisoners, motor-cars and circa. [Old English *loc*. Arabic *galack*, to lock out; *mig"lack*, the tool for closing the door].

lodge [loj] (n.)

an abode, especially if secluded, humble, small, or temporary: the meeting-place of a branch of some societies. *–v.t.* to furnish with a temporary dwelling: to deposit. *–v.i.* to reside: to rest: to dwell for a time. *–ns.* **lodg"er**, one who lodges or lives at board or in a hired room; **lodg"ing**, temporary habitation: a room or rooms hired in the house of another (often in *plural*): harbour; **lodg(e)"ment**, act of lodging, or state of being lodged: accumulation of something that remains at rest *–v.t.* to furnish with a temporary dwelling: to deposit. [Old French *loge* – Old High German *lauba*, shelter. Arabic *walaj, yalij*, to go inside: to enter into; *–n. walajah*, a shelter or a cave for protecting the passers from the rain and circa; also *mawlij*, lodgment or habitation].

وَلجَ ويلِجُ

دَخلَ إلى داخِل (البيت)، والوَلجة: كهف يحمي المارّة من المطر وغيره، المولج: ما يلج فيه (كالبيت والخان).

log [log] (n)

a thick piece of unshaped wood, especially a tree trunk or part of one: (*figurative*) an inert or insensitive person: a log-book. *–v.t.* to cut or haul in the form of logs: to record in a log-book. *–v.t.* **wa"terlog**, to make unmanageable by flooding with water: to saturate with water so as to make heavy; *–adj.* **wa"ter-logged** [*-logd*]. *–ns.* **log"-book** or **log**, an official record of a ship"s or aircraft"s progress and proceedings on board: similar record kept by headmaster of a school. [Origin obscure. Arabic *lug*, fighting opponents] Also see under **law, water-logged** (under **water**).

لوح

كلّ صفيحة عريضة، خشباً أو عظماً، والكتف إذا كتِبَ عليها، وجمعه ألواح وجمع الجمع ألاويح. لوح: بالعاميّة رجل أهبل عديم الإحساس. واستعمل اللوح في السفن والطائرات لكتابة التعليمات وتقرير مجرى العمل، كما استعمله مدير المدرسة كتقرير للحفظ (مكتوب على اللوح). أما الكلمة الأخرى ذات الأصل المختلف فهي: لقّ أو يلقلق بالماء: يتحرك ولا يقرّ مكانه باضطراب وبصوت.

logic [loj"ik] (n)

the science and art of reasoning correctly: a treatise on this: soundness, correctness, of reasoning. –adj. log"ical, according to the rules of logic: skilled in logic. --adv. log"ically. [Greek *logike*

لجاجة (أي: علم المنطق)

المقارعة بالكلام، لجة: الأصوات والجلَبَة، أي المُحاججة بالحُجة وبقوّة الكلمة. أو لأنها مُشتقة من لغة (والمُدارسة بالأسباب).

(techne), logical (art) – *logos*, word, reason. Arabic *lugagah, lujjah*, fighting opponents with reasoning and with the power of words; *lugha*, language (and discourse of reasons)].

logo [log"o] (n)

language; logos, the Word of God incarnate (Jesus). [Greek. Arabic *lugha*, language, as computer"s logo].

لغة

مثلاً لغة الحاسوب.

logos [log"os] (n)

the Word of God incarnate (Jesus). [Greek. Arabic *lugha*, language, or the word of Allah (Jesus). Also *logh"z, ulghuzah*, the unknown or beyond comprehension].

لغه

أو كلمة الله (المسيح عليه السلام). كذلك لغز وألغوزة: ما يُعمّى مُراده ولا تدركه الأفهام.

-logy [-lo-ji] (n.)

(suffix) indicating science, theory: discourse, treatise. [Greek logos, word, theory. Arabic *lugha*, language or discourse].

لغه

أو مُدارسة (أو علم) مقطع لاحق لكلمة مُركبة.

loin [loin] (n.)

the back of a beast cut for food: (*plural*) the reins, or the lower part of the back. *–n.* **loin"cloth**, a piece of cloth worn round the loins, especially in India and south-east Asia. **–gird up the loins**, to prepare for energetic action. [Old French *loigne* – Latin *lumbus*, loin. Arabic *layyen*, soft (e.g. sirloin) usually in connection with soft meat of the loin].

ليّن

أو لحم الخصر الليّن.

loom [loom] (n.)

a machine in which yarn or thread is woven into a fabric: the handle of an oar, or the part within the rowlock. [Old English *geloma*, a tool. Arabic *alnawl*, the wooden tool (or machine) of the weaver; *minwal*, the weaver].

النول

خشبَة لحائك، المِنوال: الحائك.

loot [loot] (n.)

plunder: (*slang*) money. *–v.t.* or *v.i.* to plunder, ransack. [Hindi *lut*. Arabic *latta*], to hide (something); (*colloquial*) *latta*, to steal (something) and run away].

لط

ستَرَ (الشيء)، بالعامية لطّ: سرَقَ الشيء وهربَ به.

lout [lowt] (n.)

a clown: an awkward fellow. *–adj.* **lout"ish**, clownish: awkward and clumsy. *–adv.* **lout"ishly**. *–n.* **lout"ishness.** [Old English *lutan*, to stoop. Arabic (colloquial) *looti, a condemned man, derived literally from lotti, a follower of*

لوتي

بالعامية أي رجلٌ ملعون، مُشتقة أصلاً من لوطي: كلّ مَن يعمل عمل قوم لوط (مؤاتاة الرجل للرجل) ومنه: شيطان ليْطان.

condemned sodomy homosexual people], and hence Arabic saying *shaitan laitan*, a loutish (*lotti*) satan].

lotus [lo"tus] (n.)

زهرة اللوتس أو زنبقة وسوسن الماء

either of two African water-lilies: an ornament in Egyptian art probably suggested by these: a genus of plants of the pea family, popularly known as bird"s-foot trefoil, used as fodder: in Greek legend, a tree of North Africa whose fruit induced in the eater a state of blissful indolence and forgetfulness. –Also **lote, lo"tos**. *–n.* **lo"tus-eat"er**, an eater of the lotus: one given up to sloth. [Latin – Greek *lotos*. Arabic (*colloquial*) *lotus* flower. Also *latt*, necklace made from coloured seeds of *handhal*; also, *lutat*, processed special tree bark].

أيضاً اللطّ: القِلادة من حبّ الحَنظل المُصَبغ، أو اللتات: ما فتّ من قشور الشجر.

love [luv] (n.)

لهَفَ

fondness: an affection of the mind caused by that which delights: pre-eminent kindness: benevolence: reverential regard: devoted attachment to one of the opposite sex: (*capital*) the god of love, Cupid: a score of nothing in billiards, tennis, and some other games. *–v.t.* to be fond of: to regard with affection: to delight in with exclusive affection: to regard with benevolence. *–v.i.* to have the feeling of love. *–adj.* **lov"able**, worthy of love. *–ns.* **love"-affair**, love and love-making not typically ending in marriage (including an amour); **love"-bird**, any of a large number of small parrots, strongly attached to their mates. *–adjs.* **love"less**, without love; **love"ly**, exciting love or admiration: beautiful: (*colloquial*) delightful in any way, including "amusing". *–ns.* **love"-lett"er**, a letter of courtship; **love"liness; lov"er**, one who loves, especially one in love with a person of opposite sex (in the singular, usually of the man) – sometimes used in a bad sense: one who is fond (of anything): (*Bible*) a friend. *–adj.* **love"-sick**, languishing with amorous desire. *–n.* **love"-to"ken**, a gift in evidence of love. *–adj.* **lov"ing**, affectionate, fond: expressing love. *–adv.* **lov"ingly**. –n. **lov"ingness**. **–for love or money**, in any way whatever; **in love**, enamoured; **make love to**, to try to gain the affections of, to court: to caress amorously: to have sexual intercourse with. [Old English *lufu*, love; German *liebe*; Latin *libet, lubet*, it pleases. Arabic *lah'fa*, strong desire; *lahafa*, to love strongly to the extent of worry and sadness; *laheef al-*

رَغِبَ فيه إلى حدّ القلق والحزن، ويُقال: هو لهيف القلب ولاهِفه وملهوفه أي مُحترق القلب، واللهفة: الرغبة الشديدة. كذلك ألِفَ: أحبّ (شخصاً)، والأُلفة: المحبّة، والأليف: المحِبّ.

qal"b, burning heart. Also *alifa*, to love (someone); *olfa*, love; *aleef*, the beloved].

loyal [loi"al] (adj.)

faithful: firm in allegiance, especially to a sovereign. *–n.* **loy"alist,** a loyal adherent of his sovereign, especially in English history, a partisan of the Stuarts: in the American War of Independence, one who sided with the British. *–adv.* **loy"ally**. *–n.* **loy"alty**. [French – Latin *legalis* – *lex, legis*, law. Arabic *alwala*, loyalty, derived from the verb *wala*, to ally with; wal"e, a loyal friend].

وليّ

المُحبّ الصديق، مِن والى: أحبّ وأخلصَ له، الولاء: الحُبّ والإخلاص.

lozenge [loz"enj] (n.)

a diamond-shaped parallelogram or rhombus: a small sweetmeat, originally diamond-shaped: (*heraldry*) the diamond-shaped figure in which the arms of maids, widows, and deceased persons are borne. [French *losange*; of unknown origin. Arabic *lozah*, almond; Arabic/Persian *lozenj, lozenah*, kind of sweet made with lozenges and lozenge oil].

لوزة، جمع لوز

لوزينج وتعريبها لوزينة: وهي نوع من الحلوى، يشبه القطائف، يؤدَم بدهن اللوز. (وتصنع مع اللوز).

luck [luk] (n.)

fortune, good or bad: chance: good fortune. *–adj.* **luck"less,** without good luck, unfortunate. *–adv.* **luck"lessly**. *–n.* **luck"lessness**. *–adj.* **luck"y,** having good luck: auspicious. *–adv.* **luck"ily**. *–n.* **luck"iness**. **–be down on one"s luck,** to be undergoing a period of misfortune: to be depressed by misfortune; **push one"s luck** (*colloquial*), to try to make too much of an advantage, risking total failure. [Low German or Dutch *luk*; compare with *gluck*, prosperity. Arabic *luqia*, a good luck: a grant given by God and possessed by lucky people. See Verse 41:35 of Surat Fussilat (They are explained in detail) of Qur"an: " –and none is granted it (*yulaqqaha*) except the owner of the great portion (*luck*) (of happiness in the Hereafter i.e. Paradise, and of a high moral character in this world)"].

لقية

حَظّ جيّد أو مُنحَة ربّانية يُعطيها الله للناس ذوي الحظوظ. قال الله تعالى: ﴿وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ﴾ [فصلت: ٣٥].

luffa, loof"a, loof"ah [luf"a] (n.)

a genus of the gourd and melon family: the fibrous network of its fruit, used as a flesh-brush. [Arabic *liff, liffah*; a creeping plant that grows on garden walls and winds around the branches, and its fruit (when dried) is used as a brush for cleaning the body in the bathroom; (*colloquial*) *leefah*].

لِفّ ولفه

نبات ينمو في الحدائق ويتسلق على الجدران ويلتف حول الأغصان وثمرته حين تجفّ تستعمل كفرشاة لتنظيف الجسم في الحمّام، بالعامية ليفة.

lug [lʌg] (v.t.)

to pull along, to drag heavily: *–pr.p.* **lugg"ing**; *pa.t.* and *pa.p.* **lugged**. *–n.* **lugg"age**, the trunks and other baggage of a traveller. [Swedish *lugga*, to pull by the hair – *lugg*, the forelock. Arabic *laqqa*, to produce disturbing noise during movement; *–n. laq"laqah*. Also *laqa*, to find (something) on the ground; *alqa*, to throw on the ground; *–n.*
laqa, luq"yah, whatever thrown on earth and found or picked by others (*plural alqa"a*)].

لقّ

صَوّتَ، اللقلقة: كل صوت في إضطراب أو في أثناء تحريك. كذلك لقى: أي وجد شيئاً على الأرض، وألقى: طرَحَه على الأرض، والاسم منه: اللقى، واللقيه: ما يُطرحُ على الأرض ويجده أو يلتقطه آخر، وجمعها ألقاءٌ. وهو ما يُعبر عنه العامّة بالـ عفش؛ لأنّ صناديق المسافر تلقّ وتصدر أصواتاً عند تحريكها على الأرض؛ أو لأنها تلقى على الأرض ثم يلتقطها آخر قبل استردادها.

lull [lul] (v.t.)

to soothe, to quiet. *-v.i.* to become calm, to subside. *-n.* a season, interval, of calm. *–n.* **lull"aby** (*-bi*), a song to lull children to sleep. [Swedish *lulla*. Arabic *lail*, night; al"yala, to enter at night; *um-laila*, black wine reaching the drunken peak of enjoyment (*laila*); Also (*colloquial*) *looli ya"looli*, a phrase to lull babies and children to sleep at night; ya *lail ya ain*], a song to soothe others].

ليل الهدوء والتسكين

ومنه أليَلَ: دخل في الليل. أمّ ليلى: الخمر السوداء وليلى: نشوتها وبدءُ سُكرِها. بالعامية لوللي يا لوللي: إهزوجة لتنويم الأطفال بالليل. يا ليل يا عين: أغنيّة للترويح والاستئناس.

luminary [loo"min-ar-i] (n.)

a source of light, especially one of the heavenly bodies: one who illuminates any subject or instructs mankind. *–n.* **lumines"cence** (*-es"ens*), the emission of light as a result of causes other than high temperature. *–adj.* **lumines"cent**. *–adjs.* **lumi-nif"erous**, transmitting light; **lu"minous**, giving light: shining: illuminated: clear, lucid; **luminist**, illuminated clever and sharp e.g. academics, – *plural* **lumini**. *–adv.* **lu"minously.** *–ns.* **lu"minousness**, luminos"ity. [Latin luminosus from *lumin, lumen, -inis*, light – *lucere*, to shine. Arabic *lama"an*, shining illuminating light; *alma"e, alma", yalma"e*, an illuminated sharp clever person, as seen among the academics e.g. scientists, doctors, engineers, and barristers].

لَمَعان

وإضاءة نورانيّة برّاقة خلاّبة. ألألمعيّ، الألْمَع، اليَلمَعيّ: الذكيّ المُتوقد المشرِق المضيئ كالأقدميين (الأكاديميين) مثل العُلماء والأطبّاء والمُهندسين والقضاة.

Lut [loot] (n.)

is the **Lot** of the English Bible. He was a nephew of Abraham (peace be upon them), and was sent as a Prophet and as a warner to the people of ***Sodom*** and ***Gomorrah***, cities utterly destroyed for their unspeakable sins (of sodomy homosexuality), located somewhere in the plain east of the Dead Sea. See Verses 7:80-83 of Surat Al-A"raf

لوط

نبيّ الله (وابن أخت النبيّ إبراهيم عليهما السلام) الذي أرسله الله نذيراً لقوم سودوم وجوموره، المدينتين اللتين دُمِّرتا بالكامل بسبب ذنوب أهلها التي لا توصَف (مؤاتاة الرجال للرجال – خطأً تسمّى لواطة نسبة إلى لوط الذي نهى عنها؛ لأنها فِعلة قوم لوط).

(The Heights) of Qur"an: "We also (sent) Lut: he said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you?. For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds". And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!".

قال الله تعالى: ﴿ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ۞ إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ۞ وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴾ [الأعراف: ٨٠-٨٢].

lute [loot, lut] (n.)

an old stringed instrument shaped like half a pear. *–ns.* **lut"anist, lut"er, lut"ist**, a player on a lute; **lute"-string**, the string of a lute. **–rift in the lute**, beginning of disagreement or discord (because a crack in a musical instrument **(taber), corno (horn),** makes it discordant). [Old French *lut*; like Greek *laute* from Arabic *al-ud,* lute (*al*, the, *"ud*, wood). Lute is only one of many Arabic musical instruments e.g. **guitar (qithara), nacaire (nakkar), adufe, sonajas, anafil, fanfare, table, echiquier (piano)**].

العود أو المِزْهر

آلة موسيقيّة، كمثرية الشكل، لها أوتار. (لاحظ أنّ الكثير من الآلات الموسيقية عربية الأصل).

lymph [limf] (n.)

water: a colourless or faintly yellowish fluid in animal bodies, closely resembling blood plasma in composition: a vaccine. *–adj.*
lymphat"ic, pertaining to lymph: sluggish. *–n.* a vessel which conveys the lymph. *–adj.*
lymph"oid, like, or pertaining to, lymph, or the tissue of lymph glands. [Latin *lympha*, water. Arabic adopted from Greek *linf, limf*].

اللنف أو اللمف

سائل يشبه بلازما الدم.



macabre [ma-ka"ber] (adj.)

gruesome: like the Dance of Death. [French; formerly *macabre*. Arabic *makabir (*plural of *mak"bara)*, a grave of dead body(ies). The "Independent" newspaper of UK in July 2003 commented that after US invasion of Iraq on March 2003 and after the national resistance to occupation, US managed to kill and exhibit the dead bodies of the 2 sons of the deposed Iraqi President (Uday and Qusay, sons of Saddam Hussein of Iraq) in a tent on 25/7/2003, one journalist (Robert Fisk) wrote: (what are Iraqis to make of this theatre of the macabre?). The word also means *mukabir* (gruesome); another journalist wrote earlier: (it is a macabre business to catch Saddam, because many Iraqis require his body rather than his toppled statue) [that was before catching him in December 2003].

مَقابِر

مَقابِر الأموات جمع مَقبرَة الميِّت. مُكابِر: عمل كبير صعب المنال. صحيفة ال"إندبيندنت" أي المستقلة في المملكة المتحدة في تموز ٢٠٠٣م، علقت بعد غزو العراق في آذار ٢٠٠٣م، وبعد المقاومة الشعبية للاحتلال، وبعد أن تمكنت أمريكة من قتل الأجساد الميّتة وعرضها لولديّ رئيس العراق المخلوع (عديّ وقصيّ، ابنا صدّام حسين رئيس العراق قبل الغزو الأمريكي) في خيمة في ٢٠٠٣/٧/٢٥م، كتب أحد الصحفيين (رويرت فيسك): (ماذا يفهم العراقيّون من صالة المقابر هذه؟) والكلمة أيضاً تعني مُكابر، فلقد كتب صحفيّ آخر قبيل ذلك، عندما قام صدام حسين بقيادة المقاومة ضدّ الاحتلال الأمريكيّ: (مَسك صدّام عملٌ مُكابر؛ لأنّ العراقيين يريدون جَسَده، لا مجرد إسقاط تمثاله) [كان ذلك قبل مسكه في كانون الأول نهاية عام ٢٠٠٣م].

macaroni [mak-a-ro"ni] (n.)

a paste of hard wheat flour, pressed out through a perforated vessel into long tubes, and dried. [Italian *maccaroni* (now *maccheroni*), plural of *maccarone*, probably *maccare*, to crush. Arabic *mucarrona*, food shaped like horns solidified but easily softened by boiling water, usually eaten with other ingredients (such as tomato paste, minced meat and mushroom)].

مُقرّنه

أي: طحين القمح المتصلب بعد ضغطه: معكرونة (مكرونة).

machine [ma-shen] (n.)

any artificial means or contrivance: any instrument for the conversion of motion: an engine: one who can do only what he is told. *–ns.* **machine"-gun**, an automatic quick-firing gun on a stable mounting; **machine"-ruler**, an instrument for ruling lines on paper; **machin"ery**, machines in general: the working parts of a machine: means for keeping in action; machine"-shop, workshop where metal and circa is shaped by

مَكنة أو ماكِنة

مُشتقة من مَكنَ.

machine-tools; **machine"-tool**, a power-driven machine for shaping, planning, and circa; **machin"ist**, one who works a machine, especially a machine-tool: one who makes or repairs machinery. [French – Latin *machina* – Greek, akin to *machos*, contrivance. Arabic *ma"kinah*, machine, from *makkan*, to enable].

macramé or **macrami** [ma-kra"mi] (n.)

a fringe or trimming of knotted thread; ornamental knotted threadwork. [Apparently from Turkish *maqrama*, towel. Arabic *mahramah* (*plural maharim*) embroidered veil to cover parts of the body].

مَحرمة (جمعها محارِم)

قماش مُشرشر أو مُطرّز لتغطية الجسم. بالتركيّة: مَقارِم أو مكارم.

Madeline [mad"leen] (n.)

a proper name. Arabic for **Madalen**، a name of castle in Andalusia; **Mandali**, type of perfumes (such as musk and amber) from mandil in India; **Madla"a**, name of a place east of Najran in Arabian Peninsula. There are various spellings, such as **Madeleine, Madaline, Madaliene, Madaleine** and **Madalain**, comes from *St Mary Magdalen*, the reformed sinner who anointed the Christ look-alike (the real Jesus was lifted by the Lord Allah) with costly perfume and washed his feet with her tears and hair. Her second name means "*woman of Magdala*", a village on the Sea of Galilee. Other forms of the name include **Magdalen(e)**, shortened to **Magda**, and **Madelena** or **Madalena**, shortened to **Lena**. From the old pronunciation of the name, **Maudlin** (which also gives us the adjective, from her tears of repentance), come the occasional short form **Maude** or **Maud**, which properly belongs to Matilda. **Madge**, properly belonging to Margaret, can also be found as a pet form. **Maddie** or **Maddy** is, however, the usual short form.

مادلين

مُشتقة من المَدلاء: رَملةٌ شرق نجران، ومن مَدَلين: حِصنٌ بالأندلس، ومن المندلي: نوعٌ من العود وهو المطري بالمسك والعنبر واللبان منسوب إلى مندل قرية من الهند. والاسم يُنسب إلى مارية المجدلية التائبة التي غسلت قدمي عيسى، (الشبيه الذي صُلِب بدل عيسى الذي رفعه الله) بدموعها وشعرِها، وتدعى أيضاً امرأة المجدل وهي قرية في شمال فلسطين. وتشمل أشكال الاسم الاخرى: ماجدلين، ماجدة، مادلينة، مادالينة، ويختزل إلى لينة. ومن اللفظ القديم للاسم جاءت الأشكال المختصرة من ماود إلى مود التي يُفترَض أنها تنتمي إلى ماتيلدا. ماج أو مادي هو المختصر الاعتياديّ للاسم.

madman [mad"-man] (n.)

a maniac: a foolish man. [Old English *ge-maed(e)d*; Old Saxon *gimed*, foolish. Arabic *majnoon*, madman].

مَجنون

Madyan, Midian [mid"yan] (n.)

Madyan may be identified with Bible"s **Midian**. Midian and the **Midianites** are frequently mentioned in the Old Testament, though they belong to Arab rather than to Jewish tradition. The Midianites were a wandering tribe of Arab race and

مَديَن

تتطابق مع ميديان بالإنجيل. ميديان والميديانيون ذُكروا في العهد القديم ولكنهم ذوو علاقة بالعرب لا التراث اليهودي. الميديانيون كانوا قبيلة من العرب الرُحل

neighbours of the Canaanites. Midianites were in the path of commercial highways of Asia, i.e. between 2 opulent and highly organised nations as Egypt and Mesopotamian group (comprising Assyria and Babylonia – Iraq now). Their sins are:

1. giving short measure or weight.
2. a more general form of such fraud, depriving people of rightful dues
3. producing mischief and disorder
4. not content with upsetting settled life, taking to highway robbery
5. cutting off people from access to the worship of Allah, and abusing religion and piety for crooked purposes, i.e. exploiting religion itself for their crooked ends.

Shu"aib, a prophet and peace-maker was sent to them by Allah. They resist him and fought his followers until they were destroyed by an earthquake. See Verses 7:85-86, 91 of Surat Al-A"raf (The Heights) of Qur"an: "To the Madyan people We sent Shu"aib, one of their own brethren, he said: "O my people! worship Allah; ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith. And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked; but remember how ye were little, and He gave you increase, and see what the end of those who did mischief.....But the earthquake took them unaware, and they lay prostrate in their homes before the morning!"]

The fate of Madyan people (warned by Shu"aib) was similar to that of **Thamud** people of Petra despite warning by Prophet **Salih**. Thamud people were the successors to the culture and civilization of the **Ad** people (Ad were tall in stature and great builders and inhabitants of South Arabia) with their Prophet **Hud**. A terrible famine had afflicted Ad by Allah as a warning before they were overwhelmed in the final blast of hot wind destroyed them and their land, but their remnant known as the second Ad or Thamud were saved, and afterwards suffered a similar fate for their sins. Hud and Ad people; Shu"aib and Madyan people; and Salih and Thamud people were all of Arab race, thus they were not mentioned in details in the Bible.

وجيران الكنعانيين. الميديانيون كانوا في الطريق الرئيس التجاريّ في آسية؛ أي بين أُمتين غنيّتين مُنظمتين في مصر ومجموعة وادي الرافدين (الآشوريين والبابليين– العراق الآن). ذنوبُهم هي:

١. غمط الكيل والميزان.
٢. بخس حقوق الناس وهو نوعٌ من الغش.
٣. الإفساد في الأرض (دون التزامٍ بالقانون).
٤. عدم القناعة بحياة السَكن وتقويض الأمن مع السرقات في الطرُق.
٥. منع الناس من محاولة عبادة الله وسوء استخدام الدين والتقوى لأسباب معوجّة كاستغلال الدين.

شعيب كان نبياً وصانع سلام، أرسَله الله لهم لكنهم قاوموه وحاربوا أتباعه، حتى دمّرهم الله بزلزال. قال الله تعالى: ﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۞ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۚ وَاذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾ [الأعراف: ٨٥–٨٦].

نهاية أهل مَدين التي أنذرها شعيب هي، نهاية أهل ثمود نفسها (في البتراء) رغم إنذار النبيّ صالح لهم. أهل ثمود خلفوا أهل عاد في ثقافتهم وحضارتهم، (عاد امتاز أهلها بطول القامة وكانوا بنائين عظام وعاشوا جنوب الجزيرة العربيّة) ونبيّهم هود. أنذرَ الله عاداً بمجاعة رهيبة قبل أن يقهرهم أخيراً بريحٍ حارّة دمّرتهم ودمّرت بلادهم، لكن بقاياهم شكلوا عاد الثانية أو ثمود الذين أنقذهم الله والذين بعد حينٍ عانوا نهاية مُشابهة بسبب ذنوبهم. هود وأهل عاد، شعيب وأهل مَدين، وصالح وأهل ثمود كانوا كلهم عرباً، لذلك لم يُذكروا بتفصيلٍ في الإنجيل.

mafia, maffia [ma"fe-a] (n.)

A spirit of opposition to the law in Sicily, hence a preference for private and unofficial rather than legal justice: a secret criminal society originating in Sicily, controlling many illegal activities, e.g. gambling, narcotics, and circa in many parts of the world, especially active in the U.S. – Also called *Cosa Nostra*. [Sicilian Italian. Arabic *ma fi*, we don"t have (money) in opposition to the request of money taxes; it is thought that after 3 centuries of Muslim rule in Sicily the new Norman government used to harass remaining Arabs by knocking on their doorsteps at night requesting taxes and Arabs reply: *"Ma Fi"* (we don"t have- money) and many Arabs were killed by unknown Governmental agents, so in retaliation, Muslims and Arabs started a secret organization to support each other and kill their enemy killers from the Government. They thus took the law in their hands to establish justice, and they were referred to ever since as (*Ma"fia*) which appeared for the first time in the aftermath of the fall of Islamic rule in Sicily. However, the author Norman Lewis suggested that the word *Mafia* derives from the Arabic *mu"afah* or "place of refuge". Nineteenth-century etymologists proposed *mahjas*, the Arabic word for "boasting". Whatever the origin, the term *"mafioso"* existed long before the 391rganization known as the Mafia and was used to describe a character that was elegant and proud, with an independent vitality and spirit].

مافيا

العصابة الإيطاليّة في صقليّة واسمُها أصلاً مُشتقّ من الكلمة العربيّة "ما في" أي: (لا يوجد) لمعارضة المقابل: يُقال إنه بعد سقوط الحكم الإسلامي العربي في صقليّه بعد ٣ قرون من حكم المسلمين تقريباً على يد النورماتديين الإفرنج، قامت الحكومة الجديدة بالتضييق على العرب المسلمين الباقين بطرق أبوابهم ليلاً لطلب الأتاوات والضرائب، فيُرد عليهم (ما في) أي لا يوجد مال، كما قتل بعضهم غيلةً فقام العرب والمسلمون وأهل صقليّة بمقاومة الإفرنج وبالتنظيم السري المضادّ لإقامة العدل بأيديهم بمساعدة إخوانهم وتصفية خصومهم من أعدائهم النورمانديين في السلطة الجديدة، لذا أطلق عليهم خصومهم تسمية (مافيا) التي ظهرت ول مرة في أعقاب سقوط الحكم الإسلامي في صقليّة كما أن المؤلف (نورمان لويس) يرى أن أصل الكلمة مُشتقّ من مأوى (باللهجة النورماندية: مافا) أي ملجأ اللائذين، أو موافاة: الوفاء بالعهد. أو من مَحجة: المنابذة والفخر بالكلام، وعموماً، كان أعضاء المافيا يتميّزون بالأناقة والفخر لأعمالهم البطوليّة وبالنبل والكرم والروح الوثابة الدؤوبة الحرّة (حسب ما يُروى).

magazine [mag-a-zen"] (n.)

a place for military stores: the gunpowder-room in a ship: a compartment in a rifle for holding extra cartridges: a periodical publication or broadcast containing articles, stories and circa by various writers. –n. magazine"-gun, one from which a succession of shots can be fired without reloading. [French *magasin* – Italian *magazzino* – Arabic *makhazin*, plural of *makhzan*, a store or storehouse; (*colloquial*) *maghazah;* also *khazana*, to store and protect]

مَخازِن

جمع مخزَن: مستودع أو مخزن للبضائع، ومخزن الذخيرة العسكرية (في قلعة أو سفينة). بالعاميّة مَغازة، وفصيحها مخزن، أيضاً مَجلة، حجرة الأفلام (في آلة التصوير). خزّن المال: أحرزه وجمّعه.

Magdalene, Magda

See under Madeline.

المجدلية

من المجدل: وهي مارية المجدلية (انظر تحت كلمة: مادلين).

magi, magian
See **magus**

مجوسيّ
زرادشتيّ فارسيّ.

magic [maj"ik] (n.)

The pretended art of producing marvelous results by compelling the aid of spirit, or by using the secret forces of nature: an inexplicable influence producing surprising results: the art of producing illusions by legerdemain. –adj. **mag"ic**, pertaining to, used in, magic; **mag"ical**, produced, or as if produced, by magic. *–adv.* **Mag"ically**. *–ns.* **Magician** (*ma-jish"an*), one skilled in magic. – **black magic**, magic by means of union with evil spirits [Greek *magike* techne, sorcerer art, *magic* (art) – Persian *magus*. Arabic *majus*] See under **magus.**

ماجيك
أي سحر، اسمٌ مُشتقّ من مجوس: أصحاب دين المجوسيّة القديم جداً، وهم يعدون النار أصفى وأنبل العناصر ويعبدونها كرمزٍ لله. لذلك ارتبطَ اسمهم بالسَحرة الذين يعبدون النار أيضاً ومن هنا سُمّي السَحَرة بالمجوسيين.

magisterial [maj-is-te"ri-al] (adj.)

pertaining or suitable to, or in the manner of, a teacher, master artist, or magistrate: dictatorial: authoritative. *–adv.*
magiste"rially. *–ns.*
magiste"rialness; mag"istracy, the office or dignity of a magistrate: body of magistrates; **magistrate**, one who has the power of putting the laws in force, especially a justice of the peace, or one who sits in a police court. [Partly Old English *maegester*, partly Old French *maistre* (French *maitre*), both from Latin *magister*, from root of *magnus*, great. Arabic *musaiter*, the controller, supervisor, invigilator. See verse 88:22 of Surat Al-Gashiya (The Overwhelming Event) in Qur"an: "Thou art not one (musaiter) to manage (their) affairs."] Also see under **master, mister** and **mistress.**

مُسيْطِر
المتحكم من السيطرة تقال للمُعلم، ولمُدرّس الفنون والصنائع، وللقاضي الذي ينفذ القوانين (خصوصاً في أحكام السِلم)، وكذلك للذي يجلس في محكمة الشرطة.

قال الله تعالى: ﴿لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾ [الغاشية: ٢٢].

magnesium [mag-ne"z(h)i-um, -z(h)yum, -shium, -shyum] (n.)
metallic element (symbol Mg; atomic number 12) of a bright, silver-white colour, burning with a dazzling white light. *–n.* **magne"sia**, a light white powder, oxide of magnesium: basic magnesium carbonate, used as a medicine. [Probably *Magnesia*] See **magnet.**

مَغنيس، مَغنيسيوم
وهو عنصر معدني ذو لون فضيّ أبيض برّاق، رقمه الذري ١٢، ويحترق بلون أبيض جذّاب، ومركباته مثل كربونات المغنيسيوم تُستخدم في مجال الطبّ.

magnet [mag"net] (n.)

a mass of iron or other material that possesses the property of attracting or repelling other masses of iron, and which also exerts a force on

مِغناطيس، مِغنطيس، مَغنيطس
حجرٌ يجذب الحديد. (مُعرّب تحت كلمة "غطس" في قاموس الفيروزآبادي).

a current-carrying conductor placed in its vicinity: (*figuratively*) any thing or person exercising a strong attraction. *–adj.* **magnet"ic, -al**, having, or capable of acquiring, the property of the magnet: attractive. *–adv.* **magnet"ically**. *–v.t.* **mag"netise**, to render magnetic: to attract as if by a magnet: to hypnotise. *–ns.* **mag"netiser; mag"netism**, the cause of the attractive power of the magnet: the phenomena connected with magnets; **mag"netite**, an oxide of iron, attracted by a magnet, but having no power of attracting particles of iron to itself, except in the form known as lodestone. – **magnetic field,** the space over which magnetic force is felt; **magnetic needle**, any light slender bar of magnetized steel, especially that in the mariner"s compass which, because it is magnetized, points always to the north. [Through Old French, or Latin from Greek *Magnesia* in Lydia or *Magnesia*, eastern part of Thessaly. Arabic *mignatees, mignates, magnets*, the magnet or the element that attracts iron].

magus [ma"gus] (n.)

an ancient Persian priest: (*capital*) the 3 "Wise Men of the East" who visited the infant Christ: –*plural* **ma"gi** (*ma"ji*). *–adj.* **ma"gian**, pertaining to the magi or to a sorcerer. *–n.* a magus: a sorcerer. [Latin – Greek *magus*, sorcerer – Old Persian *magus*. Arabic *majus*. Magus cult is very ancient one; they consider Fire as the purest and noblest element, and worship it as a fit emblem of God. Hence their association with sorcerers who worship Fire too, and hence the name magicians. Their location was the Persian and Median uplands and the Mesopotamian valleys; their religion was reformed by Zoroaster (or Zardusht – date uncertain, circa BC 600?). Zoroastrianism"s scripture is the Zend-Avesta, the bible of the Parsis; they were "Wise Men of the East" mentioned in the Gospels. See Verses 22:17 of Surat Al-Hajj (The Pilgrimage) of Qur"an: "Those who believe (in Qur"an), those who follow the Jewish (scriptures), and the Sabians, Christians, Majus (Magians), and Polytheists, –Allah will judge between them on the Day of Judgement: for Allah is witness of all things"].

مجوس

أصحاب دين المجوسيّة القديم جداً، وهم يعدون النار أصفى وأنبل العناصر ويعبدونها كرمزٍ لله. لذلك ارتبط اسمهم بالسَحرة الذين يعبدون النار أيضاً ومن هنا سُمّي السَحَرَة بالمجوسيين. سكناهم في بلاد فارس ومَدين ووديان بلاد الرافدين. أصلح دينهم زرادشت (تاريخه مجهول ولعله حوالي ٦٠٠ قبل الميلاد. الكتاب المقدس لهؤلاء الفارسيين الزرادشتيين المجوس القدماء هو «زند أفيستا». وهم يُسمّون «رجال الشرق الحكماء» الذين زاروا عيسى (عليه السلام) في طفولته (كما جاء بالإنجيل).

جاء ذكرهم في القرآن، قال الله تعالى: ﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـِٔينَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ﴾ [الحج:١٧].

Mahdi [mah"dee] (n.)

the long awaited Imam or leader of Prophet Mohammed progeny who will rule and fill the Earth with Justice before he hands the leadership to

مَهدي

أي المهدي الأمام المُنتظر الذي سوف يملأ الأرض عدلاً وهو من نسل النبي مُحمّد ﷺ، والمهدي سوف يُسلم

Jesus Christ, after Jesus declares his Islam by praying after Mahdi, the Imam of Muslims. [Arabic *Mahdi*, the guiding leader; *hada*, to lead].

القيادة للسيد المسيح عليه السلام، بعد ان يعلن المسيح إسلامه بصلاته خلف المهدي امام المسلمين.

majesty [al"ma-jest] (n.)

greatness and glory of God: impressive dignity or stateliness of manner, language and circa: a title of monarchs. *–adjs.* **majes"tic, -al**, having or exhibiting majesty: stately: sublime. [French majeste - Latin *majestas, -atis major, majus*, comparative of *magnus*, great. [Arabic *al-majiste*, from *al*, the, and Greek *magiste* (syntaxis), greatest (systematic treatise): this is in relation to "Almagest", the great treatise by Ptolemy translated from original Greek into Arabic language. Later, this meaning was extended to other great medieval works] See under **Almagest.**

ماجيستي

أي: عظمةٌ وجلال، تقال لله وللملك، مشتقة من المجسطي: كتاب هائل موسوعيّ في علم الفلك لبطليموس، ترجمهُ العرب من الإغريقيّة إلى العربيّة. ثم توسّع المعنى ليشمل أي عمل كبير في القرون الوسطى.

Majlis [maj-lis"] (n.)

(also **Mejlis**) (also without capitals) an assembly or council in various Middle Eastern and North African countries: the Iranian parliament. [Arabic *majlis*, place where people sit for cogitation, derived from *jalasa*, to sit].

مَجلِس

موضع الجلوس حيث يجتمع الناس للمشاورة مُشتقّ من جَلسَ أي قعدَ.

majoon [ma joon] (n.)

from Arabic *ma"jun*, literally means "*kneaded*" and thence what old medical books call "an electuary" (an Indian compound of medicines kneaded with syrup into a soft mass containing hemp (ganja) leaves, milk, ghee, poppy-seeds, flowers of the thorn-apple (Datura), the powder of nux vomica, and sugar or honey)].

مَعجون

معجون مُخدّر معروف في جزائر الهند الشرقيّة يُعَدّ من أوراق القنب وبذور (بزور) الخشخاش مع الحليب والعسل والسَمن وأزهار نبات داتوره المُخدِّرة، مع باودر (بودرة) بذور مُقيّئة.

major [ma"jor] (adj.)

greater in number, quantity, size, value, importance. *–n.* **majority** (*ma-jor"i-ti*), the greater number; **ma"jorship**. [Latin *major*, comparative of *magnus*. Arabic *maj"ro*, the larger portion of anything: the large army; *majarrah*, constellation of stars in the outer space].

مَجْرُ

الكثير من كلّ شيء، والجيش العظيم. مَجَرّه: باب السماء (مجرّة السماء).

major [ma"jor] (n.)

an officer in rank between a captain and lieutenant-colonel: a person of full legal age (in UK before 1970, 21 years; from 1970, 18 years). *–n.* **ma"jor do"mo** (Spanish *mayordomo*, Latin *major domus*), an official who has the general management in a princely household: (loosely) a butler or a steward.

مَيجور

أي: أمير (بمعنى الرتبة العسكرية). وهو رأسُ رؤوس الناس.

[Latin *major*, comparative of *magnus*. Arabic *amer, amir*, head of people] See under **mayor**.

Makah [mak"a] (n.)

the Arabic name for **Makkah**. Also see under **Mecca.**

مكة

قِبلة المسلمين والقاصِدين.

Makkah or **Makah** [mak"a] (n.)

the Arabic name for **Mecca**.

مكة

قِبلة المسلمين والقاصِدين.

Malabar [mala-bar] (n.)

the name of sea-board country of India which the Arab mariners called the "Pepper-Coast", the ancient Kerala of India. The name consist of *Malai-* (mountain or *Malaya*-like) and *–bar*, a continent, slope, or coast applied by Arab or Arabo-Persian navigators of the Gulf to other regions which they visited besides Western India e.g. Zangi-bar (Zanzibar) "the country of the Blacks"].

برّ ملا أو برّ شبه ملايا

في الهند (منطقة كيرالا أو خير الله)، الذي سمّاه البحارة العرب والمسلمون بساحل الفلفل، الواقع على الجانب الغربيّ للقارة الهندية والمقابل للمحيط الهندي.

Malaga [mal"aga] (n.)

a Spanish island: wine produced in Malaga. [Arabic *maliqa*].

مالِقة

جزيرة في المحيط الأطلسي (تابعة حالياً لإسبانية) يُصنعُ فيها الخمر المالقي.

malady [mal"a-di] (n.)

an illness, disease, either of the body or of the mind. [French maladie – malade, sick – Latin *male habitus*, in ill condition – *male*, badly, *habitus, pa.p.* of *habere,* have, hold. Arabic *maradhi* (*adj.*), pertaining to disease (*maradh*); or *mala*, out of line or out of order].

مالادي (أي مرضيّ)

ذو صلة بالمرض. أو مال أي حاد عن خط السواء (في صحة لعقل والجسد).

malaise [mal"az, ma-lez"] (n.)

a feeling of discomfort or of sickness. [French *malaise*. Latin *malus*, bad, *aise*, ease (no ease or dis-comfort). Arabic *mala*, out of line or out of order, *aise*, yusr (ease) thus the word means out of ease or discomfort].

مال – أيز (توعك)

كلمة مركبة من مال وإيز. مال أي حاد عن خط السواء (في صحة العقل والجسد). إيز أي يسر، فيكون معنى الكلمة بلا يُسر، أو انحراف في الصحة.

malaria [ma-la"ri-a] (n.)

a fever once attributed to bad air, actually due to a protozoan parasite transmitted by mosquitoes (medicine: poisonous air rising from marshes, once believed to produce fever:miasma. [Italian *mala aria*, from Latin *malus* bad, and *aer, aeris* air. Following mal- bad, air is Arabic word *iyar*, air, or *air*, gentle breeze] See under **air.**

ملاريا

حُمّى ظنّ أنها بسبب الهواء الفاسد وفي الحقيقة أنها بسبب طفيلي (بروزيّ) ينقله البعوض. هواء سامّ يخرج من الأهوار ظنّ أنه يسبب الحمّى. بُخار المستنقع المعفن الخانق. الكلمة الإنكليزية مركبة من "مال"، أي: حاد عن خط السواء، ومن المقطع "إير" مُشتقّ من

العربيّة "إيار": الهواء، والأير: ريحُ الصَّبا، أي: إنّ الملاريا تعني الهواء الفاسد (حيث يتكاثر البعوض في المستنقعات وبُرَك الماء المُصاحَبَة بركود الهواء وفساده).

malice [mal"is] (n.)

ill-will, spite: a playfully mischievous attitude of mind: disposition or intention to harm another or others. *–adj.* **malicious** (*ma-lish"us*), bearing ill-will or spite: proceeding from hatred or ill-will: mischievous. *–adv.* **malic"iously**. *–n.* **malic"iousness**. **–with malice aforethought**, with deliberate intention to commit the evil act in question. [French – Latin *militia* – *malus*, bad. Arabic *malasa, tamalasa,* to evade being caught while committing bad deed, *malisa*, thick-skinned (guarded) fish].

خبث أصله من مَلصَ وتمَلصَ

تخلصَ وأفلتَ (من أن يُمسَك به مُتلبّساً بعملٍ سيئ). المَلِصَة: الأطوم من السمك؛ (الأطوم كصبور هي سُلحفاة بحريّة غليظة الجلد وسَمَكةٌ كذلك).

mall [mol or mal] (n.)

a level shaded walk: a public walk (within large shopping centre): a mallet for the old game of pall-mall. [Old French *mail* – Latin *malleus*. Arabic *mal*].

مال أو مركزٌ للمال والأعمال

mallow [mal"o] (n.)

a genus of plants having downy leaves and emollient properties. –n. **Jew"s mallow**, a yellow-flowered plant, *Kerria japonica* (family Rosaceae) **Jews" mallow**, jute, *Corchorus olitorius* (in Arabic called *milokhi"ya* or *miloki"ya*, because its cooked leaves were eaten by the kings of Egypt). [Old English *m(e)alwe* – Latin *malva*; Greek *malache* – *malassein*, to soften. Arabic *malayan, lay"in*, soft and ripe; *lan*, to become soft. Also *mal"wee, mol"awa*, bendy (e.g. bendy trees); *malwayat Samara"*, the bendy winding tower of Samara" in Iraq] See also under **mellow.**

ملينة

نوعٌ من النبات الذي تلتوي أوراقه وتتدلى وله خصائص مُلينة. ومنه الملوخيّة أو الملوكيّة المُسمّاة هكذا لأن ملوك مصر كانوا يأكلوا أوراقها المطبوخة. من العربيّة مُلين ولين: هيِّن وناضج من لانَ، كذلك مَلويّ ومُلوّى: مُلتف. وملويّة سامرّاء: البرج المُلتفّ المُلتوي في سامرّاء (مدينة في العراق).

mameluke [mam"e-look] (n.)

one of a military force originally of Circassian slaves, afterwards the ruling class and from 250-1517 sultans of Egypt (they were Turkish in origin close to Caspian Sea). They became the greatest Islamic military power at the time and conquered Mongol invasion in Ain Jalut (to the south of Nazareth) on 3 September 1260 and later ended European military crusades on of the Muslim world (Palestine, Lebanon, and Syria) by 1291, taking back all of its Arabic and Muslim

مملوك

عبدٌ مُشترى مُشتقّ من مَلكَ يملكُ. والمماليك هم القوّة الإسلاميّة العسكريّة الضاربة (وأصلهم من التركمان والجركس من قرب بحر قزوين) والذين أصبحوا بفروسيتهم وشجاعتهم النادرة حكاماً ثم سلاطينَ مصر (١٢٥٠–١٥١٧م)، وهم الذين دحروا المغول في عين جالوت في ٣ أيلول ١٢٦٠م، وأنهوا الحملات الصليبيّة العسكريّة على العالم الإسلاميّ في ١٢٩١م،

cities and coasts. [Arabic *mamluk*, a purchased slave – *malaka*, to possess].

وانتزعوا منهم جميع أراضي فلسطين ولبنان وسورية مُسترجعين كامل مُدُنِها وسواحلها العربية الإسلاميّة.

mamma [mam"a] (n.)

ماما

the milk gland: the breast. *–plural* **mammae**. – *adj*. **mamm"ary**, of the nature of, relating to the mammae or breast.*n.***mammog"raphy**, radiological examination of the breast. [Latin *mamma* – Arabic *mama*, newborn cry for mother"s milk].

صرخة المولود ليرضع حليب أمه. فأصبحت تعني ثديّ الأم، وبالعاميّة ممّه.

mammal [mam"al] (n.)

ماما

a member of the **Mammalia** (*ma-ma"li-a*), the whole class of animals that suckle their young. – *adj*. **mamma"lian**. *–n*. **mammal"ogy**, the scientific knowledge of mammals. [Latin *mammalis*, of the breast – *mamma*, the breast. Arabic *mama*, newborn cry for mother"s milk, thus it was taken as a name for the mammal animals. Also (colloquial) mammah, artificial nipple for sucking to keep newborn busy (as temporary alternative to human breast)].

صرخة المولود ليرضع حليب أمه، فأشتقت منه اسم اللبائن (الحيوانات الثديّة)، وبالعاميّة ممّه: حلمة صناعية للمصّ وتلهية المولود وتقوم مقام بديل مؤقت للثديّ البشري.

mammon [mam"on] (n.)

مَيْمون

riches; the god of riches. *–n*. **mamm"onist, mamm"onite**, a person devoted to riches: a worldling. [Low Latin *mam(m)ona* – Greek *mam(m)onas* – Aramaic *mammon*, riches. Arabic *maimoon*, blessed and rich].

مُترفل بالنعيم والغنى والبركة.

Manasseh

منسي ومنسية

a proper name. It is a biblical name from Hebrew *Menasseh*, "*causing to forget*", it not in common use. In William Makepeace Thackeray"s novel *Vanity Fair* (1847-8), Manasseh is the chief creditor of Rawdon Crawley. The variant form **Manasses** exists.

أسماء علم مشتقة من: نسى، ومعناها بالعربية والعبرية: واحد ليس الاسم مألوفاً وشائعاً. وقد ورد في رواية "وليم ميكبيس تاكري" المسماة "معرض الغرور" (١٨٤٧–١٨٤٨م)، فإنّ منسي هو رئيس المُقرضين في راودن كراولي. الشكل الآخر للاسم هو: مناسيس.

mancala [man-ka"la] (n.)

مَنقلة

any of several varieties of broad game played in Africa and South Asia, using a board with rows of holes containing the pieces to be captured. [Arabic *manqala, mangala*, from *naqala, nagala*, to move].

لعبة قطع وفتحات واللاعب ينقل قطعه (تلعب في إفريقية وجنوب آسية).

mancus [mang"kas] (n.)

منكوس

(*history*) *plural* **manc"uses**, an old English coin or its value, thirty pence. [Old English *mancus*, a term used for "coin" in the Middle Ages. Arabic *manqush*, the handicrafted].

عُملة نقدية إنكليزية قديمة تستخدَم في القرون الوسطى وتعادل ٣٠ بنساً، مشتقة أصلاً من العربيّة مَنقوش.

mandrake or mandragora [man"drak] (n.)

a Mediterranean narcotic, poisonous plant, of the potato family, the subject of many strange fancies – also **mandrag"ora**. It is a bush root, and if dried and soaked in water, it will swell and can be used for labour pain, as it is thought that cervix of pregnant uterus will open. [Italian *mandragora* – Greek *mandragoras*. The mandrake has a large forked root which supposedly resembles a human being and *drake* "dragon" an allusion to the root"s supposedly magical properties. Arabic *diryaq, tiryaq*, a medicine or a compound drug used as a tranquiliser and is usually kept in the *dawraq*; *dawraq*, a special jar for keeping drugs, usually in fluid forms].

ماندريك أو ماندراقورا

نبات منوّم يُزرعُ في حوض البحر المتوسط من فصيلة البطاطس، وشكله يشبه الإنسان لأن جذره مفروقٌ لقسمين (كساقيّ الإنسان). بالعربيّة درياق أو ترياق: مُركب طِبّي يستعمل مهدئاً، والدورق: الجرّة ذات العروة تستعمل لحفظ الأدوية (اعتياديّاً بشكلها السائل).

maneuvre or manoeuvre [ma-noover] (n.)

a piece of dexterous management: a stratagem: a planned movement of military or naval forces. – *v.i.* and *v.t.* to manage with art: to change the position of (troops, ships). *–adj.* **manoeu"vrable**.*–n.* **manoeuvrabil"ity**. [French – Low Latin *manuopera* – Latin *manu* (ablative), by hand, *opera*, work, literally "work with the hand'. Arabic *muna"wara*, maneuver or skillful movement; *nawara*, to play skillfully. Middle English took it over via Anglo-Norman *mainoverer* as *maynoyre* or *manour*, which at first was used for "administer land", and more specifically "cultivate land". Not until the mid-16th century did the noun *manure*, denoting "dung spread in cultivating the land", emerge.] See **manual** and **manure.**

مُناوَرَة

حركة ذكيّة، ناوَرَ: تحرّك بذكاء. والمعنى تحوّل إلى «العمل باليد»، ثم جاءت كلمة (مانيوال) بالإنكليزية لتعني عملاً يدوياً، ومن ثمّ جاءت كلمة (مانيور) لتعني عملاً يدوياً بالحقل، ثم إلى سماد الحقل المُستخدم بالحراثة والزراعة.

mangle [mang"gl] (n.)

a rolling-press for smoothing linen. *–v.t.* to smooth with a mangle: to calendar. *–n.* **mang"ler**. [Dutch *mangel* – Greek *manganon*. Arabic *mangala, manqala*, hot container containing coals for slow continuous heat].

منقلة

موقد حار (يُنقلُ لها الفحم ليشتعل وليعطي حرارة مُستمرّة) يُستعمل لكيّ الملابس.

mango [mang"go] (n.)

an Eastern Indian tree: its fleshy fruit: a green musk-melon pickled. *–plural* mang"oes. [Portuguese *manga* – Malay *mangga* –Tamil *man-kay*, mango-fruit. Arabic *manj*, sweet fruit so sweet (like mango) that the few of its dates are adhered to each other].

مانجو

ثمر هنديّ لذيذ سُكريّ الطعم أو شجرته، ولعل أصل هذه الكلمة من العربيّة مَنج: التمر اللذيذ الذي يلزق بعضه ببعض، أو من مَنج (فارسيّ مُعرّب) وتعني حبّ مُسكِر.

mangonel [mang"ga nel"] (n.)

catapult: a machine for throwing stones across walls. [Arabic *manjaneq*].

منجنيق

عرّاد لرمي الحجارة عبر حواجز الحصون.

manganese [mang"ga-nez or -nez] (n.)

a hard brittle greyish-white metallic element (symbol Mn; atomic number 25), and found principally in an ore known as pyrolusite (manganese oxide); the name is said to be an altered form of magnesium (asthough for manganesium), the exact point of origin being unknown. Manganese appears to have been used by the ancient Egyptians, and by the Romans in a bleaching process. *–adj.* **mangane"sian**. [French *manganese* – Italian *manganese* – Latin *magnesia*. Arabic *manganeez*].

منغنيز (مُعرّب)

وهو عنصر معدني رمادي اللون يميل إلى اللون الأبيض، صلبٌ لكنه هشّ، رقمه الذرّي ٢٥. ويبدو أن قدماء المصريين والرومان قد استخدموا المنغنيز في عملية القصر والتبييض.

mangrove [mang"grov] (n.)

the sea-loving genera **Rhizophora** and **Avicennia;** such plants with roots sprouting out of branches, are universal in the tropical tidal estuaries of the World e.g. coasts of India and Ganges Delta. [Arabic *munjarif, majroof,* plants grow by side of the coast or being swept across the coasts]

مُنجرِف ومَجروف

نباتات ذات جذور تنمو من الغصون فتتشابك مع بعضها بعضاً بشدّة، وهي تنمو قرب سواحل البحار، وتجرَف بالماء في أثناء المدّ، وتمثل بيئةً لمخلوقات كثيرة، وتكثر قرب سواحل الهند.

manna [man"a] (n.)

the food of the Israelites in the wilderness: delicious food for body or mind: sugary exudation from the manna-ash of Sicily and other trees. [Hebrew man hu, what is it? Or from man, a gift. Arabic mann, a gift from God. See Verse 7:160 of Surat Al-A"raf (The Heights) of Qur"an: “We gave them the shade of clouds, and sent down to them manna and quails, (saying): “Eat of the good things We have provided for”: (But they rebelled); to Us they did no harm, but they harmed their own souls”].

منّ أو المَنّ (لغةً يعني هبةُ الله)

طعام بني إسرائيل في سيناء بعد خروجهم من مِصر، وكلّ طعام لذيذ للجسم والروح، ونضحٌ سُكري يُستخلص من مادّة مُتحلبة من فوق أشجار الدردار.

قال الله تعالى: ﴿وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَـٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَـٰتِ مَا رَزَقْنَـٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَـٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ﴾ [الأعراف: ١٦٠].

Manila, Manilla [ma-nil"a] (n.)

the capital of Philippines: Manila hemp or abaca cheroot made in Manila: strong paper once made from hemp. [Arabic *aman Allah*, peace of God, named by Muslim merchant explorers].

أمانُ الله أو مانيلا

عاصمة الفيليبين كما سماها التجار المسلمون.

manual [man"u-al] (adj.)

of the hand: done, worked, or used by the hand. –*n.* a handbook or handy compendium of a large subject or treatise. *–adv.* **man"ually; manual exercise**, drill in handling arms; **manual work-**

مانيوال

كلمة إنكليزية تعني عملاً يدوياً أو يدوياً، أو ملزمة يدوية للدراسة. والمعنى جاء من «العمل باليد»، أصلاً من مُناوَرَة: حركة ذكيّة، ناوَرَ: تحرّك بذكاء.

er, one who works with his hands. [Latin *manualis* –*manus*, the hand. Also *manuopera* – Latin *manu* (ablative), by hand, *opera*, work, literally "work with the hand". Arabic *muna"wara*, maneuver or skillful movement; *nawara*, to play skillfully] See **maneuvre** or **manoeuvre.**

manure [man-ur] (v.t.)

to enrich with any fertilising substance. –n. any substance applied to land to make it more fruitful. –n. manur"er. [Anglo-French *maynoverer* (French *manoeuvrer*). Latin *manuopera* – Latin *manu* (ablative), by hand, *opera*, work, literally "work with the hand". Arabic *muna"wara*, maneuver or skillful movement; *nawara*, to play skillfully. Middle English took it over via Anglo-Norman *mainoverer* as *maynoyre* or *manour*, which at first was used for "administer land", and more specifically "cultivate land". Not until the mid-16th century did the noun *manure*, denoting "dung spread in cultivating the land", emerge.] See **maneuvre** or **manoeuvre.**

مانيور

عمل يدويّ بالحقل، ثم صارت سماد الحقل المُستخدم في الحراثة والزراعة، أصلاً من مُناوَرَة: حركة ذكيّة، ناوَرَ: تحرّك بذكاء. والمعنى تحول إلى «العمل باليد»، ومن ثمّ صارت العمل اليدويّ بالحقل.

mar [mar] (v.t.)

to spoil, to impair, to injure, to damage, to disfigure. *–pr.p.* **marr"ing**; *pa.t.* and *pa.p.* **marred**. [Old English *merran*. Arabic *mur*, bitter; *tamar"mara*, to suffer; *amar"ran*, the two bitter things:- poverty and ageing].

مرّ

ضدّ الحلو والعذاب، تمرمَرَ: تعذّبَ، والأمرّان: الفقر والهرم.

marabou, marabout [mar"a-boo] (n.)

a species of West African stork (name derived from marabout hermit), the feathers of which are used as trimming and circa. [French from Arabic – See below].

مَربوت أو لقلق

(أبو سُعْن) في غرب إفريقيّة يُستعمل ريشه لتزيين القبعات النسائيّة. اسمه مُشتقّ من مُرابط.

marabout [mar"a-boot] (n.)

a Muslim hermit, especially in North Africa: a Muslim shrine. [Arabic].

مُرابط

ناسِك مُسلم خصوصاً في شمال إفريقيّة. إمارة المرابطين امتدت من المغرب حتى بلاد الأندلس.

marah [ma"ra] (n.)

bitterness: something bitter. [Hebrew from Arabic *murrah*, bitter].

مُرّ أو مُرّة المذاق

maraud [ma-rod] (v.i.)

to rove in quest of plunder. *–n.* **maraud"er**. [French *maraud*, rogue. Arabic *marada, tamarada*, to rove in quest of plunder and disobedience].

مَرَدَ وتمرّدَ

امتنع عن الطاعة ورفض قائده.

marcasite [mar"ka sit] (n.)

a special stone or metal. [Middle English *marchasite* –Latin *marcasita*. Arabic *markashita* from Assyrian *makhashitu* related to *Markhashi*, a district in North Eastern Persia, where this stone is found].

مَرْكزايت

معدن أو حجر خاصّ عن العربيّة مَرقشيطة عن الآشوريّة مَرخاشيتو نسبةً إلى مَرخاشي، وهو إقليم قديم يُعتقد أنه كان يقع في الجزء الشمالي الشرقي من بلاد فارس، يشتهر هذا الحجر فيه.

march [march] (n.)

the third month of the year (in England until 1752, the year began on March 25th). [Latin *Martius* (*menses*), (the month) of Mars. Arabic *merrikh*, Mars, one of the planets (that recede)].

المريّخ

إحدى الكواكب الخُنس.

march [march] (v.i.)

to walk in a markedly rhythmical military manner, or in a grave, stately, or resolute manner. –v.t. to cause to march. –n. a marching movement: distance traversed at a stretch by marching: regular forward movement (e.g. of events): a piece of music fitted for marching to. –forced march, a march in which the men are vigorously pressed forward for combative or strategic purposes; steal a march on, to gain an advantage over, especially in a sly or secret manner. [French *marcher*, to walk, probably –Latin marcus, a hammer. Arabic *marikh*, the running and the moving; murkha", a speeding camel].

المارخ

أي الجاري والمُجري، المرخاء الناقة المُسرِعة نشاطاً.

mare [mar] (n.)

the female of the horse. *–ns.* **mare"s"-nest**, a supposed discovery that turns out to be an illusion or a hoax; **mare"s"-tail**, a tail, erect marsh plant. [Old English *mere*, feminine of *mearch*, a horse; cognate with German *mahre*, Old Norse *merr*, Welsh *march*, a horse. Arabic *muhra*, the female of the horse].

مُهر

أُنثى الحصان.

margaret [mar-greet] (n.)

This name comes from Latin word for ***pearl***. French **Marguerite** is also French for "a daisy", and our name Daisy started life as pet form of Margaret. Its popularity throughout Europeis due to the fame of legendary **Saint Margaret of Antioch.** In Scotland it was the name of another saint who was queen of Scotland (1070-93). The name took different forms: **Margery (Marjory, Marjorie,** pet forms **Marge, Margie, Madge), Maisie, Mysie** and **May**. Pet forms include

مارجريت

اسم علم جاء من كلمة لاتينية بمعنى لؤلؤة (أي مرجانة). بالفرنسية مارجرايت تعني أيضاً: وردة، دايزي بالفرنسية والكلمة دايزي بدأت الحياة، كاسم دلال للاسم مارجريت. شيوعه في أوربة كان بسبب شهرة الأسطورة للقديسة مارجريت من أنطاكية. وكان الاسم في اسكتلندة لقديسة صارت ملكة اسكتلندة (١٠٤٠–١٠٩٣). وقد اتخذ الاسم أشكالاً عديدة:

Maggie, Mags, Meg and Meggie, and by alteration of the first letter **Peg, Peggie or Peggy. Megan** is the Welsh form of the name. From the Continent we get **Margarita, Margharita, Margeretta, Margoletta**, and pet forms **Greta, Gretchen, Grethel or Gretel, Meta** and **Rita. Margot** is the French pet form; the variant **Margaux** has recently become popular. Arabic **Marjana, Marjanah** (feminine name of **Marjan (Morgan** in English), derived from *marjan*, small pearls and/or corals extracted from the seas, derived from *maraga*, to bring up in a mixed place. See Verses 55:19-22 of Surat Ar-Rahman (The Most Gracious) of Qur"an: "He has let loose the 2 seas (the salt and fresh water) meeting (merging) together. Between them is a barrier which none of them can transgress. Then which of the Blessings of your Lord will you both (Jinn and men) deny? Out of them both come out pearl and coral."] Also see **Morgan.**

مـارجري (مـارجوري وأسمـاء الـدلال مـارج، مـارجي، مـادج)، مَيسي، مايسي، ومـاي. وتشـمل أسماء الـدلال: مـاجي، مـاجز، ميـج، وميجـي، وبتبـديل الحـرف الأوّل بيـج، و بيجـي. وميجـان هـو شـكل الاسـم مـن ويلـز. وحصـلنا مـن القـارات علـى مارجريتـا، مارجانيتـا، مارجريتا، مارجوليتا، وأسماء الدلال جريتا، جريتشن، جريثال أو جريتال، ميتا، وريتا. مارجوت هـو اسـم دلال فرنسـيّ؛ مـارجوكس صـار شـائعاً حـديثاً. بالعربيـة مَرجانة (مؤنـث مَرجان بالعربيـة أو مورجـان بالإنجليزيـة) مشتقّ من مرجـان: صـغار اللؤلـؤ، وخـوطٌ (غصـن نـاعم) مَـريج: مُتـداخلٌ في الأغصـان. مـرجٌ: موضـع ترعـى في الدوابّ وموضع الخلط.

قال الله تعالى: ﴿مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ۝ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ۝ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝ يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ﴾ [الرحمن: ١٩-٢٢].

marian [maryan] (n.)

a pet name of Mary and a proper name made of a combination of **Mary** and **Ann**, hence the variants **Marianne, Mariana, Marianna,** and **Mary-Ann. Manon** is a French pet form. **Marion** is a man"s name in USA (it was the true first name of the actor John Wayne).

ماريان (ماري – آن، أو ماري – حَنه) أي مريم بنت حنَّة

اسـم الـدلال لمريم أو مـاري، وهـو متكـوّن مـن تركيـب الاسمـين: مـاري وآن؛ ومنـه الأشـكال الآتيـة: ماريـان، ماريانـه، ماريانـه، ومـاري – آن. مـانون هـو اسـم الـدلال الفرنسيّ. مـاريون هـو الاسـم الرجـاليّ في الولايـات المتحـدة الأمريكية (وهو الاسم الحقيقيّ الأوّل للمُمثل جون واين).

marine [ma-ren] (adj.)

of, in, near, or belonging to, the sea: done or used at sea: inhabiting, found in, or got from the sea. – *n.* a soldier serving on shipboard: shipping, naval and mercantile: naval affairs. –*n.* **mar"iner**, a sailor. **–tell that to the marines**, a phrase expressive of disbelief and ridicule, from the sailor"s contempt for the marine"s ignorance of seamanship. [French – Latin *marinus* – *mare*, sea. Arabic *mar al bah"r*, the moving sea with waves; *mara*, to move in waves (used to describe the sea behaviour). Also *abu marina*, type of fish].

مَوْر البحر

البحر الهائج ذو الأمواج المتحرّكة والمضطربة، من مـارَ: تحرّك في أمواج (لوصف سلوك البحر). أبو مَرينا: سمك.

marocain [mar"o-kan] (n.)

a dress material finished with a grain surface like morocco leather. [French - *maroquin*, morocco leather].

المراكشي

وهو نوع من الثياب، الشبيهة بالجلد.

maroon [ma-roon] (n.)

a fugitive slave: a marooned person. *–v.t.* to put on shore on a desolate island: to isolate uncomfortably. [French *marron* – Spanish *cimarron*, wild. Arabic *maghribi*, a Muslim fugitive in America, running from the Spanish savage enslavement; thus the term was then applied by Spanish to mean a disobedient Muslim slave. Also Arabic *mar"n*, the fugitive or the running away from the enemy; it also means soft durable sheepskin or fur or fabric. See under **merino**].

مغربيّ

مُسلم هرب من وحشية الإسبان في أمريكة، أو استخدمه الإسبان كالعبد، فلم تطاوعه كرامته ففرّ منهم وأصبح في عرفهم يعني العبد الآبق فمسكوه وتركوه على شاطئ جزيرة مهجورة. أيضاً مَرْن: الفِرار من العدُوّ، والأديم المُليّن، والفِراء.

marry [mar"i] (v.t.)

to take for husband or wife: to give in marriage: to unite in matrimony: to unite, join, put together. *–v.i.* to enter into the married state. *–pr.p.* **marr"ying**; *pa.t.* and *pa.p.* **marr"ied.** [French *marier* – Latin *maritare*, to marry, *maritus*, a husband – *mas, maris*, a male. Arabic *mahara*, to marry; *mah"r*, the token of getting married given by the prospective husband to the prospective wife].

مهرَ أي تزوّجَ

والمهر هو مبلغ رمزي لإعلام الزواج بين الزوجين.

Mars [marz] (n.)

the Roman god of war: the planet next after the earth in the order of distance from the sun. [Latin *Mars, Martis*. Arabic *merrikh*, Mars, one of the planets (that recede)].

المرّيخ

كوكبٌ من الخُنس، وهو إله الحرب عند الرومان.

Marsala [marsa"la] (n.)

Sea port in Sicily named after Emir Ali or in Arabic ***Marsa Ali.***

مَرسى علي (مَرساله)

مرفأ بحريّ في صِقليّه سُمّيَ باسم أمير علي.

Marseilles [mar-se-ls] (n.)

Mediterranean coastal city of France. [Arabic *marsa*, a sea port for ship landing used for purposes of trade and commerce with Arab merchants].

مَرسيليه (أي: مَرسَى)

(مدينة على ساحل فرنسة على البحر الأبيض المتوسط): ميناء بحريّ لِرصف السُفن لأغراض التجارة مع التجار العرب.

Marshal [mar"shal] (n.)

an officer charged with the care of military arrangements, regulation of ceremonies, preservation of order and circa: in France and circa, an officer of the highest military rank: (U.S.) a civil officer appointed to execute the process of the courts. –v.t. to arrange in order (e.g. troops, or *figuratively* facts arguments). *–pr.p.* **mar"shalling;** *pa.t.* and *pa.p.* **mar"shalled.** *–ns.* **field-mar"shal,** an officer of the highest rank in

مارشال

أعلى رُتبة عسكريّة (أو مَهيب). وهي أصلاً كلمة ألمانيّة مركبة من مار: مُهرة، وسكال: صاقِل يعني بالعربيّة صاقِل مهرة (أنثى الحصان)، أي مُدرِّب الخيل، مُشتقّ من صَقله أي جَلاه، وتستخدم معنوياً كصقل السيوف والأدوات وغلاف الكتب، أو مجازيّاً كصقل المعرفة وصقل الشخصيّة. (انظر تحت المدرسة أي الصاقِلة).

the army; **air-mar"shal,** officer of the Royal Air Force ranking with a vice-admiral or lieutenant general; **mar"shal ship**. [Old French *mareschal* (French *mare-chal*); from Old High German *marah*, a horse, *schalh* (German *schalk*), a servant. Arabic *muhra*, the female of the horse, and *saqil*, originally a trainer who clean and polish swords, tools and book-covers (*literally*), or one who instructs and polishes people"s practical knowledge and polish the personality of trainees (*figuratively*). –verb *saqala*, to polish. Thus the word means the trainer of the horses] Also see under **school**.

Mary [mairy] (n.)

A name of disputed meaning, Mary has long been one of the most popular of girl"s names, use in honour of the **Virgin Mary** and the numerous other saints who bear the name. The Hebrew and Arabic form of the name is **Miriam** and **Mariam** respectively, also found in the forms **Maryam** and **Mariamne. Maria** is the Latin form of the name, and **Marie** the French. These names have innumerable pet forms, including **May, Moll, Molly, Mally, Mamie, Minnie, Poll, Polly** and **Ria**. Diminutives from the Continent include **Mariel** and **Mariella, Mariette** and **Marietta, Marisa** or **Marissa** as well as **Marian. Marilyn** or **Marylyn** is a derivative. In Welsh the name appears as **Mair** [*mier*] or **Mari**, while in Ireland it is **Mhairi** [*"mahree*] or **Maire** [*"mahry*], which has developed into **Moira, Maura** or **Moyra** and **Maureen** or **Moreen**. In English though the name is of disputed meaning, but its root may mean "fullness" in the sense of completeness and perfection. Arabic for ***Maryam***, the mother of Jesus In Arabic it means the women who likes to hear men"s talks but never commits any mishap; in Islam Mary is considered a perfectly complete woman. ***Marya***, the brightly white woman or the smooth-feathered bird. See Verse 4:171 of Surat An-Nisa"a (The Women) of Qur"an: "Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and his Messengers. Say not "Three": desist: it will be better for you: for Allah is One God: glory be to Him: (Far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs"].

ماري أي مريم

هو اسم من أسماء النساء الأكثر شيوعاً في الغرب تشرُّفاً بمريم العذراء، ومريم هي أمّ عيسى، واسمها بالعربية يعني «المرأة التي تحبّ حديث الرجال ولا تفجر». الشكل العبري والعربي للاسم هو ميريم ومريم بالتتابع وكذلك في الأشكال ماريام وماريامنه. ماريّا هو الشكل اللاتيني وماريْ هو الشكل الفرنسيّ. لهذه الأسماء أشكال دلال عدّة وتشمل: ماي ومول ومولي ومالي ومامي وميني وبول وبولي وريا. مُصغرات الاسم القارّية تشمل: ماريل وماريلا، ماريت وماريتا، ماريسا، وكذلك ماريان. مارلين هو اشتقاق آخر. يظهر الاسم في ويلز كـ «ماير» وماري، بينما في آيرلندة هو مهاري أو مهري، مايري أو مهري، الذي تطوّر إلى مويرا، ماورا، ومورين. بالإنجليزية رغم ان معنى الاسم موضع جدال لكن جذر الاسم يعني الكاملة. ومريم تعد في الإسلام المرأة الكاملة من بين جميع النساء. وهي بالعربيّة مَريم، حيث يقالُ امرأةٌ ماريّة أي بيضاء برّاقة، والمارِيّة: القطاة الملساء. اسم مَريَم مذكورٌ بالقرآن،

قال تعالى: ﴿إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَـٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَـٰهٌ وَٰحِدٌ ۖ سُبْحَـٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا﴾ [النساء: ١٧١].

marzipan [mar"zi pan] (n.)

a sweetmeat of crushed almonds, sugar, and eggs" white. [German *marzipan*, Italian *marzapane*, denoting a coin, or a weight unit, or an elegant small box of confectionary. From Arabic *mawthiban*, a sitting king without fighting; mawthib, the Royal chamber, or king"s sitting place. Since Crusades, Europeans called some coins by this term while showing a "sitting Jesus"].

مَرزبانية أو مَوْثبانيّة

حلوى من مسحوق اللوز والسكر وزلال البيض والمرزبان هو قطعة نقد أو وحدة وزن أو علبة حلوى أنيقة ترقى إلى القرون لوسطى، عن العربيّة مَوْثبان وهو الملك القاعد ولم يغزُ، وبلوثب: الحُجرة الملكيّة أو موضع جلوس الملك، وقد حرّف الأوربيون هذه اللفظة وأطلقوها على بعض قطع النقد التي كانت متداولة عندهم منذ الحروب الصليبيّة التي كانت تحمل صورة للمسيح وهو قاعد.

mascara [mas-ka"ra] (n.)

colouring for the eyelashes. [Spanish *mascara*. Arabic *maskhara*. See **mask**].

مسخرَة

مسحوق لتلوين رموش العين، تقنعاً وتنكراً من أجل السُخرية.

mash [mash] (n.))

in brewing, a mixture of crushed malt and hot water: a mixture, as of bran with meal or turnips, beaten and stirred as a food for animals. –v.t. to make into a mash: to pound down or crush. [Old English *masc(-wyrt)*, mash (*-wort*). Arabic *mash"a*, to crush; *mushash*, the bone marrow of porridge consistency; *ama"sha*, to get the marrow out of the cooked bone].

المَشُّ

الطحن والخلط حتى يذوب، مُشاش: رؤوس العِظام الممكن مضغها جمع مُشاشة (مُخ العظم بقوام العصيدة أوالثريد). أمَشّ العظم: أمخّ (أخرج مُخه).

mask, masque [mask] (n.)

anything disguising or concealing the face: anything that disguises or conceals: a pretence: a masquerade: a dramatic spectacle in which the actors sometimes appear masked: a drama for such: a pageant: a likeness of a face in any material, as in clay: a protective covering for the face: a fox"s head. –v.t. to cover the face of with a mask: to hide: to disguise. –v.i. to masquerade: to be disguised in any way. [French *masque* – Spanish *mascara* or Italian *maschera*, of doubtful origin. Arabic *maskhara*, a disguise for fun (buffoon); *sakhara*, to make fun of (someone)].

مسخرة

قناع تنكر للضحك، سخرَ منه: ضحكَ عليه أو استهزأ به.

mason [ma"sn] (n.)

one who cuts, prepares, and lays stones, a builder in stone: a free-mason. *–adj.* **masonic** (*mason"ik*), relating to freemasonry. *–n.* **ma"sonry**, work executed by a mason, stonework: the art of building in stone: freemasonry. [Old French *masson* (French *mascon*) – Low Latin *macio, -onis*, probably Germanic. Arabic *musawin*, the

مُصَوّن

البناء لذي يصون البنيان مُستخدماً حجر صوّان (جمع صَوّانه وهي ضرب من الحجارة شديدة الصلابة).

one who lays stones; *sawan*, solid stones, and thus securing (*sawn*) the building].

masquerade [mask-er-ad] (n.)

an assembly of persons wearing masks, generally at a ball: acting or living under false pretences. –*v.i.* to join in a masquerade: to assume a false appearance: to pretend to be (to masquerade as). –*n.* **masquerad"er**. [French *mascarade*, from Spanish and Arabic. See under **mask**]

مسخريّ

مُشتقّ من مسخرة (قناع تنكر)، أي: تقنعَ وتنكر.

massage [ma-sazh] (n.)

a system of remedial treatment by stroking, pressing, tapping, friction and circa. –*v.t.* to subject to massage. –*n.* **masseur** (*-oer*): *-fem* **masseuse** (*-oez*). [French from Greek *massein*, to knead. Arabic *massa*, to touch and palpate; –*n.* *mass'*, *masih*, the masseur (called in Ottoman Empire as *mumassid*)].

مَسّ

أي لَمسَ أو لامَسَ وضغط ومَسحَ بمعنى تدليك من دلك يُدلكُ، والماسّ أو الماسح هو المُدلك (يُسمى في الدولة العثمانية بالمسد).

massacre [mas"ak-er] (n.)

an indiscriminate slaughter, especially with cruelty: carnage. –*v.t.* to kill with violence and cruelty. [French. Arabic *majazir* (*plural* of *maj"zarah*), merciless slautering; also *massusaqar*, touch of hell].

مَجازِر

(جمع مجزرة أي مذبحة بلا رحمة). أو مَسُّ سقر: لمسة جهنم.

mastaba [mas"ta ba] (n.)

a long sitting chair: a rectangular grave of the Pharaoh. [Arabic *mastaba*, a place of earth prepared and elevated in order to be used as a place for sitting].

مَصْطبة

قبر فرعوني مُستطيل عن العربيّة مِصْطبه أو مَصْطبه: مكان ممهد قليل الارتفاع عن الأرض يُجلس عليه.

master [mas"ter] (n.)

one who commands or controls: an owner (e.g. of a slave, a dog): a teacher (of pupils, disciples): an employer: the commander of a merchant ship: a title of dignity or office, as Master of the Rolls (a high judicial officer): a degree conferred by universities, as Master of Arts. –*adj.* chief: predominant: of the rank of a master. [Partly Old English *maegester*, partly Old French *maistre* (French *maitre*), both from Latin *magister*, from root of *magnus*, great. Arabic *musaiter*, the controller, supervisor, invigilator. See verse 88:22 of Surat Al-Gashiya (The Overwhelming Event) in Qur"an: "Thou art not one (musaiter – master, dictator) to manage (their) affairs."] Also see **magisterial, mister** and **mistress.**

مُسيْطِر

المتحكم من السيطرة. قال الله تعالى: ﴿لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾ [الغاشية: ٢٢].

mastic, mastich [mas"tik] (n.)

a pale yellow gum-resin from the lentisk and other trees, used for fine varnish: a tree exuding mastic: a bituminous or oily cement of various kinds. [French *mastic* – Low Latin *mastichum* – German *mastiche*. Arabic *mastaka*, gum extracted from tree exudates] See under **masticate.**

مَصْطكا

عِلك يُستخرج من صمغ الأشجار، ومنه أُشتقّ الفعل مصطكَ أي علكَ أو مَضغَ.

masticate [mas"ti-kat] (v.t.)

to chew: to knead mechanically, as in rubber manufacture. *–adj.* **mas"ticable**, that may be chewed. *–n.* **mastica"tion**. *–adj.* **mas"ticatory**, chewing: adapted for chewing. *–n.* a substance chewed to increase the saliva. [Latin *masticare*, *-atum*; Greek *mastax*, jaw. Arabic *mastaka or mastaki*, gum extracted from tree exudates, useful for dental hygiene and as appetiser; it helps chewing and encourages salivation; *muma"stak*, a drug mixed with *mastaka"*s chewing gum; the *mastaka* also helps in the treatment of gut troubles and in chronic cough].

مَصْطكا أو مَستكي

عِلك يُستخرج من صمغ الأشجار، جيّد لِصحة الأسنان ولتفتيق الشهيّة ويُساعد على إخراج اللعاب والمضغ، وهو نافع للمعدة والسعال المزمن. دواءٌ مُمصْطك: خلِطَ به. ومنه أُشتقّ الفعل مصطكَ أي مَضغَ أو علكَ.

mat [mat] (n.)

a piece of fabric of plaited rushes, straw, coarse fibre, and circa, or of rubber, wire, or other material, for wiping shoes, for covering a floor, for standing, sleeping , and circa, on, or for other purposes. *–v.t.* to cover with mats: to interweave: to tangle closely. –Also *v.i.* to become thickly tangled: *–pr.p.* **matt"ing**; *pa.t.* and *pa.p.* **matt"ed**. *–n.* **matt"ing**, process of becoming matted: material used as mats. [Old English *matt(e), meatte* – Latin *matta*, a mat. Arabic *madda*, a rug or piece of fabric spread on the floor to sit or sleep on, used indoor and outdoor in picnics; *madda*, to spread or to stretch on the ground].

مدّة

البسط أو الحصيرة تمدّ على الأرض للجلوس أو للنوم عليها (التمدد عليها)؛ سواءٌ داخِل أو خارج البيت (في نزهة)، مَدّ: بَسَطَ أو جذبَ ومَطلَ (على الأرض).

mate [mat] (v.t.)

to checkmate: to baffle. *–n.* and *interjection* checkmate. [Old French *mat*, checkmated. Arabic *mat*, dead] See **checkmate.**

يُميت الشاه

(في الشطرنج) عن العربيّة مات في قولهم: مات الشاه وهو تعبير يعلن به لاعب الشطرنج أنه قد قام بحركةٍ أماتت شاه الخصم.

mattock [mat"ok] (n.)

a kind of pickax for loosening the soil, having one or both of the iron ends broad instead of pointing. [Old English *mattuc* – Arabic *middak*, a kind of hammer].

مِدَقّ

ضربٌ من المطارق.

mattress [mat"ris] (n.)

a bed made of a stuffed bag, or a substitute or supplementary structure of wire, hair and circa. [Old French *materas*, French *matelas*, Old Italian *materasso* – Arabic *matrah*, a place where anything is thrown on and is the place for spreading the bed to sleep on].

مَطرَح (أي: حَشية)

فِراش عن العربيّة مَطرح وهو المكان الذي يُطرَح فيه الشيء، وهو أيضاً المَفرَش أي ما يُفرش وينام عليه

Maurice

a proper name; the English version (influenced by French) of the Late Latin Mauricius, a derivative of Maurus, itself meaning "***Moor*** or ***North African Muslim***", that is, "***the dark-skinned***". But it was used not only for those from North Africa, but of anyone with a dark complexion. It was introduced to England by the Normans, but remained in only modest favour until the mid-19th century, where it gradually rose in popularity until 1930s. The name gave us the surnames **Morris** and **Morse**, which have come in their turn to be used as fist names. **Morrison**, **Morrisons** are extensions of such surnames. The Welsh form of the name, **Meurig**, gives us the surname **Merrick**, which is also found as a first name (such as Merck Sharp & Dohme Limited, the famous Pharmaceutical Company, also called MSD). **Seymour** is a surname that came from the French village of ***St-Maur-des-Fosses*** (now at south-eastern suburb of Paris), where the saint's name is the local form of Maurice (hence St. Maurice became Seymour). The diminutives **Mo** and **Moss** are sometimes found, the latter as for the Irish rugby player Moss Keane (b. 1948).

موريس

من العربية: مور، أي: مغربي: اسم علم؛ جاء الشكل الإنكليزي (وهو متأثر بالفرنسية) من اللاتينية الحديثة موريسيوس، وهو اشتقاق من موريس، ويعني: "مور"، أي: المغربيّ المسلم، أو "داكن لون البشرة". لكن الاسم لا يقتصر على أصحاب الأصول شمال الإفريقية، بل يتعداهم إلى جميع ذوي السحنات الداكنة. دخل الاسم إلى إنكلترة عبر النورمانديين، ولكنه بقي مستحسناً عند نسبة بسيطة من الناس حتى أواسط القرن التاسع عشر، حيث ازداد شيوعه تدريجياً حتى أواسط ثلاثينيات القرن العشرين. زودنا اسم موريس بأسماء الشهرة: مورِس و مورس، اللذين استخدما أيضاً كأسماء أولى. كما آنّ موريسون وموريسونس هما امتدادان لأسماء الشهرة هذه. وشكل ويلز للاسم هو "ميوريج"، الذي زوّدنا بدوره باسم الشهرة "ميريك" (كما في شركة الأدوية الشهيرة: ميرك، شارب، دوم أو **MSD**)، واسم "ميريك" يُستعمل أيضاً كاسم أول. كما أنّ اسم الشهرة سيمور قد جاء من القرية الفرنسية سانت- مور- دي- فوسيس (هي اليوم في الضاحية الجنوبية الشرقية لمدينة باريس)، حيث اسم قديسها يشكل الاسم المحلي ل موريس (ومن هنا تحوّر سانت موريس إلى سيمور للتخفيف). مختصرات موريس هي "مو" و"موس"، والأخير هو اسم لاعب الركبي الإيرلندي موس كين (ولد عام ١٩٤٨م).

mauve [mov] (n.)

a purple aniline dye: its colour, that of mallow flowers. [French – Latin *malva*, mallow – Arabic *mawi*, pale blue from ma"ee, water-colour (faint blue)] See also **navy**.

ماويّ أي مائِي

ذو صِلة بالماء، كاللون المائِي أي الأزرق الباهِت.

maverick [mav"er ik] (n.)

unorthodox or independent-minded person. [Probably came from the name of Samuel A *Maverick* (1803-70), a Texas engineer and rancher who did not brand his cattle (but he may be named so only after his disobedience). More likely to be derived from Arabic word *marick*, a rebellious unorthodox person, or *mufarik*, deserter from the main stream].

مارق

المتمرِّد غير التقليديّ الذي يخرج عن الطاعة واتباع الجماعة. أيضاً مُفارق: الذي يُفارق الجماعة والجمهور.

May

[In English May is diminutive of **Mary** – see under **Mary**. Arabic *May*, diminutive of water; name of a monkey (a woman named by it); one of the names of wine or rose-water. A famous Arabic woman is *May bint Amir al-Jurhumi*.

ميّ

اسم امرأة، وقيل: اسم القردة، وبها سُميت المرأة، وقيل: ترخيم ماء أو اسم من أسماء الخمرة، أو ماء الورد، ومن الأسماء العربية الجاهلية مي بنت عامر الجرهمي، وبالإنكليزية هو تصغير مؤنث للاسم مريم (انظر كلمة: مريم).

mayday [ma"da] (n.)

the international radio-telephone distress signal for ships and aircraft. [French *m"aidez* (pronounced *ma"da*), help me. Arabic *madad*", Help!].

مَدَد

صيحة استغاثة وطلب العون.

mayhem [ma"hem] (n.)

maiming by amputation or distortion of language. [Old French *mayhem*, maim (the sense of disorder and chaos recorded in US English dates from late 19th century). Arabic *malhama*, cutting off meat or amputating organs off e.g. sheep; it also means a great fighting (in a battle)].

مَلحمَة

تقطيع للحم واستئصال الأعضاء، من الغنم مثلاً. وتعني أيضاً معركة ضخمة ذات قتال شديد أو اضطراب غوغائي.

mayor [ma"or] (n.)

the chief magistrate of a city or borough in England, Ireland, and circa whether man or woman. *–n.* **may"orship**, the office of a mayor; **mayoress**, a mayor"s wife, or other lady who performs her social and ceremonial functions; **Lord May"or**, the chief magistrate of certain English, Welsh, Irish, and Australian cities and boroughs. [French *maire* – Latin *major*, comparative of *magnus*, great – Arabic *amer*, a prince or a ruler of people].

أمير

ابن الملك ورئيس من رؤوساء الناس.

meaning [men"ing] (n.)

signification: the sense intended: purpose. *–adj.* significant. **–mean well,** to have good intentions. *–v.t.* to intend, to purpose (to do something –

معنى

مُشتقّ من عنى يعني.

also, mischief, business, and circa): to design or destine (a person or thing for a specified object, and circa): to signify: to intend to indicate (a certain object), or to convey (a certain sense). *–v.i.* (with *well, ill*) to have good, bad, intentions or dispositions: (with much, little, and circa) to be of much, little, importance (to): *–pr.p.* meaning; *pa.t.* and *pa.p.* meant (*ment*). [Old English *maenan*; German *meinen*, to think. Arabic *ma"ana*, meaning; *ya"ani*, to mean].

measure [mezh"ur] (n.)

مِقدار

the dimensions, capacity, or quantity of anything, ascertained or ascertainable by measurement: an instrument for measuring: a unit of measurement: a system of measuring: a quantity by which another can be divided without a remainder (e.g. in the phrase *Greatest Common Measure*). *–v.t.* to ascertain or show the dimensions or amount of: to bring into comparison (with or against). *–v.i.* to be of (a stated size): to take measurements. *–adj.* **meas"urable**, that may be measured or computed: moderate. *–adv.* **meas"urably**. *–adjs.* **Meas"ured**, determined by measure: rhythmical: considered: restrained: **measureless**, boundless. *–n.* **meas"urement**, the act of measuring: quantity found by measuring. –**measure one"s length** to fall at full length. – **above, or beyond, measure**, to an exceedingly great degree; **dry measure**, any system of measure of volume for dry substance, especially that in which the denominations are pint, quart, peck, bushel; **in a measure, in some measure**, to some degree; **measure up to**, to be adequate for; take measures, to adopt means (to gain an end); **take one"s measure**, to gauge one"s character, and circa; **without measure**, immoderately. [Old French *mesure* – Latin *mensura*, a measure – *metiri, mensus*, to measure. Arabic *miq"dar*, a measure; *qadar*, to measure and to calculate].

مبلغ الشيء مُشتقّ من قدَرَ (الرزق): قسمه بالقياس. قال الله تعالى: ﴿وَكُلُّ شَيْءٍ عِندَهُۥ بِمِقْدَارٍ﴾ [الرعد: ٨].

Mecca or Makkah [mek"a] (n.)

مَكة

The birthplace of Mohammed and goal of Muslim Pilgrims: (figurative; also without capital) any place holding a similar position in the esteem of the supporters of any creed, enthusiasm, or policy. [Arabic *Makkah*, the attraction holy city for pilgrimage and the place of "kiblah" towards which all Muslims turn in prayers, five times a day].

قِبلة القاصِدين أو مَحَجة: كل مكان تهفو إليه الأفئدة، أو تشخص إليه الأنظار، أو يحج إليه الناس. ومَكة: هي المدينة المُقدّسة التي يحجّ إليها المسلمون.

median vein [med"yan vain] (n.)

large vein in the elbow region with connections to cephalic and basilic veins. It was called Vena ad medium by Celsus and Vena mediana by Mondino. The term Vena mediana appeared first in a translation of the Canon of Avicenna where Madjan"s vein (vein of Madjan Ibn Abderrahman) which was vena al-madjani was latinised as vena mediana.

مدين

وريد ناصف الساعِد الذي يتفرّع إلى الوريد الكافليّ (قيفال) والوريد البازليّ (باسليق) في مِرفق الساعِد، ويُظنّ ن اسمه هو «وريدُ مجنّ» مُشتقّ من اسم مجَنّ بن عبد الرحمن، الذي ترجم إلى اللاتينيّة كوريد مِديَن.

medal [med"al] (n.)

a piece of metal in the form of a coin bearing some device or inscription: a reward of merit. –*adj.* **medallic** (*me-dal"ik*). –*ns.* **medallion** (*me-dal"yon*), a large medal: a round ornament, panel, tablet, or design of similar form; **med"allist,** one skilled in medals: an engraver of medals: one who has gained a medal. [French *medaille* – Italian *medaglia*; through a Low Latin form from Latin *metallum*, metal. Arabic *mudalla, mudallat*, a hanging piece of metal or precious stone; *dalla, tadalla*, to hang (something around neck)].

مُدَلى ومُدلاة

قطعة معدن أو حجر نفيس مُعلق، دَلى وتدَلى: تعلقَ (من حول العنق).

Medicine [med"sin, -sn] (n.)

The science or art of preventing, alleviating, or curing disease, especially the branch dealt with by the physician as opposed to surgery or obstetrics: any substance used (especially internally) for the treatment or prevention of disease. –*adj.* **medicinal** (*med-is"in-al*), used in medicine: curative: relating to medicine. –*adv.* **medic"inally.** –*n.* **med"icine-man**, among savages, a witch-doctor or magician. [Old French *medecine* – Latin *medicina*. Arabic *madat Sina*, the material/subject/lectures of Sina (Avicenna or Ibn Sina, the father of Islamic Medicine)].

الطبّ

مُشتقة" من اللاتينية: مادي – سينا، ومن العربية: "مادّة سينا" أي مُحاضرات ابن سينا المسمى عند العرب والمسلمين بالشيخ الرئيس في الطبّ.

medick [med"ik] (n.)

A genus of plants distinguished from clover by their spiral or sickle-shaped pods and short racemes – including lucerne. [Latin *medica* – Greek *Medike* (*poa*), Median (herb) i.e. lucerne. Arabic *medaq*, the attenuated and fine].

مدَق

مُستدقّ دقيق أو شكله كالمِطرَقة (نبات).

melancholy [mel"an-kol-I, -kol-i] (n.)

continued depression of spirits, dejection: indulgence in thoughts of pleasing sadness, pensiveness. –*adj.* depressed: depressing. –*n.* **melancho"lia**, a mental state characterized by dejec-

ماليخوليا

مالنخِليا (يونانيّ مُعرّب) وتعني: السوداوية، وهو مرض نفسيّ يمتاز بالكآبة، مُختلّ: شخصٌ فيه خلل عقلي أو جسمي.

tion and misery. *–adj.* **melancholic** (*-kol"ik*). [Old French *melancholic* – Latin *melancholia* – Greek *melancholia – melas, -anos*, black, *chole*, bile. Arabic borrowing from Greek *melancholi*; also *mukhtal*, a disturbed person (mentally or physically)].

Melchite or Melkite [mel"kit] (n.)

Roya : a Christian loyal to the King. [Arabic *malaki*, pertaining to the king or Royal].

ملكيّ

ذو صلة بالملك.

mellow [mel"o] (adj.)

soft and ripe (of fruit): well matured (of wine): soft, not harsh (of sound, colour, light): softened by age or experience (of character). *–v.t.* to soften by ripeness or (also *figuratively*) by age: to mature. *–v.i.* to become soft: to be matured: (*figuratively*) to become gentler and more tolerant. *–n.* **mell"owness**. *–adj.* **mell"owy**, soft. [Probably Old English *melu*, meal, influenced by *mearu*, soft, tender. Arabic *mulayan, lay"in*, soft and ripe; *lan*, to become soft] See **mallow.**

مُليَّن

ليّن من لانَ يلين أي هيّن وناضج: كالثمرة والخمرة والصوت الرخيم، وأخلاق الإنسان بتأثير العمر.

melon [mel"on] (n.)

a large sweet juicy gourd or the plant bearing it, the musk-melon: the water-melon. [French – Latin *melo, -onis* – Greek melon, an apple; but combination with *pepon* "ripe" (a relative of English *peptic*, as in peptic ulcer) produced *melopepon*, which was used for "melon". This passed into Latin as *melopepo*, but the *–pepo* part was subsequently dropped, giving *melo-* source, via Old French, of English melon. Arabic *mulay"in*, a softener of bowl motion, characteristic of melon and water-melon, used as laxative; melon itself is a soft fruit. Also *mollawan*, coloured with different colours (melon is green from outside, orange or red from inside and contains black or white seeds); *meliana*, place in Morocco possibly for planting melons].

مُليّن

أي: الحبحب (هو البطيخ الشامي والمصري، الذي يسمّيه أهل العراق: الرّقّي، كما يُسمّى أيضاً: جُحّ ودِلاّع أو دُلاّع، وهو بالأوردية: خربوزه أو خربوز، وبالبنغالية: ترموز) ويُستخدمان كمُليّن طبّياً (البطيخ والحبحب بذاته ثمر طريّ ليّن)، أو ملوّن لاكتسائه بقشرة خضراء ولُبّ أحمر وحبوب سوداء، أو مليانة، وهو مكان بالمغرب يُزرع فيه. وبالإغريقية: ميلون، تعني: تفاحة وأصلها من ميلو – بيبون، وبيبون تعني: ناضجاً طرياً ليّناً (منه جاءت الكلمة الإنكليزية بيبتك أي: هضميّ – كما في القرحة الهضميّة)، لذا انتقلت الكلمة إلى اللاتينية كـ ميلو – بيبون، لكن مقطع بيبون (الطريّ اللين الناضج) سقط عند انتقاله إلى الفرنسية القديمة ومنها إلى الإنكليزيّة كـ ميلون.

member [mem"ber] (n)

a limb of an animal: a clause (of a sentence): one of a society: a representative in a legislative body: any essential part of a structure. *–n.* **mem"bership**, the state of being a member or one of a society: the members of a body regarded as a whole. **–member of parliament**, a member

منبر

كلّ مُرتفع من الشيء كالأرض أو الكرسيّ كما في منبر المسجد؛ لإقامة خطبة صلاة الجمعة بإمام المسلمين، أو كرسيّ ومُرتفع لإلقاء الخُطب والإعلانات (في البرلمان كلّ عضوٍ يتكلم من منبره فأصبحت

of the House of Commons in England. [French *membre – membrum*. Arabic *minbar*, a chair or elevation in the ground of the mosque for formal Friday speech by the leader (*Imam*) of the Muslims; or it is a chair or elevation for a public speech or announcement (e.g. in the parliament, each person can deliver a speech from his or her *minbar*). *Nabar*, to be grown up from a young boy into a man with a heard voice].

الكلمة رديفاً لعضو البرلمان). نبرَ: رفع أو ترعرع من غلام إلى رجل فصيح الكلام (ذو نبرة).

mens [mens] (n.)

(*law*) the cardinal principle of criminal law is embodied in the maxim *"actus non facit reum, nisi mens sit rea* (an act doesn"t make a person legally guilty unless the mind is legally blameworthy. This include the means as well as the end (a person who decided to bring about a consequence as a means to a desired end or objective). ***Actus reus***, criminal act is the one resulting in death of another e.g. by act of shooting, or hitting, or strangling, or planting a bomb, or by poisoning. ***Mens rea*** is the state of mind expressly or impliedly required by the definition of the offence charged; this varies from offence to offence, but typical instances are intention, recklessness (road traffic accident causing death due to reckless driving), and knowledge (of consequences of the act). Intention is the decision to bring about a particular consequence, even though the accused believes unlikely to succeed in bringing it about. For example a person has intention to kill if he fires at someone whom he believes to be outside normal range of his gun in an endeavor to kill him. *Mens rea* for murder is established if the accused is proven that he/she:

1. intended to kill or cause grievous bodily harm.
2. foresaw that death or serious bodily harm probably occur as a consequence to the act.

[Modern Latin actus reus, guilty act; mens rea, blameworthy mind. Arabic *manas*, enthusiasm (?Arabised from Persian *manish*, feeling high), then the meaning was extended to "thinking and contemplation"].

العقل أو الفكر

مُشتقّ من مَنس: نشاط، تعريب للفارسيّة مَنِش: علوّ الهمّة ثم تطور المعنى للتفكر والتأمّل وأصبح مُصطلحاً قانونيّ لأن القاعدة الأساسيّة لقانون الجرائم تتجسد في العبارة «الفعل لا يجعل الشخص مجرماً إلا اذا كان تفكيره مُلاماً» وذلك يقتضي الوسيلة والغاية (الشخص الذي «يقرر» جلب عاقبة كوسيلة للغاية أو الهدف المنشود). الفعل الإجراميّ (باللاتينية أكتوس ريوس) هو العمل المؤدي لموت الآخر مثلاً بفعل الرمي أو الضرب أو الخنق أو التفجير بقنبلة أو بالتسميم. التفكير الملام (باللاتينية مَنس ريا) هو حالة العقل المُعلنة أو المُستترة المطلوبة والمُعرّفة حسب الجُنحة الصادرة، وهذه تختلف من جُنحة إلى جُنحة، لكن الأمثلة النموذجية هي: النيّة (الشروع بالقتل)، الإهمال (حادث الطرق المؤدّي إلى الموت بسبب السياقة المتهوّرة)، والعلم (بعواقب الفعل). النيّة هي «القرار» لجلب عاقبة معينة حتى لو كان المتهم لا يظن نجاح العاقبة. مثلاً شخصٌ نوى القتل برمي شخصٍ يعتقد أنه خارج نطاق الرماية، هو محاولة للقتل. حالة العقل (مَنس ريا) للقتل تثبت إذا تأكد أن المتهم.

١. نوى القتل أو الجرح الجسديّ الخطير.
٢. أدرك (تنبّأ) باحتمال حدوث عاقبة القتل أو الجرح الجسديّ الخطير للفعل الإجراميّ.

mercury [mur"ku-ri] (n.)

the silvery, liquid metallic element, quicksilver (atomic number 80; symbol Hg for *hydrargyrum* – Latin *hydrargyrus* – Greek *hydrargyros – hydor*, water, *argyros*, silver): (*capitals*) the Roman god of merchandise and circa: (*capitals*) planet

مِرقال

(زئبق): سريع الحركة (تمدّداً وانقباضاً)، من رَقَلَ وأرقل: أسرع. والزئبق هو عنصر معدنيّ فِضّيّ سائل يتمدد ويتقلص بالحرارة، رقمه الذريّ ٨٠. يُستخدم في

nearest the sun. *adj.* **mercu"rial**, having the qualities of the god Mercury or of quicksilver: active, volatile in temperament: containing mercury. [French – Latin *Mercurius*, probably *merx*, *merces*, merchandise. Arabic *merqal*, quickly moving; *raqal*, *arqal*, to move quickly].

صناعة المحرار، رجل زئبقيّ أي متغير المزاج أو سريع التملص (لا يمكنك مسكه).

merge [murj] (v.t.)

to cause to be swallowed up, or absorbed, in something greater or superior. *–v.i.* to be swallowed up, or lost. *–n.* **mer"ger** (*law*), a sinking of an estate, business corporation and circa, in one of larger extent or of higher value: a combine. [Latin *mergere, mersum*. Arabic *maraj*, union place of two tributaries or more; *maraja*, to unite or to swell into larger combination. See Verse 55:19 of Surat Ar-Rahman (Most Gracious -Allah) of Qur"an: "He has let free the two Seas (*maraji*) meeting together"].

مَرَجٌ

موضع اختلاط (الماء مثلاً) بين رافدين أو أكثر، أو هو موضع التقاء الطرق لتكون طريقاً واحداً، مَرَجَ: اختلط. قال الله تعالى: ﴿مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ﴾ [الرحمن: ١٩].

merino [me-re"no] (n.)

a sheep of a fine-woolled Spanish breed: a fine dress fabric, originally of merino wool. *–adj.* belonging to the merino sheep or its wool. [Spanish a merino sheep, also a governor – Latin *majorinus*, greater, also Low Latin *majorinus*, a headman – Latin *major*, greater. Arabic *mar"n*, soft but durable sheepskin or fur or fabric].

المَرْن

هو الأديم المُلين والفِراء والكِسوة. قال الشاعر: كأن جلودهن ثياب مَرْن.

merry [mer"i] (adj.)

pleasant: cheerful, noisily gay: causing laughter: lively. *–adv.* **merrily**. *–ns.* **merr"iment**, gaiety with laughter and noise, mirth, hilarity; **merr"iness**. [Old English *myr(i)ge*. Arabic *marah*, gaiety and happiness].

مرحٌ

فرِحٌ نشيط، مُشتقٌ من مَرح أي فرح.

mess [mes] (n.)

a mixture disagreeable to the sight or taste: disorder, confusion: a dish of soft, pulpy or liquid stuff. *–v.t.* to make a mess of: to muddle. *–v.i.* to belong to a mess (with), eat one"s meals (with). *–n.* **mess"mate**, a member of the same (usually ship"s) mess. *–adj.* **mess"y**, involving or causing dirt or mess: confused, disordered. [Old French mes (French mets), a dish – Latin mittere, missum to send, in Low Latin to place. Arabic *mess*, madness; *mis"mas, mas"masah*, confusion; *masos*, water (or food) taken by many hands].

مسّ

جنون، مِسْمَاسٌ ومَسْمَسه: اختلاط الأمر والتباسه، ماء (أو طعام) مَسوس أي تناولته الأيدي (فهو خبيص أو خبيصة). ثم تطورت الكلمة لتعني: الاختلاط (والهوسة).

message [mes"ij] (n.)

any communication, oral or written, from one person to another: an official communication of a president, governor, and circa, to a legislature or council: the teaching of a poet, sage, or prophet. –n. mess"enger, one who carries messages or a message: a forerunner. [French – Low Latin missaticum – Latin mittere, missum, to send. Arabic massa, to touch ot ro communicate by touch; –n. mass, masess; rahim massah, closely communicating relatives; misas, tamass, touching or communication. See verse 20: 97 of Surat Ta-Ha of Qur"an: "Touch me not". Also See Verse 58:3 of Surat Al-Mujadila (The Woman who Pleads) of Qur"an: "Should free a slave before they touch each other".

مسّ مسّاً ومسيساً

لَمَسَ لمساً أو التواصل لمساً. ومنه رَحِمٌ ماسّة أي قرابة قريبة (لتواصل والاتصال). كذلك مِساس وتماسّ.

قال الله تعالى: ﴿لَا مِسَاسَ﴾ [طه: ٩٧]. وقال الله تعالى: ﴿فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا﴾ [المجادلة: ٣].

Messiah [me-si"a] (n.)

The anointed one, the Christ – also **Messi"as.** – *n.* **Messi"ahship** *–adj.* **Messianic** (*mes-i-an"ik*). [Hebrew mashiah, anointed – *mashah*, to anoint. Arabic *masseh*, the anointed (Jesus Christ). See Verse 4:172 of Surat An-Nisa"a (The Women) of Qur"an: "Messiah (Christ)
disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah): Those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer)"].

مسيح

المعمّد ي المسوح بالماء وهو عيسى عليه السلام.

قال الله تعالى: ﴿لَّن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا﴾ [النساء: ١٧٢].

mesentery [mes"en-ter-i, or mez-] (n.)

a membrane in the cavity of the abdomen, attached to the back bone, and serving to keep the intestines in place. *–adj.* **mesenteric** (-ter"ik). [Greek *mesos*, middle, enteron, intestine. Arabic *masariq*, mesntery].

مساريق

الأمعاء داخل التجويف البطنيّ

mestizo [mes-te"zo (Spanish *–tho*)] (n.)

a half-caste, especially in Spanish America and the Philippines. [Spanish *mestizo* – Latin *mixticius* – *miscere*, to mix; Arabic *mazeej*, mixed derived from the verb *mazaja*, to mix].

مستيزو

من العربية مزيجٌ؛ أي: مولود من أبٍ إسبانيّ وأُمٍّ هنديّة، وهم من سكان أمريكة والفيليبين.

meter [me"ter] (n.)

a measurer: an apparatus for measuring, especially quantity of a fluid, or of electricity, used. [Old English *metan*; Greek *messen*. Arabic *mat"r* measurement or a unit of measurement. See under **metre**].

المَترُ (بمعنى: جهاز القياس بالأمتار)

القطع (أي وحدة مُقاسة)، و(قدر) مَدّ الحبل، أمترَ أمتاراً امتدّ.

metre [me"ter] (n.)

the fundamental unit of length in the metric system – by British Act of Parliament (1963) one yard equals 0.9144 metre. *–adjs.* **met"ric** (met"rik), quantitative; **met"rical**, pertaining to measurement. *–v.t., v.i.* **met"ricate**, to convert, change, to the metric system. *–n.* **met"rication.** **–metre-kilogram(me)-second** (abbreviated **MKS) system**, system of scientific measure having the metre, and circa as units of length, mass, time (with the addition of ampere – **MKSA** – forming the Giorgi system of units); **metric system**, a decimal system of weights and measures. *–n.* **metrol"ogy**, the science of weights and measures. [French *metre* – Greek *metron*. Arabic *mat"r*, a unit of measurement equivalent to a rope stretched between hands; *amtara*, to measure (something) in metres].

المَترُ (بمعنى: وحدة القياس)

القطعُ (أي وحدة مُقاسة)، و(قدر) مَدّ الحبل، أمترَ أمتاراً: امتدّ.

meze, mezze or **mézé** [má"zá] (n.)

a type of appetizer or hors d"oeuvre served in Turkey, Greece, Cyprus, Lebanon, Syria, Jordan, Palestine etc, especially with an aperitif before dinner. Accompanying meze with alcohol drinking was probably an old pre-Islamic habit, but it was re-kindled in 16th century when tavern owners from *Castilla-La Mancha* found out that the strong taste and smell of mature cheese could help disguise that of bad wine, thus "covering" or "combining" them together, offering free cheese when served with cheap (near-expiry) wine. When not accompanied by alcohol, meze is known in the Arab world as *muqabbilat* (Arabic for "starters"). In the Mediterranean / Levantine cuisines, meze represents a selection of small dishes served at the beginning of all large-scale meals (as a first appetizing course). In Lebanon and Cyprus, meze is often a meal in its own right. There are vegetarian, meat or fish mezes. [From Arabic *mazzah*, a sip of a drink, and a sweet tasted wine; *mizz*, the additional; *tamazzaza*, to sip drink; *mazaz*, the pace and plenty; *muzz* (with pomegranate juice), meaning sour-sweet taste. From Turkish/Bosnian *meze*, a snack , an appetizer, Bulgarian *mezé*, Greek *mezés*, Serbian/Macedonian *meze*, Persain *maze*)].

The Popular meze dishes include:

- **Turkish Meze** often consist of assorted *beyaz peynir* (literally "white cheese"), *kavun* (sliced ripe melon), *acili ezme* (hot pepper

مَزّة

مجموعة صحون لأكلات صغيرة مشهورة في الشرق الأوسط وحوض البحر المتوسط. قد تؤكل مع المشروبات الكحولية، مشابهه للتاباس في إسبانية. لعل مصاحبة المزّة للمشروبات الكحولية كانت عادة جاهلية قبل الإسلام، لكنها بُعِثت من جديد في القرن الـ ١٦ عندما اكتشف أصحاب الحانات في مدينة "كاستيلا لا مانشا" الإسبانية بأن الطعم القويّ والرائحة النفاذة للجبن الناضج تساعد على إخفاء طعم ورائحة الخمر الفاسد، لذلك صاحبوهما سويةً للتغطية، فقاموا بعرض الجبن مجاناً عندما يُقدّم مع الخمر الرخيص (الفاسد أو القريب من انتهاء صلاحيته). وتسمّى المزّة بالمُقبّلات عندما لا تصاحبها المشروبات الكحولية. تكون المزّة في كلٍ من لبنان وقبرص وجبةً غذائية متكاملة بنفسها غالباً. وهناك المزّة النباتية، والحيوانية (اللحوم)، ومزّة السمك. [أصلاً من العربية مَزّه أي مَصّه مع الشراب؛ والمزّة: هي المصّة، والخمر اللذيذ الطعم؛ المزّ هو الفضل؛ وتمزز أي تمصص الشراب؛ المَزَز: المَهَل والكثرة؛ وشراب رُمّان مُزّ: أي بين الحامض والحلو. ومن **التركية /البوسنية**: مزة، هي وجبة خفيفة، مُقبّلة، ومن **البلغارية**: مزه، و**اليونانية**: مزس، ومن **الصربية / المقدونية**: مزه، ومن **الفارسية**: ميزا].

ومن أطباق المَزّة المشهورة:

paste often with walnuts), *haydari* (thick strained yoghurt, like *labneh*), *patlıcan salatası* (cold aubergine salad), Kalamar (calamari or squid), *enginar* (artichokes), *cacik* (yoghurt with cucumber and garlic), pilaki (various foods cooked in a special sauce), *dolma* or *sarma* (stuffed vine leaves or vegetables, such as large capsicum or bell peppers, stuffed with rice and minced meat), and *köfte* (meatballs).

- **Simple Greek Meze**: fresh sheep, goat or cow cheeses (e.g. feta) feta cheese, drizzled with olive oil and sprinkled with oregano, served with kalamata olives and bread.
- **Mediterranean meze** include: **Mutabbal/Babaghanoush** - eggplant (aubergine) mashed and mixed with various seasonings, such as yoghurt, garlic, lemon, and tahini (sesame seeds oil paste); **Hummus** - a dip or spread made from cooked, mashed chickpeas; **Yoghurt, Labneh** (strained yoghurt) and **Shanklish** (cow"s milk or sheep"s milk cheeses); **Tabbouleh** - bulgur, finely chopped parsley, mint, tomato, scallion, with lemon juice, olive oil and various seasonings; **Fattoush** (Fatuş in Turkey) - salad made from several garden vegetables and toasted or fried pieces of pita bread; **Rocket salad** (*salatat jarjir*) and **Artichoke salad**; **Kibbeh** (İçli Köfte in Turkey) - dishes made of burghul, chopped cooked meat, and spices; **Kibbe Nayye** – burghul, chopped uncooked lamb meat, and spices; **Pastirma** - seasoned, air-dried cured beef meat; Spicy lamb and beef sausages (maqaniq and sujuk). Whole roasted young birds; Fried cauliflower; and **Muhammara** - a hot pepper dip with ground walnuts, breadcrumbs, garlic, salt, lemon juice, and olive oil.
- **In Cyprus** ***mezé*, *mezés*, or *mezédhes*** (plural) are small dishes, hot or cold, spicy or savoury. Seafood and grilled octopus may be included, along with various salads, sliced hard-boiled eggs, garlic-bread, fava beans, fried vegetables, *melitzanosalata* (eggplant salad, namely Babaghanoush), meatballs, *taramsalata,* literally "salad of taramas (Arabic thirb)" i.e. salad of preserved roe (a pink creamy paste made of mullet or smoked cod"s roe with olive oil and garlic), and *saganaki* (fried or grilled cheeses). [from Arabic, *maz-*

- **المزّة التركية**: غالباً ما تحوي تشكيلة من: **الجبن الأبيض** (بياض أو بياز بينير)، **وشرائح البطيخ الناضج** (كافون)، **وعجينة الفلفل الحار مع الجوز** (أسيلي أزم)، ولبن رائب سميك القوام منزوع الماء أي **اللبنة** (حيدري)، **خليط الباذنجان البارد** (باتليجان سلاتازي)، **وحبّار أو كالاماري** (كالامار)، وأرضي شوكي (إنجينار)، وجاجيك (لبن مع خيار وثوم)، وأنواع الطعام المطهي بصوص خاص (بيلاكي)، **ودولمه أو سَرمه** (أوراق العنب أو الخضروات كالفلفل الكبير والمحشوة بالرز واللحم المفروم)، **والكفتة** (كرات اللحم).
- **المزة اليونانية البسيطة**: تتكوّن من جبن الشاة أو المعز أو البقر الطازج (مثل جبن فيتا الأبيض) والمُنقع بزيت الزيتون، مع رشة أريغانو، ويقدّم مع الزيتون أخضر اللون مع الخبز (الصمّون).
- مزّة الشرق الأوسط وحوض البحر المتوسط: تشمل بابا غنوج أو المُتبل (باليونانية: ميليتسانوسالاتا) هو نوع مشهور من المزة في الشرق الأوسط، يُصنع عن طريق هرس الباذنجان المشوي وخلطه مع الطحينة والبهارات والثوم. عادة ما يشوى الباذنجان على نار مفتوحة قبل التقشير، حتى يصبح فيه طعم مدخن. والمتبل هو مشتق عن البابا غنوج حيث تستخدم الوصفة نفسها بالإضافة إلى اللبن الكثيف. والأب غنوج (البابا غنوج) هو قس في القرن الأول بعد الميلاد، كان الناس يحبونه بشدّة، وفي مرة من المرات صنع له أحد محبيه (من تلاميذه) باذنجان مشوي وخلطها ببعض الخضروات وبالطحينة وقدّمها له، فلم يرضَ الأب غنوج أن يأكلها وحده فأعطاها لأهل قريته فأُعجب الناس بكرمه وسمّوا هذه الأكلة باسمه، ومن تعاليم البابا غنوج: (كن عاقلاً: لا تغضب كثيراً فالغضب يدعوك إلى ارتكاب الأخطاء). حُمّص بطحينة: مزة مشهورة، يتم صنعها من الحمص والزيت والخضروات أحياناً. وهي مشهورة في بلاد الشام، وهناك أكلة مشابهة لها تسمى المسبحة، تصنع بسلق الحمص سلقاً

zah, and Turkish/Bosnian *meze*, a snack , an appetizer, Bulgarian *mezé*, Greek *mezés*, Serbian/Macedonian *meze*, Persain *maze*)]

- **In Spanish cuisine, the meze is called Tapas**, a wide variety of appetizers, or snacks; literally, Tapa means "lid" or
- "cover" in Spanish language. The serving of tapas buys time to locate the diners while busy eating tapas; also tapas encourage conversation between people as they are not eating the main meal. Tapas is said to date to king Alfonso XII who stopped by a famous venta (inn) in Cádiz (Andalusian city) where he ordered a cup of sherry. Since Cádiz was a windy place, the waiter covered the glass with a slice of cured ham before offering it to the king, in order to protect the wine from the beach sand. The king, after drinking the wine and eating the tapa, ordered another sherry "with the cover. And hence this habit of drinking wine with meze or tapas became popular.

كافياً إلى أن يطهى جيداً، ويهرس الحمص بأداة خشبية أو بالخلاط الكهربائي، ويضاف للحمص المسلوق قليلاً من الصوم الهروس وعصير الليمون الحامض، وربع كوب بقدونس مفرومة فرماً ناعماً، مع الكمون والملح، وقليلاً من الطحينية (عصير السمسم)، تخلط المواد وتمزج جيداً، ثم توضع في صحن مناسب وتغطى بطبقة خفيفة من زيت الزيتون. ويُقدم بارداً. الكبّة هي أكلة شرقية تشتهر بها سوريا ولبنان ومنطقة الجليل في فلسطين، وأيضاً مدينة الموصل في العراق والكويت وهي تختلف بعض الشيء من بلد لآخر من حيث الشكل والطعم وبعض الشيء في طرق التحضير والإعداد والتقديم. تحضر الكبّة من خلط قطع اللحم الهبرة الطازجة مع البرغل المغسول والمصفى باستخدام الخلاط الكهربائي لعمل عجينة الكبة، التي تؤخذ وتكبّب وتحشّى بلحم الضأن المفروم والمقلي والمخلوط بالمكسرات مثل اللوز أو الصنوبر. ثم تقلى الكبة بالزيت وتقدم للأكل. الكِبّة النيئة: تصنع من خليط البرغل ولحم الغنم الخالي من الدهن والليّة. ويوضع في الصحن بشكل فني مع إضافة الكعك الهش والتوابل والمكسرات. وهناك أيضاً «الكبة الحميس» المقلية بالزيت التي تصنع بشكل فني، بحيث يتم تصنيع الكبّة على شكل أكواز أو كرابيج يطلق عليها الحلبيون "سكان مدينة حلب" الدرويشية، ويتم حشوها باللحم المحمص بالبصل والجوز أو الصنوبر، وتقدم بأحجام مختلفة. اللبنة: هو تكثيف اللبن الرائب أو اللبن المخفوق أو المخضوض (من لبن الزبادي أو اللبن الرائب) بعد نزع الزبدة منه، وهي الطريقة القروية البسيطة، حيث يوضع هذا اللبن في كيس من قماش الململ الخفيف؛ ليسهل نضح الماء الموجود في اللبن إلى الخارج، وهذا الماء يعرف باسم الشرش. تعتمد طرق تحضير اللبنة المثلى بتخلصيها من الماء كافة، فإذا جففت كثيراً بمكن تكوير اللبنة على شكل كرات صغيرة تغمر بزيت الزيتون

وتحفظ في أوعية زجاجية (مرطبانات) ذات غطاء محكم؛ أو بتخليصها من الماء بصورة قليلة، فتوضع في أوعية خزفية (زبادي جمع زبدية كما تسمّى في الشام أو منشاسة أي كاسة كما تسمّى في العراق) ويرشّ النعناع اليابس والمطحون مع قليل من الفلفل الأحمر الحار على وجه اللبنة، ويسكب زيت الزيتون على سطحها، وتكون جاهزة للأكل. التبّولة: هي سلطة شعبية متوسطية وتعد نوعاً من أنواع المزة المشهورة في لبنان وسوريا، وفلسطين والأردن، وقد انتشرت شعبيتها بين باقي بلدان حوض المتوسط. وتتكون سلطة التبّولة من البقدونس المفروم الناعم، والبندورة (أي الطماطم) والبرغل، والنعناع الأخضر، ويضاف إليها زيت الزيتون، وعصير الليمون والبصل الأخضر، والملح، وأيضاً بعض الفليفلة الحمراء. تنسب التبّولة في العراق إلى مدينة الموصل، التي اشتهر مطبخها بارتباطه مع المطبخ السوري. التبولة معروفة في البرازيل والدومنيكان باسم **tipili** (تبلي هو تحوير تبوله)، وذلك بسبب وجود مهاجرين ذوي أصول عربية هناك. الفتوش: أحد أنواع السلطات التي تشتهر بها بلاد الشام أيضاً. يتكون طبق الفتوش من قطع كبيرة نسبياً من الخيار والطماطم والبقلة، مع قطع محمصة أو مقلية من الخبز، و يعصر عليها الليمون أحياناً، ويضاف زيت الزيتون والسُمّاق لإعطائها نكهة خاصة. جاجيك: (اللبن الرائب المخلوط مع الخيار المقطع أو المفروم، مع نعناع، ورشة ملح، وملعقة زيت الزيتون). باسطرمة: (لحم البقر المفروم المجفف والمعالج مع الثوم والبهارات) ومقانق: لحم البقر أو سُجق الضأن المتبّل. الطيور والفروج المشوي. والقرنبيط المقلي. والمحمّرة (تغميس شطة الفلفل الحارّ مع الجوز المطحون المخلوط بفتات الخبز اليابس، والثوم، مع رشة ملح، وعصير الليمون، وزيت الزيتون).

- المزّة القبرصية تشمل صحوناً صغيرة، حارّة أو باردة، لذيذ المذاق أو حادّ المذاق. تضاف لها المأكولات

البحرية والإخطبوط المشوي، مع أنواع السلطات، وشرائح البيض المسلوق، والخبز المطعم بالثوم، والباقلاء الكبيرة، والخضروات المقلية، وكرات اللحم (الكفتة)، **ترامسلاته**: (سلاطة ثرب السمك، وهي عجينة دسمة وردية اللون مصنوعة من ثرب سمك البوري وسمك القدّ المدخن مع زيت الزيتون والثوم)، **ساجاناكي**: (الجبن المقلي والمشوي).

- **في المطبخ الإسباني تسمّى المزّة: تاباس**، والمزة في المطبخ الإسباني هي تقريباً مثل مقبلات المزّة اللبنانية، وهي تمثل جزءاً لا يتجزأ من الثقافة الإسبانية، ولاس تاباس **las tapas** جمع **la tapa**. وتعني باللغة العربية «الأغطية» جمع «غطاء». وهي عبارة عن أطباق صغيرة تقدم عادة مع الشراب كمقبلات أو وجبات خفيفة بين الوجبات الرئيسة لتخفف من وطأة الجوع. ومع أن مصدرها ليس واضحا، لكن هناك نظريات تشرح أصلها في المطبخ الإسباني. والنظرية التي يعدها الإسبان أكثر مصداقية هي أن الملك الإسباني ألفونسو الثالث عشر، جدّ الملك الحالي خوان كارلوس الأول، كان يوماً في زيارة رسمية لمدينة قادش الأندلسية في أوائل القرن العشرين، وتوقف للراحة في مطعم صغير يدعى **Ventorrillo del Chato**، وطلب كأساً من الشراب. ولكن عندما حضر صاحب المطعم ليقدم الشراب بنفسه للملك، قيل له إن جلالته غاب وسيعود بعد لحظة صغيرة. وبما أن باحة المطعم توجد في منطقة تكثر فيها الرياح ومن ثم الرمال والغبار، فأخذ الرجل شريحة من اللحم المجفف، كانت بالقرب منه، ووضعها فوق الكأس لحمايتها من الغبار. وعندما عاد الملك وتحقق من سبب وضع الشريحة فوق كأسه، أكلها وتناول الشراب، ثم طلب كأساً ثانيةً مشترطاً وضع شريحة من اللحم المجفف فوقها. وعندها قام الجميع وحذوا حذو الملك. يذكر أن المطعم/ الفندق المذكور لا يزال قائما حتى الآن منذ افتتاحه في عام ١٨٧٠م.

mezereon [mi zir"i on] (n.)

plant with violet flowers. [Middle English *mizerion* – Latin *mezereon*. Arabic/Persian *mazarboon, matherboon*].

مازَرْيون

نبتة ذات زهر أرجوانيّ، عن العربيّة والفارسية: مازَرْيون وماذرْيون.

mezzanine [mez"a-nin] (n.)

this is an adoption of a French word from Italian *mezzannino*, a diminutive of *mezzano* **"middle, intermediate"**, from Latin *medianus* "median". In Hotels, *mezzanine* floor is in the middle between ground floor and the first floor. In North American English, a *mezzanine* is the lowest gallery in a theatre"s auditorium, the equivalent of the dress circle. Arabic *mizan*, a scale for equal calibration of weights in its two arms; indeed, the *mezzanine* floor bears the weight (*wazin or zinah* in Arabic means weight) of the building evenly. Also, *mizan albina*, scale for assuring the straightness of the building vertical or horizontal axes].

ميزان

مقياس الوزن للتعبير في كفتيه، ميزانين يعني الطابق الذي يحمل وزن أو زِنة البناء بالتساوي. أيضاً ميزان البناء: مقياس استقامة البناء شاقولياً أو أفقياً. وفي الفنادق، طابق (ميزانين) هو الطابق الذي يتوسّط بين الطابق الأرضي والطابق الأول.

mew [mu] (v.i.)

to cry as a cat. *–n.* the cry of a cat. [Imitative. Arabic *mowa"*, cat sound].

مواء

صوت القطة

Michael [mikel]

a proper name of biblical origin, from Hebrew ***Mikha"el*** "who is like God?" or the deputy of God. It also appears in Old Testament in the form of the name of prophet **Micah** (in Hebrew **Mikhah**). The popularity of the Archangel **Michael**, the defeater of Satan and weigher of souls, guaranteed the early spread of the name throughout Europe in various forms. **St Michael** thus symbolizes the "Church Militant" and is the patron of soldiers. It also became a surname and, as **Mitchel**, is occasionally re-used as a first name. Pet diminutive forms are **Mick**, **Micki**, **Mickie**, **Micky**, **Mickey** and **Mike**. **Misha or Mischa** is a Russian masculine pet form, which, because of its" apparently feminine ending, is sometimes used in this country as a girl"s name. The French feminine forms **Michelle** or **Michele** have recently been popular and have developed 2 pronunciations [meeshel] and [mi"shel], but there is now some evidence that the German **Michaela** [mi"kayla] may be starting to replace it in popularity. The name **SHELLEY** seems to have started life as a pet form of **Michelle**. The name

ميكال أو ميكائيل أو ميكالين

أحد كبار الملائكة مع "جبرائيل" و"إسرافيل". ومعنى ميكال" – بالعبرية – الوكيل الموكّل المفوّض، بمعنى القدير الممكن. وقد ظهر الاسم أيضاً في العهد القديم، وهو اسم للنبيّ "ميكا" (بالعبرية ميخا). وإنّ شعبية اسم الملَك العظيم "ميكائيل" بوصفه هازماً للشيطان (في الحروب) قد ضمن انتشاراً مبكراً لهذا الاسم في كلّ أوروبة بألفاظه المختلفة. من هنا كان "القديس ميكائيل" يرمز إلى "مقاتل الكنيسة" وراعي الجنود. وصار اسم الشهرة أيضاً، وأحياناً يُعاد تشكيله مثل: فقط "ميتشيل". وأشكال الدلال المصغرة للاسم هي "ميك، ميكي، مايك". و"ميشا أو مشا" وهي أشكال الاسم المذكر في اللغة الروسية، وبسبب نهاية الاسم (ا) التي تبدو أنثوية فقد استُخدمتا أيضاً لاسم البنات في المملكة المتحدة. وحديثاً صارت أشكال الاسم الأنثوية الفرنسية "ميشيل" أو "مشيل" شائعة، لكن الاسم في اللغة الألمانية "مايكلا" صار أكثر

appeared in 1920s as the popular cartoon character of **Micky Mouse** created by the US filmmaker and animator Walt Disney (1901-66). The name is the central character of Arthur Conan Doyle"s historical novel Micah Clarke (1889). Michelangelo (1475 – 1564), was a famous Italian Renaissance painter, sculptor, and architect engineer. The name has been favoured by European royalty, and in modern times is familiar from Prince Michael of Kent (born 1942), grandson of George V. UK actor Michael Caine (original name Maurice Micklewhite, b. 1933); UK TV presenter Michael Aspel (b. 1933), and US pop singer Michael Jackson (1958 -2009). In Arabic according to Ikrimah (as narrated by Bukhari): *Gabr-iel, Mich-ael*, and *Israf-eel* are compound words of *Gabr*, *Mick*, and *Israf*, meaning "servants", and *iel*, *ael*, *eel*, meaning "God'; thus they are **the great servants of Allah.** According to Ali bin al-Husain (as narrated by Imam Ahmad): Gabriel name is Abdullah, the servant of God (Allah), and Michael name is Ubaidullah, the little sevant of God (Allah). When Ayesha was asked with what (Du"a, supplication or prayer) did the Prophet (peace be upon him) opened his prayers with when he stood praying at night; she replied: when he stood praying at night, he opens his prayer saying:

"O" Allah, Lord of Jibraa"eel (Gabriel), Meekaa"eel (Michael) and Israfeel (Raphael), Creator of the heavens and the earth, Knower of all that is hidden and open! It is You that will judge between Your servants in those matters about which they used to differ. Guide me by Your Grace to the Truth concerning that about which they differed, for indeed You guide whomsoever You wish to a path that is straight". (Narrated by Muslim).

Imam Abul-Ezz Al-Hanafi said in his book "*Explanation of Tahawi Belief* ": The Prophets prayed to his God by His Lordship of **Gabriel, Michael**, and **Israafeel (Raphael) to guide him to the truth amid the controversy and differences, because the hearts are kept alive only by guidance. Allah had deputised life affairs to these 3 archangels: Gabriel is responsible to convey the revelation (from God to Prophet Muhammad), which is the life to the hearts; Michael is responsible for the rain-water, which is the life of all bodies and all animals;**

شيوعاً منهما. يبدو أنّ اسم "شيلي" قد بدأ الحياة كاسم دلال ل "ميشيل". وفي عشرينيات القرن العشرين ظهر الاسم في شخصية كرتونية شعبية هي: "ميكي ماوس" (الفأر ميكي) التي ابتدعها منتج الأفلام وصانع الرسوم المتحركة الأمريكي والت ديزني (١٩٠١–١٩٦٦م). وفي عام ١٨٨٩م ظهر الاسم في شخصية رئيسة في الرواية التاريخية "ميكا كلارك" لمؤلفه "آرثر كونان دويل". وممن حمل الاسم أيضاً "مايكل أنجيلو" الفنان والرسّام والنحّات والمهندس المعماري الإيطالي الشهير في عصر النهضة الأوروبية (١٤٧٥–١٥٦٤م). وقد استقطب الاسم الأسرة الملكية الأوروبية، ففي العصر الحديث شاع اسم أمير كنت "مايكل" (الذي ولد ١٩٤٢م)، وهو حفيد الملك جورج الخامس. وهناك أيضاً اسم الممثل البريطاني "مايكل كين" (واسمه الحقيقي موريس مايكل وايت، ولد عام ١٩٣٣م)؛ ومقدم برامج التلفاز البريطاني "مايكل أسبل" (ولد عام ١٩٣٣م)؛ وموسيقار الجاز الأمريكي المشهور "مايكل جاكسون" (١٩٥٨–٢٠٠٩م).

وفي اللغة العربية: قال البخاري: قوله: ﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ﴾ [البقرة: ٩٧]، قال عكرمة: جبر، وميك، وإسراف: عبد. وإيل: الله. وحكاية البخاري عن عكرمة ما تقدم هو المشهور أن "إيل" هو اسم لله. وقد رواه عبد بن حميد، عن عكرمة، أنه قال: إن جبريل اسمه عبد الله، وميكائيل: عبيد الله. إيل: الله. ورواه يزيد النحوي، عن عكرمة، عن ابن عباس، مثله سواء. وقال الإمام أحمد في حديث سمرة بن جندب: حدثنا محمد بن عمرو بن عطاء قال: قال لي علي بن الحسين: اسم جبريل: عبد الله، واسم ميكائيل: عبيد الله. قال حسان:

وجبريل رسول الله فينا

وروح القدس ليس له كفاء

قال جرير:

عبدوا الصليب وكذبوا بمحمدٍ

وبجبرئيل وكذبوا ميكالا

وقال آخر:

and Israfeel (Raphael) is responsible for blowing the Trumpet (at the Day of Judgement), the cause of life hereafter and the reunion of souls with their bodies. Thus, a supplication to Allah, The Most High by these great spirits deputised to look after life affairs, has a great influence for Du"a (supplication or prayer) to be accepted.

ويوم بدر لقيناكم لنا مددٌ

فيه مع النصر جبريلٌ وميكالُ

سُئلت عائشة (رضي الله عنها): بأي شيء كان رسول الله ﷺ يفتتح صلاته إذا قام من الليل؟ قالت: "كان إذا قام من الليل افتتح صلاته: **(اللهمَّ ربَّ جبرائيل وميكائيل وإسرافيل، فاطر السماوات والأرض، عالم الغيب والشهادة، أنت تحكم بين عبادك فيما كانوا فيه يختلفون، اهدني لما اختلِف فيه من الحق بإذنك، إنك تهدي من تشاء إلى صراط مستقيم)**. رواه مسلم. قال الإمام أبو العز الحنفي في كتابه "شرح العقيدة الطحاوية": توجه إلى ربّه بربوبية جبرائيل وميكائيل وإسرافيل أن يهديه لما اختلِف فيه من الحق بإذنه، إذ حياة القلب بالهداية. وقد وكل الله سبحانه هؤلاء الثلاثة بالحياة: **فجبرائيل** موكل بالوحي الذي هو سبب حياة القلوب؛ **وميكائيل** موكل بالقطر الذي هو سبب حياة الأبدان وسائر الحيوان لوالنبات؛ **وإسرافيل** موكل بالنفخ في الصور الذي هو سبب حياة العالم وعود الأرواح إلى أجسادها. فالتوسل إلى الله سبحانه بربوبية هذه الأرواح العظيمة الموكلة بالحياة، له تأثير عظيم في حصول المطلوب.

milch [milch, milsh] (adj.)

giving milk. [Old English *milce*. Arabic *malaja*, to milk or suck the mother"s breast; im"talaja, to suck milk; *amlaja*, to feed a baby with milk; –*adj. maleej*, baby at sucking age –*n. imlajah*, amount of milk sucked by the baby at one time] Compare with **milk**.

ملجَ الصبيّ أُمه

تناولَ ثديَها بأدنى فمهِ، وامتلجَ اللبن: امتصّه، وأملجه: أرضعه، المليج: الرّضيع. إملاجه: رضعة واحدة من اللبن.

mild [mild] (adj.)

gentle in temper and disposition: not sharp or bitter: acting gently: gently and pleasantly affecting the senses, temperate, soft. –*adv.* **mild"ly**. –*n.* **mild"ness**. [Old English *milde*, mild; German *mild*, Old Norse *mildr*, gracious. Arabic *mal"d, amlad*, mild soft –*feminine malda"*].

مَلدٌ وأملدٌ

الناعم اللين، وإمرأةٌ مَلداء.

mildew [mil"du] (n.).)

a disease on organic matter or on living plants, caused by the growth of minute fungi. –*v.t.* to taint with mildew. [Old English *meledeaw, mil-*

مُولد

نموٌ مكوّن حديثاً، عفن مُولد: نمو فِطريّ.

deaw, from a lost word for honey, and *deaw*, dew. Arabic *mow"llad*, growth or developed; *afan mow"llad*, fungus growth] See also under **mould**.

mile [mil] (n.)

ميل

a Roman unit of length, 1000 paces: applied to various later units, now in Britain and U.S.A. to one of 1760 yards or 1.61 km. *–ns.* **mil(e)"age**, length in miles: expense of travel reckoned by the mile; **mile"stone**, a stone set up to mark the distance of a mile: a stage or reckoning point. –**geographical or nautical mile**, one minute of longitude measured along the equator – 6082.66 feet: the approximation adopted by the British Admiralty is 6080 feet. [Old English *mil* - Latin *milia*, thousands. Arabic *meel*, a distance equivalent to vision distance, or measured 3,000 arm-lengths, or 96,000 fingers (one arm-length equals 32 fingers). *Meel* is the distance run (within the holy land of Makkah) by Haegar (Abraham"s wife and the mother of Ishmael) between Safa and Marwa, run to and fro seven times].

هي المسافة التي قدر بمدّ البصر، وتعدل ٣٠٠٠ ذراع أو ٩٦٠٠٠ إصبع (كلّ ذراع = ٣٢ إصبع)، والميل أيضاً: المسافة التي ركضتها هاجر (زوجة إبراهيم وأمّ ابنه إسماعيل) بين الصفا والمروة (ذهاباً وإياباً ٧ مرّات) في أرض مكة المقدّسة.

milieu [mel-yo](n.)

ميله

environment, setting, medium, element. [French middle. Arabic milah, the time, era, and setting].

الحين والزمان. وبالإنكليزية تعني: أيضاً الوسط والمحيط.

militant [mil"i-tant] (adj.)

مله أو ملة

fighting, engaged in warfare: combative: using violence: actively contending. –Also *–n.* **mil"itancy**. *–adv.* **mil"itantly**. *–v.t.* **mil"itarise**, to convert to a military model: to subject to military domination. *–ns.* **militarisa"tion; mil"itarism**, an excess of the military spirit. –*adj.* **mil"itary**, pertaining to soldiers or to warfare: warlike. *–n.* soldiery: the army. *–v.i.* **mil"itate**, to contend: to have weight, tell (especially with *against*). –**Church militant**, the Church on earth in its struggle against evil. [Latin *miles, -itis*, a soldier, *militaris*, military, *militare*, to serve as a soldier. Arabic *millah, millat*, the religion (Islam), or the armed people who stood up to protect their religion and land against foreign invasion (armed national or popular resistance). Also *mala"*, the heads of people: the elite: the society: the marked group of people; *mala"ahu*, to aid and assist someone]

الشريعة والدين وبالعاميّة الأمة التي تستنفر للجهاد والمقاومة الشعبية عند الاحتلال الأجنبيّ وهم من عامة الناس (خارج نطاق الجيش) يهبّون لحماية البلاد والعباد. أيضاً ملأ: الأشراف، والعِلية، والجماعة، والقوم ذو الشارة. مَلأه على الأمر: ساعده وشايعه.

militia [mi-lish"a] (n.)

a body of men enrolled and drilled as soldiers, but liable only to home service. *–n.* **milit"iaman**. [Latin *militia*, military service or force. Arabic *millah, millat*] See under **militant.**

مله أو ملة

الشـريعة والـدين وبالعاميّـة الأمـة الـتي تسـتنفر للجهـاد والمقاومة الشعبية عند الإحتلال الأجنبيّ وهـم مـن عامـة الناس (خارج نِطاق الجيش) يهبّون لحماية البلاد والعباد ملأ: الأشـراف، والعِليـة، والجماعـة، والقـوم ذو الشـارة. مَلأه على الأمر: ساعده وشايعه.

milk [milk] (v.t.)

to squeeze or draw milk from: to extract juice, poison, money, and circa, from: to exploit. –n. a white liquid secreted by female mammals for the nourishment of their young: a milk-like juice or preparation. *–ns.* **milk"er**, one who milks: a machine for milking cows: a cow that gives milk. –*adj.* **milk"y**, made of, full of, like, or yielding milk: gentle. *–ns.* **milk"iness; milk"ing**, the act of drawing milk from cows, and circa: the amount of milk drawn at one time; **milk"maid**, a woman who milks: a dairymaid: **milk"man**, a man who sells milk, especially from door to door; milk"-tooth, one of the first, temporary teeth of a mammal. *–n.* **Milk"y Way** (*astrology*), the Galaxy. [Old English *milc, meolc*, milk; German *milch*, milk; Latin *mulgere*, to milk. Arabic *malaqa*, to suck mother"s milk; *malaja*, to suck mother"s breast; *–n. imlajah*, *imlaqah*, amount of milk sucked by the baby at one time. Also *milh*, milking or milk; *malaha*, to feed the baby with milk; *mumalahah*, relationship by fostering (fed by the milk of other family)].

ملجَ الصبيّ أُمه

(حَلَـبَ الحليـب، أي: اللـبن) تنـاولَ ثـديَها بـأدنى فمـهِ، كذلك مَلقَ أُمه: رضـع لبنهـا. إمـلاجة أو إمـلاقـة: رضـعة واحـدة مـن اللـبن. أيضـاً مِلـحُ: الرّضـاع، ومَلـحَ الولـد: أرضعه، الممالحة: الرّضاع، وعلاقة البنوة بالرضاعة.

mill [mil] (n.)

a machine for grinding by crushing between hard rough surfaces: a building where corn is ground: one where manufacture of some kind is carried on. *–v.t.* to grind. *–ns.* **mill"-board,** stout pasteboard, used especially in binding books; **mill"dam, mill"pond,** a dam or pond to hold water for driving a mill; **mill"er**, one who owns or works a mill; **mill"ing**, the act of passing anything through a mill: the process of indenting coin on the edge: ridges and furrows on the rim of a coin; **mill"stone**, one of the two stones used in a mill for grinding corn; **mill"wheel**, the water-wheel used for driving a mill. [Old English *myln* – Latin *mola*, a mill – *molere*, to grind. Arabic *ma"la*, the grinding mill].

مَألة

أي: الرحى لطحن الحبوب (مطحنة).

minar [mi-nar] (n.)

a tower. [Arabic *manar, manarat*, lighthouse – *nar*, fire] See **minaret.**

منارة أو منار

موضع النور(بيت مُضئ بالنار) مُشتقة من النور.

minaret [min a ret] (n.)

a turret on a mosque, from which the call to prayer is sounded. [Arabic *manar, manarat*, lighthouse – *nar*, fire].

منارة أصلاً مَنوَرة

موضع النور(بيت مُضيء بالنار) مُشتقة من النور. أيضاً المَنار: العلم، وما يُوضع بين الشيئين من الحدود مُشتقة من النار.

mind [mind] (n.)

the faculty by which we think: the understanding: memory (e.g. keep it in mind): intention (e.g. change one"s mind): thought, sentiment, candid opinion (e.g. speak one"s mind). *–adjs.* **mind"ed**, having a mind (e.g. narrow-minded, or strong-minded); **mind"ful**, attentive. **–absence of mind**, inattention; **know one"s own mind**, to be sure of one"s opinions and intentions; **lose one"s mind**, to become insane; **make up one"s mind**, to decide; **never mind**, do not concern yourself; **speak one"s mind**, to say plainly what one thinks. [Old English *gemyand – munan*, to think; Latin *mens*, the mind. Arabic *manas*, enthusiasm (?Arabised from Persian *manish*, feeling high), then the meaning was extended to "thinking and contemplation"].

العقل

مشتقة من مَنس: نشاط، تعريب للفارسيّة مَنِش: علوّ الهمّة ثم تطور المعنى للتفكر والتأمّل. وتعني أيضاً ذاكرة، نيّة، فهم، رأي، ومنه أُشتقت التعابير التالية: ضيّق الفكر أو العقل، وقويّ العزيمة، وغائب العقل، ويقرأ فكر الآخرين، وفقدَ عقله، ولا تبالي فكراً، ويبوح بعقله.

mirage [mi-razh"] (n.)

an optical illusion, especially that which causes travellers in a desert to imagine they see an expanse of water: (*figurative*) something illusory. [French *mirer*, to look at – Latin *mirari*, to wonder at. Arabic *mar"ah* A, a sight or scene; mora"ah, a scene opposite to what actually is seen] See also under **mirror.**

مَرآه

مَنظر (سَراب). مُراآه ورئاء: مَنظر على خلاف ما هو عليه.

mire [mir] (n.)

deep mud. *–v.t.* to plunge and fix in mire: to soil with mud. *–v.i.* to sink in mud. *–adj.* **mi"ry**, consisting of mire: covered with mire. –n. mi"ireness.
[Old Norse *myr*, bog. Arabic *mara*, to move while sinking in soil or mud; *–n. mawr*, to be bogged down in mud (or moving soil)].

مارَ موراً

تحرّك واضطربَ في جريانه على وجه الأرض (اللين).

mirror [mir"or] (n.)

a looking-glass: a reflecting surface: (*figurative*) a faithful representation: an example, good or

مِرآة

ما تراءَيت فيه.

bad. *–v.t.* to reflect as in a mirror: – *pr.p.* mirr"oring; *pa.p* **mirr"ored.** [Old French *mire-or, mirour* – Latin *mirari, -atus,* to wonder at. Arabic *mir"ah*].

mirth [murth] (n.)

مرَح وسرور

merriness: (*obsolete*) pleasure, delight: noisy gaiety: laughter. *–adj.* **mirth"ful,** full of mirth, merry, jovial. *–adv.* **mirth"fully**. *–n.* **mirth"fulness.** *–adj.* **mirth"less,** joyless, cheerless.
[Old English *myrgth* – *myrige,* merry. Arabic *marah,* happiness].

misery [miz"er-i] (n.)

مضرّة أو مزري

wretchedness: extreme pain or sorrow: (*colloquial*) a doleful person. [Old French – Latin *mi-seria* – miser, wretched. Arabic *muzri,* disrespectful].

لشدّة الألم والأسى.

mister [mis"ter] (n.)

مِستر

a title of address to a man, written **Mr**. See under **master.**

لقب مخاطبة الرجل، مُشتقة من مُسيْطِر.

mistress [mis"tres] (n.)

مُسيْطِرة

(feminine of **master)** a woman (literally or personification) having power or ownership: the female head of household: a woman teacher: a woman well skilled in anything: a woman loved and courted: a concubine: (feminine of **mister**) a form of address once applied to any woman or girl, now given to a married woman (usually written Mrs and pronounced mis"iz.
[Old French *maistresse* from Latin *magister, master.* Arabic *musaitirah* (*feminine* of *musaiter*), the woman with power] See under **master.**

مؤنث مُسيْطِر أي المُتحكمة من السيطرة. مِسيز: مؤنث مِستر: لقب مخاطبة المرأة.

mizar [mi"zar] (n.)

مِئزر

name of star constellation in Astrology. [Arabic *Mi"zar*].

(فلك) عن العربيّة: مجموعة نجوم على شكل مِئزر (إزار).

mizzen or mizen [miz"n] (n.)

مِزّين (ميزان) أو مظين (مضيّ)

a fore-and-aft sail on the mizzen-mast. –adj. belonging to the mizzen: nearest the stern. –n. mizz"en-mast, the mast nearest the stern in a two- or three-masted vessel. [Middle English *mesien, meson* –French *misaine* – Italian mezzana - Arabic *mazan,* sail or mast, derived from *mizan,* balance (for rear and lateral steering,

شِراع منصوب على الصاري الأقرب إلى مؤخرَة المركب أو ذيل السفينة، من أجل توازن المركب ودفة قيادة حركته الخلفية والجانبية مع اتجاه الرياح (مثل وظيفة ذيل الطائر في أثناء الطيران)، عن العربيّة: ميزان أي توازن، أو من مَزّان أي صاري أو شِراع. إنّ الشراع المثلث

functioning like the tail of the bird during flying), or from *madheen*, fast moving (from *madh"y*). The triangular Lateen sail and mizzen sail-mast were Arabic inventions in the navigation of commercial ships and in the swift movement of Arabic naval forces with the direction of the winds; thus replacing the slow moving square-sail of European ships, and facilitating the maneuverability of such ships, respectively. These 2 inventions were borrowed by Purtuguese and Spanish and implemented in their ships, in their trans-Atlantic voyages to the New World (Americas and Caribbean)].

(ثلاثي أو المسمى لاتين) مع صارية مزّين هما ابتكاران عربيان مهمّان أسهمت بهما العبقرية العربية الإسلامية في ملاحة السفن التجارية وتحسين الحركة والمناورة لقواتها البحرية القتالية، وذلك للاستبدال وللاستعاضة عن الشراع الأوروبي المربع بطيء الحركة، ولتزويد السفينة بدفة قيادة تُسرّع حركتها برشاقة مع الرياح. هذان الابتكاران العربيان كانا من المستحدثات التي نقلها البرتغاليون والإسبان عن العرب، وطبّقوهما في إبحار سفنهم عبر المحيط الأطلسي للوصول إلى العالم الجديد (الأمريكيتين والكاريبي).

moan [mon] (n.)

lamentation: a lament: a low murmur of pain: (*colloquial*) a grumble. *–v.t.* to lament. *–v.i.* to utter a moan: (*colloquial*) to grumble. [Old English *maenan*, to moan. Arabic, *aneen*, moaning; *anna* to moan; *–adj.* annan, a moaning man].

أنين: تأوّه

مُشتقّ من أنّ يئِنّ أنيناً.

moat [mot] (n.)

a deep trench round a castle or fortified place, sometimes filled with water. *–v.t.* to surround with a moat. *–adj.* **moat"ed.** [Old French mote, mound. Arabic *matt*, the extension; *mout*, death or path leading to death; *mo"wat*, ownerless borderland *mo"ma wata*, competitive fighting with all measure to kill opponent. Also *ma"da*, to maneuver and camouflage land and sea in order to kill or trap the enemy].

المَتّ

المدّ (أي مدّ خندق حول قلعة يُملأ بالماء لزيادة التحصين وقتل العدو)، موت: الوفاة وما يؤدّي إليها، والموات: أرضٌ لا مالك لها، مُماوته: المُصابرة في قتال العدوّ. أيضاً مادَ: تحرّك وزاغ (في الأرض والبحر لقتل العدوّ أو للإيقاع به).

mocha [mo"ka] (n.)

a fine coffee brought from *Mocha*, a Yemeni town on Red Sea. [Arabic name of the Yemeni town *Mocha* or *Mocha"* from which coffee was first distributed to the World] See under **coffee.**

مُخَاويّ

بُنّ يمنيّ أو بُنّ ممتاز عن العربيّة مُخا أو مُخاء: مدينة في الجزء الجنوبيّ الغربيّ من اليمن اشتهرت بزراعة البُنّ، ومنها بدأ تصديره أول ما بدأ إلى مُختلف أنحاء العالم.

mock [mok] (v.t.)

to laugh at, to deride: to mimic in ridicule: to disappoint (hopes): to deceive: to defy. *–n.* ridicule: an object of scorn. *–adj.* sham, false. *–ns.* **mock"er; mock"ery; mock"ing**, derision, ridicule: subject of ridicule: vain imitation: false show. *–adj.* **mock"-hero"ic,** burlesquing the heroic style, or the actions or characters of heroes. *–n.* **mock"ing-bird**, an American bird of the same family as the thrushes, which imitates the notes of other birds. *–adv.* **mock"ingly**. –

مكرَ مَكراً

خدع خداعاً.

mock orange, any of several ornamental shrubs with heavily scented flowers. [Old French *mocquer*. Arabic *makara*, to deceive, or to make mockery of; *mock"r*, mockery or deception].

mode [mod] (n.)

the item in a series of statistical items, that occurs most frequently, or the value in a series of observed values: manner of acting, doing, or existing: form: fashion. *–adj.* **mo"dal**, relating to mode or form. *–n.* **modal"ity**. *–adv.* mo"dally. [French – Latin *modus*. Arabic *mo"ad, mo"addal*, the value most repeated in a series of observed values].

مُعاد، مُعَدَّل

وهي القيمة الأكثر تكرَراً في الأرقام الإحصائية.

moderator [mod"er-ator] (n.)

one who, or that which, moderates or restrains: a president or chairman, especially in Presbyterian Church courts: the material in which neutronsare slowed down in an atomic pile. *–n.* **mod"eratorship**. *–v.t.* **moderate**, to keep within measure or bounds, reduce in intensity, make temperate or reasonable. *–adj.* **moderate**, kept within measure or bounds, not excessive or extreme: temperate. *–adv.* **mod"erately**. *–ns.* **mod"erateness; modera"tion; mod"eratism.** [Latin *moderari, -atus – modus*, measure. Arabic *modeer*, the person who moderates or restrains; *adar*, to moderate, or to address an issue and circulate discussion between attending people].

مُدير

من أدارَ الناس والأعمال.

module [mod"u-l] (n.)

(*architecture*), a measure, often the semi-diameter of a column, for regulating the proportions of other parts: a unit of size used in standardized planning of buildings and design of components. *–adj.* **mod"ular**, of or pertaining to mode or modulation, or to a module. *–n.* **mod"ulus** (*mathematics*), a constant multiplier or coefficient: a quantity used as a divisor to produce classes of quantities, each class distinguished by its members yielding the same remainders. *–plural* **moduli** (*mod"u-li*). *–v.t.* modulate, to regulate, to adjust: to vary the pitch, frequency, and circa. *–ns.* **modula"tion**, the act of modulating; **mod"ulator**, one who, or that which modulates. [Latin *modulari, -atus*, to regulate – *modulus*, diminutive of *modus*, a measure. Arabic *mo"addal, mo"ad*, the value most repeated in a series of observed values, or the value in a series of statistical observations].

مُعدّل أو مُعاد

القيمة الأكثر حدوثاً في سلسلة القيم الملاحظة.

Mogul [mo-gul] (n.)

A Mongol or Mongolian, especially one of the followers of Baber, the conqueror of India (1483-1530): (without capital) an influential person, magnate, or great Indian imperial dynasty. – **Great Mogul**, the title by which Europeans knew the rulers of the empire founded by him. [Arabic/Persian, properly *"a Mongol"*].

مغول أو منغول

أحد أتباع بابر فاتح الهند (١٤٨٣–١٥٣٠م)، أو شخص مُتنفذ أو سلالة الإمبراطورية الهندية الكبيرة.

mohair [mo"hare] (n.)

the long, white, fine silken hair of the Angora goat: cloth made of it. [Old Italian *mocairro* – from Arabic *mukhayyar, mukhtar*, selected purified processed hair]

مُخيَّر أو موهير

نسيج من شعر (وبر) ماعز أنقرة الحريريّ الأبيض الطويل عن العربيّة مُخيَّر: مُختار ومُنتقى ومُصطفى.

Mohammedan [mo-ham"e-dan] **Mahommedan** [ma-hom"e-dan], **Mahometan** [ma-hom"et-an] (adj.)

pertaining to Mohammed or to his religion, e.g. Mohammedan calendar, Mohammedan Era, Mohammedan year. *–n.* a follower of Mohammed: a Muslim or one who practices Islam. *–ns.* **Mohamm"edanism, Mohamm"edism**, the religion of Mohammed or Islam based on Koran and Mohammed"s teachings. *–v.t.* **Mohammedanise**, to convert to, or make conformable to, Mohammedanism. Muslims do not like to be called "Mohammedans", because they worship God "Allah" (submit, *aslamc* to God Allah) and do not worship Prophet Mohammad, but despite objection, westerners continued to call Muslims or Islam as Mohammedan and Mohammedanism. [Arabic *Muhammad* the great prophet of Islam born and died in Arabian Peninsula (570-632 AD); literally means "the praised"] See under **Muhammad.**

مُحَمَّدي

(كصفة): ذو علاقة بمُحمّد أو بدين مُحَمّد، (أي مسلم) فمثلاً التقويم المُحمّديّ (أي الإسلاميّ)، العصور المُحمّدية (أي الإسلامية)، العام المُحمّديّ (أي السنة الهجرية الإسلامية). المُحَمّدي (كاسم) هو المسلم أي أحد أتباع النبيّ مُحمّد. مُحَمّد ﷺ هو نبيّ الإسلام العظيم ولد ومات في الجزيرة العربيّة (٥٧٠–٦٣٢م)، واسمُهُ يعني المحمود المُثنى عليه. والمُسلمون لا يُحبّون تسميتهم بالمحمديين لأنهم يعبدون الله لا النبيّ محمّداً.

Mohammedan calendar, Mohammedan year

the hijri, Muslim, or Islamic calendar dates from the 16th of July 622 A.D., the day of Hegira (Hejira) or the flight of Prophet Muhammad from Makkah to Medina where the First Islamic State was established. The Islamic Hijri calendar was started by Caliph Omar ibn al-Khattab in commemoration of Prophet"s Hegira. Islamic calendar consists of 12 lunar months of 29 days; consequently the Islamic year consists of only 354 or 355 days. The hijri Islamic year consists of the following 12 lunar months:

التقويم المُحمّديّ

(أي الإسلاميّ)، العام المُحمّديّ (أي السنة الهجرية الإسلامية). وقد بدأ التقويم الهجري الإسلاميّ أو المسلم في ١٦ تموز عام ٦٢٢ ميلادي، يوم هجرة النبيّ محمد ﷺ من مكة إلى المدينة، حيث أُقيمت الدولة الإسلامية الأولى. وأول مَن ابتكر التقويم الهجريّ هو الخليفة عمر بن الخطاب احتفالاً بذكرى الهجرة النبويّة. يتكوّن التقويم الهجري من ١٢ شهراً قمريّاً كل شهر ٢٩–٣٠ يوماً؛ وبناءً على ذلك فإنّ السنة الإسلامية تتكوّن من

٣٥٤ أو ٣٥٥ يوماً فقط. والسنة الهجرية تتكون من الشهور القمرية الأتية:

1. **Moharram**
2. **Safar**
3. **Rabia I**
4. **Rabia II**
5. **Jumada I**
6. **Jumada II**
7. **Rajab**
8. **Shaaban**
9. **Ramadan**
10. **Shawwal**
11. **Zulkada**
12. **Zulhijjah**

١. مُحرّم
٢. صَفَر
٣. ربيع الأول
٤. ربيع الثاني
٥. جُمادى الأولى
٦. جُمادى الآخرة
٧. رَجب
٨. شعبان
٩. رمضان
١٠. شوّال
١١. ذو القِعدة
١٢. ذو الحجة.

Also see under specific lunar months: **Moharram, Safar, Rabia I, Rabia II, Jumada I, Jumada II, Rajab, Shaabn, Ramadan, Shawwal, Zulkada, Zulhijjah.**

Moharram, Mohurrum, Muharram, Muharrem

Arabic, the sacred month, and the First month in the Hijri Islamic calendar. Muslims takes the First of Muharram as Eid of the new Islamic year.

مُحرَّم

أول شهر في التقويم الإسلامي الهجريّ. ويتخذ المسلمون أول مُحرّم عيداً بداية السنة الهجرية الإسلامية الجديدة.

mollify [mol"i-fi] (v.t.)

to soften, to assuage: to appease (a person, anger): *–pa.p.* **moll"ified**. *–n.* **mollifica"tion; moll"ifier.** [French – Latin *mollificare – mollis*, soft, *facere*, to make. Arabic *molay"in*, a softener; *layyan*, to soften].

مُليِّن

من لَيّنَ يُليِّن.

mollusc, mollusk [mol"usk] (n.)

one of the Mollusca, a large division of phylum of invertebrate animals, including shellfish, snails and cuttlefish: *–plural* **moll"uscs, moll"usks**, or **mollus"ca**. *–n.* **mollus"can**, a mollusk. *–adj.* **mollus"can, mollus"cous**, of or belonging to the Mollusca. [Latin *molluscus*, softish – *mollis*, soft. Arabic *–adj. molsa"a, malsa"a* (*plural mollas*). *–ns. molosah, malasah*, softness (opposite to roughness)].

مَلساء

مَلساء (جمعها مُلس أو موالِس) من مُلوسه أو ملاسه وتشمل شعبة النواعم البحرية كالمحّار والقواقع والحبّار.

molest [mo-lest"] (v.t.) instant

to meddle with, disturb, annoy. *–ns.* **molesta"tion; molest"er**. [French *molester* – Latin *molestare – molestus*, troublesome. Arabic *malisa*, to pass hand on (somebody) or to tough and feel; conversely, *tamallasa, in"malasa*, to get away from (somebody)].

مَلِصَ

أي تزلّق الكف عنه، وبالعكس تملّصَ وانملَص أي تفلّت منه.

Moloch [mo"lok] (n.)

A Semitic god to whom children were sacrificed: any cause of dreadful sacrifice or destruction. [Hebrew *Molek*. Arabic *ma"lik, malik*, alternative names for God (Allah)].

مَلِك أو مالِك

وهو الإله الذي تقدّم له القرابين البشرية. والملك هو أحد أسماء الله الحسنى، وتقدّم له القرابين، مثل: أضاحي عيد الأضحى.

Molasses [mo-las"ez] (n.)

Singular treacle. [Portuguese *melaco* (French *melasse*) – Low Latin *mellaceum*, honey-like – *mel, mellis*, honey. Arabic *molassaq*, sticky sugar].

ملصّق أو ملزّق

سكر سائل (يلصق أو يلزق باليد). أيضاً مُلوّص: العسل الصافي. واللواص: الفالوذ (حلواء) من الفعل لاصه وألاصه على الشيء: أداره عليه.

Mona [mona] (n.)

An Irish name, ***Mona*** comes from a word meaning "noble". However, in Wales it is sometimes used as the Welsh name for Anglesea, **Mon**, with a feminine ending. Arabic ***mona, monyah, omn'yah***, good wishful thinking or wish.

مُنى

اسم علَم وبالعربيّة مُنى، مُنية، أُمنيّة: إرادة تمني الخير. وبالآيرلنديّة، مُنى بمعنى النبيل من النبل. في ويلز يُطلق على منطقة انجيلسي، مُن: للاسم الأنثوي المختصر.

money [mun"i] (n.)

coin, pieces of stamped metal used in commerce: any currency used in the same way: wealth: *–plural* **mon"eys**. *–ns.* **mon"ey-bill**, a bill introduced into parliament or congress for raising revenue or otherwise dealing with money; **mon"ey-chang"er**, one who exchanges one currency for another. *–ns.* **mon"ey-mar"ket,** the market or field for investment of money; **mon"ey-or"der**, an order for money deposited at one post-office and payable at any other named. [Old French *moneie* – Latin *moneta*, a mint, *Moneta* being a surname of Juno, in whose temple at Rome money was coined. Arabic *mali*, my money; *manna*, to give money or a gift to (somebody); *mannan*, one of the beautiful names of Allah, which means the giver; *mona*, prosperity].

مالي (أي: مال، والجمع أموال)

مَنّ على ماله وهديّته، مَنان: من أسماء الله الحسنى تعني المُعطي. مُنى: ازدهار.

Mongol [mong"gol] (n. and adj.)

One of Asiatic people mainly inhabiting Mongolia: a person affected with **mongolism**, a condition in which mental deficiency is associated with snub nose, Mongol-like eyes, prominent cheek bones, and other characteristics.

–**Mongolian race**, one of the great divisions of mankind, having broad heads, yellow skins, straight hair, small noses, and often a fold of skin over the inner junction of the eyelids.

مغول أو منغول

سُكان آسية الذين يقطنون في منطقة منغوليا. المَغوليّة: حالة طبيّة ولاديّة تتميّز بتخلف (أو بلاهة) عقلي مع شكل مغوليّ (أنف أفطس مع وجنات بارزة). الجنس المغوليّ: أحد الأقسام للجنس البشريّ، ويمتاز هذا الجنس بالرأس الواسع، والجلد الأصفر، والشعر السَبْط (غير مُجعد)، مع طيّة جلديّة تحت جفن العينين.

monitor [mon-i"tar] (n.)

one who admonishes or warns: an instructor: an arrangement for tapping on to a communication circuit: a person employed to monitor: any of several instruments used to measure radioactivity. [Latin *monere, -itum*, to remind. Arabic *monther*, warner; *nathar*, to warn].

منذِر

من نذَر: حذّرَ.

monsoon [mon soon] (n.)

a periodical wind of the Indian Ocean, South Western from April to October, and North Eastern the rest of the year: a similar wind elsewhere: the rainy season caused by the South Western monsoon. [Portuguese *moncao* – Old Dutch *monssoen* – Malay *musim* – Arabic *mausim*, a time, a season].

ريح موسميّة

تهبّ في المُحيط الهندي والجنوبية الغربيّة من شهر نيسان وحتى تشرين أولّ، والريح الشمالية الشرقية لبقية شهور السنة: أو هي موسم الرياح الموسميّة بالأمطار تسببها الرياح الجنوبيّة الغربيّة. عن العربيّة مَوْسم.

Montage [mo-tazh] (n.)

Selection and piecing together of material for a cinematograph film: assemblage, arrangement: a composite photograph: a picture made partly by sticking objects on the canvas. [French *monter*, to mount – Arabic *montij*, *intaj*, the production; *montij*, time of production by a female horse or camel].

مُنتِج

إنتاجاً أي محصولاً. مُنتِج: الوقت الذي تنتج فيه الفرس أو الناقة.

moonshee [mag a zen] (n.)

See **munshi**.

مُنشي أو مُنشئ

كاتم سرّ (سكرتير) أو مُترجم أو مُدرّس لغة، عن العربيّة مُنشئ وهو الذي ينشئ الرسائل بلغة جيّدة.

moor [moor] (n.)

a member of the dark-skinned race inhabiting Morocco; a Moroccan Muslim. *–adj.* **Moor"ish, Moorman**. [French *More, Maure* – Latin *Maurus*. From Arabic *Marrakishi*, Moorish Muslim (Mohammedan), later abbreviated to "*moor*", which became a synonym for a Muslim. Thus when Portuguese and Spanish naval armed forces of exploration found Muslims in Far East, e.g. in Philippines (preceding them there), they shouted "*Moros!!!*" (Muslims here too!!!). Thus Muslims in Philippines call themselves "Front of Moro" (Front of Muslims)].

مراكشيّ

من سكان المغرب أو بربريّ أو مُسلم من نسل فاتحيّ الأندلس، اختصره الغربيّون إلى «مور» وأصبحت الكلمة رديفاً للمُسلم على دين مُحمّد ﷺ. لذا عندما قامت البحريّة العسكريّة الإسبانيّة والبرتغاليّة بحملات استكشاف العالم (ما يسمونه بالاستكشافات الجغرافيّة) وجدوا المُسلمين في الشرق الأقصى (كالفيليبين) قد سبقوهم إلى هناك، «فصاحوا: مورا!!» (أي مسلِمون هنا أيضاً!!)، ولذلك المُسلِمون في الفيليبين يسمون أنفسهم بـ «جبهة مورو» أي جبهة المسلمين.

morbid [mor"bid] (adj.)

diseased, sickly: (of thoughts, feelings) unwholesome: (of mind, temperament) given to unwhole-

مَرَضيّ

(ذو علاقة بالمرض)، وأيضاً مُريد مُشتقة من أريدَ: تغيّر

some thoughts or feelings. –*n.* **morbid"ity**. –*adv.* **mor"bidly**. –*n.* **mor"bidness**. [Latin *morbidus* – *morbus*, disease. Arabic *morbid*, changed colour, pertaining to illness; *arbada*, to change colour to red (due to illness); –*adjs. morbid* (*feminine rab"daa"*)].

لونه إلى الغبرة أو إلى الاحمرار (من المرض) فهو أربد، وهي رَبداء أي المنكرة (السوداء بحمرة).

morgan [mor"on] (n.)

a proper Welsh name, made up of *mor* (sea) or *mawr* (great), coupled with *can* (bright) or *gen* (born), meaning "sea-born". Another early form of the name, **Morcant**, would support a sense "great and bright". It is primarily a masculine name, but the appearance of **Morgan** or **Morgana** Le Fey in Arthurian legend as Arthur"s magic-working half-sister and implacable enemy has led to its occasional use as a feminine name. Arabic **Marjan** (used as a masculine name, feminine name is **Marjanah**), small pearls and/or corals extracted from the seas, derived from *maraga*, to bring up in a mixed place. See Verses 55:19-22 of Surat Ar-Rahman (The Most Gracious) of Qur"an: "He has let loose the 2 seas (the salt and fresh water) meeting (merging) together. Between them is a barrier which none of them can transgress. Then which of the Blessings of your Lord will you both (Jinn and men) deny? Out of them both come out pearl and coral".

مورجان

(بالعربية مَرجان): اسم علم من ويلز مُكوّن من مور (بحر) أو مَور (عظيم) مزدوجة مع كان (برّاق) أو جين (وُلدَ) بمعنى «وُلدَ في البحر». شكل آخر للاسم الأوليّ موركانت يؤيّد معنى «عظيم برّاق». الاسم رجاليّ لكن ظهور «مورجان أو مورجانا لي في» في أسطورة آرثر كأخته الساحرة من أحد والديه وعدوّته الحاقدة أدّى لاستعماله أحياناً كاسم انثويّ. بالعربية مَرجان: صغار اللؤلؤ، وخوط (غصن ناعم) مَريج: مُتداخلٌ في الأغصان. مَرَجُ: موضع ترعى في الدوابّ وموضع الخلط. قال تعالى: ﴿مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ۝ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ۝ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝ يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ﴾ [الرحمن: ١٩-٢٢].

moron [mor"on] (n.)

a somewhat feeble-minded person: (*colloquial*) a stupid person. –*adj.* **moron"ic**, pertaining to a moron: (*colloquial*) extremely foolish and stupid. [Greek neuter of *moros*, stupid. Arabic *marin*, feeble easily manipulated].

مَرِن

(أكثر مما يجب): ليّن سهل الانقياد والتأثير (تأتي هنا بمعنى ضعيف وأحمق).

morose [mo-ros] (adj.)

of a sour temper: gloomy. –*adv.* **morose"ly**. –*n.* **morose"ness**. [Latin *morosus*, peevish – *mos, moris*, manner. Arabic *marras*, *thu miras*, tough; *marasah*, tough experience; *mar"marees*, the experienced tough person]

مَرّاس

ذو مِراس أي شدّة (وهنا معناها نكد المزاج) مَراسه: شدّة، مَرمريس: الداهية والصلب.

morris, morrice [mor"is] **morr"is-dance** (ns.)

a dance, according to some, of Moorish origin, in which bells, rattles, tambours, and circa, are introduced. –**nine men"s morris**, an old English game in which pieces or stones, nine for each side, are moved alternately as at draughts. [A form of Arabic Moorish].

مُرِّيسة أو الرقصة المراكشيّة

رقصة شعبيّة يؤديها الرجال والنساء وهم يرتدون ملابس طريفة ويحملون أجراساً وخشْخيشات (تصويت) وطبولاً.

morsel [mor"sel] (n.)

a bite or mouthful: a small piece of food: a small piece of anything. [Old French *morsel*, diminution from Latin *morus* – *mordere, morsum*, to bite. Arabic *mirsal*, swallowing a bolus of food: a small moving piece. Also *mara"a*, to swallow food, *–adj. mam"roos*. Also *marees*, soaked bread with soft dates or with milk].

مرسال

أي مُرسل اللقمه في حَلقه، مَرأ الطعام فهو مرئ. والمَريس: الثريد والتمر المروس، أو اللبن.

morocco [mo-rok"o] (n.)

a fine leather of goat or sheep-skin, first bought from Morocco.

مراكش (في المغرب)

mortal [mor"t(a)l] (adj.)

liable to death: causing death, deadly, fatal: punishable with death: implacable (as a foe). *–n.* a human being. *–n.* **mortal"ity**, condition of being mortal: frequency or number of deaths, especially in proportion to population: the human race. *–advs.* **mor"tally**; (*colloquial*) **mor"tal**. **–mortal sins or deadly sins** such as willfully violates the divine law and separates the soul from God – the seven deadly sins are:- pride, covetousness, lust, anger, gluttony, envy, and sloth. [French – Latin *mortalis* – *mori*, to die. Arabic *mawt*, death; *matt*, to die; *mait*, dead; *mayyet, ma"it*, the one who is going to die; *mo"wat*, death and what lead to it].

موتيّ

من موت أي وفاة، مُشتقّ من ماتَ فهو مَيْتٌ: الذي مات، والميّتُ والمائت: الذي لم يَمُت بعد، مُوّات: ذو صلة بالموت أو هو لموت.

mortiferous [mor-tifer-us] (adj.)

death-bringing, fatal. [Latin *mors, mortis*, death, *ferre*, to bring. Arabic *mawt*, death; *matt*, to die; *mait*, dead; *mayyet, ma"it*, the one who is going to die].

موتيّ

من موت أي وفاة، مُشتقّ من ماتَ فهو مَيْتٌ: الذي مات، والميّتُ والمائت: الذي لم يَمُت بعد.

mortify [mor"ti-fi] (v.t.)

to destroy the vital functions of: to humiliate: (*figurative*) to wound. *–v.i.* (of flesh) to gangrene: *–pa.t.* and *pa.p.* **mor"tified**. *–n.* mortifica"tion, act of mortifying or state of being mortified: the death of one part of an animal body. [French – Low Latin *mortificare*, to cause death to – *mors, mortis*, death, *facere*, to make. Arabic *mawt*, death; *matt*, to die; *mait*, dead; *mayyet, ma"it*, the one who is going to die; *mo"wat*, death and what lead to it].

موّتَ أو أماتَ

أي وفاة، مُشتقّ من ماتَ فهو مَيْتٌ: الذي مات، والميّتُ والمائت: الذي لم يَمُت بعد، مُوّات: الموت أو المُميت.

mosaic [mo-za"ik] (n.)

a kind of work in which designs are formed by small pieces of coloured marble, glass, and circa: anything composed by piecing together different

مُزَوّق

مُزيّن بالنسق الجميل، إمّا رسماً باليد أو بتنظيم قطع ملونة متناغمة على الجدران.

items. –*adj.* relating to, or composed of, mosaic. –*adv.* **mosa"ically.** [French *mosaique* – Low Latin *mosaicum* – *musa* – Greek *mousa*, a muse. Arabic *moza"waq*, being beautified by beautiful patterns (*nas"q*) either drawn by hand or formed by regular arrangement of colourful pieces in the construction of the walls].

Moses [mos"is] (n.)

is a biblical name of disputed meaning. It is possible that, since the original Moses was born and brought up in Egypt, the name may be of Egyptian origin. It was regularly used until the 18th century, but now is rare. **Moss**, as both a first and a surname, started as a diminutive of Moses. **Moshi** is a related name. Arabic **Mosa**, name of the Prophet (peace be upon him) who saved children of Israel from Pharaoh of Egypt. Arabic Mosa is derived from Hebrew ***mosha*** (*mo*: water, *sha*: trees) because he was picked from the cradle floating on water under a tree (at Pharaoh"s palace built on the river Nile). Mosa was not a common Arabic name before Islam. Muslims had the habit of calling their sons by the names of Prophets mentioned in the Qur"an and ever since the name Mosa was popular among Arabs.

موسى

اسم النبيّ ﷺ وعلى نبينا أفضل الصلاة والسلام، (أعجميّ مُعرّب)، وأصله بالعبرانيّة: موشا (أي مو: ماء، شا: شجر)؛ لأنه وجد (في مهده) عند الماء وتحت الشجر (عند مدخل قصر فرعون مصر المطلّ على نهر النيل). ولم يُسمّ العرب أحداً باسم موسى في الجاهليّة. وإنما سمّى المسلمون أبناءهم بأسماء الأنبياء المذكورين في القرآن على سبيل التبرّك، ومنذ ذلك الحين أصبح اسم موسى شائعاً بين العرب. أما بالإنجليزيّة فاسم موسى كان شائعاً حتى القرن الـ ١٨م لكنه الآن نادر التسمية. وموس كاسم أوّل وكاسم شهرة، وموس: تصغير موسى. وموشي هي بدائل أخرى للاسم موسى.

Moslem [moz"lem] (n.)

a follower of Mohammed (or Mohammedan). –*adj.* of or belonging to the Muslims or Mohammedans. [Arabic *muslim, plural muslimin. Salama, aslama*, to submit to God. However, the Westerners called Moslems (Muslims) by alternative names:

1. **Mahommedans**;
2. **Arabs**; after the nationality of Prophet Mohammad and following the early great Arab conquests over both Persian Roman Empires.
3. **Moor, Moorman, Moorish**, from the habitual use of the term (***Mouro***), by the Spaniards and Portuguese, especially Portuguese in India, in reference to a Mahommedan (Muslim) inhabitant of India. All Muslims whom the Portuguese discoverers met with on their voyages to India, and on whatever coast, were alike styled Mouros (in reference to Islamic religion but implied no nationality); thus Arabs, Arabo-African occupants of Mozambique and Melinda, the Sumalis of Magadoxo, the Arabs and Persians of Kalhat and Ormuz, the Boras of Guzerat, are all **Mouros**

مُسلِم

مَن هو أو هي على دين مُحمد ﷺ، ومعناها: الذي أسلم واستسلم لله. لكنّ الغربيين يسمّون المسلمين بأسماء بديلة:

١. **المحمديّون**. نسبة للنبي محمد ﷺ.
٢. **العرب**: نسبةً لعروبة النبيّ محمد ﷺ، وبعد الانتصارات العربية الساحقة المبكرة على الإمبراطوريتين الفارسية والرومانية.
٣. **مور، مورمان، موريش**: من الاستعمال المتكرر للمصطلح «مورو» لأي المسلم المغربيّ، ثم صارت تعني أي مسلم من قبل الإسبان والبرتغاليين، لاسيما البرتغاليين في الهند وذلك بالإشارة للمسلمين القاطنين بالهند. وقد سُمّي جميع المسلمين الذين قابلهم كشافة البرتغال في رحلاتهم إلى الهند وعلى أي ساحل كان سُمّوا «موروز» (إشارة لدين الإسلام من دون قوميّة تذكر)؛ لذا فالعرب، والعرب الأفارقة القاطنين في موزمبيق وماليندا،

to Portuguese writers. From the Portuguese, the use of this term, as synonymous with Mahommedan, passed to Hollanders and Englishmen.

4. **Saracens**, in the Middle Ages, to Europe generally and to Marco Polo particularly, the Mahommedans (Muslims) were known as the Saracens.
5. **Turks**, at a later date, when the fear of the Ottoman had made itself felt in Europe, the word Turk was that which identified itself with the Moslem, and thus the Catholic Papacy grouped its (anti-Christians) enemis together as "Jews, Turks, Infidels, and Heretics"!!! But to the Spaniards and Portuguese, whose contact was with the Musulmans (Muslims) of North Africa (Berbers and Moors) who had passed over and conquered the Iberian Peninsula, all Mahommedans (Muslims) were **Moors**
6. **Malé**: from Malian traders and clerics who introduced Islam to Northern Nigeria – where the Muslims became known as Malé, or people coming from Mali – in the 14th century].

والصوماليون في مدغشقر، وكل العرب والفرس في كالهات وهرمز، والبوريين (شيعة مسلمين) في كجرات، كانوا جميعاً يُسمّون «موروز» من قبل كتاب البرتغال. ومن البرتغاليين انتقل استخدام هذا المُصطلح كبديل للمسلمين المحمديين إلى الهولنديين وإلى الإنجليز.

٤. سَراسين (شرقيين): عرفَ المسلمون المحمديّون في العصور الوسطى، بالنسبة لأوربة عامةً ولـ (ماركو بولو) خاصةً، باسم سراسين (الشرقيين).
٥. ترك: في تاريخ متأخر، عندما صار الخوف من العثمانيين يُحسّ في أوربة، أصبحت كلمة ترك (تركيّ) بديلاً وتعريفاً للمسلم، ولهذا صنفت البابويّة الكاثوليكيّة أعداءها (غير النصارى) "اليهود، والترك (أي المسلمون)، والكفار، والهراطقة (أصحاب البدَع) سواءً!!!" ولكن بالنسبة للإسبان والبرتغاليين الذين اتصلوا وتواصلوا مع المُسلمين من شمال إفريقية (البربر والمغاربة) والذين عبروا إليهم وفتحوا شبه الجزيرة الآيبيريّة، كان كلّ المسلمين (المُحمديين) يُسمون «مورز».
٦. مالي: نسبةً للتجار والكُتاب الماليين الذين أدخلوا الإسلام إلى شمال نيجيريا؛ حيث يُسمّى المسلم بالماليّ. أو الذين جاؤوا من مالي في القرن ١٤م.

mosque [mosk] (n.)

a (Muslim) Mohammedan place of worship. [French *mosque* – Italian *moschea* – Arabic *masjid* from the verb *sajada*, to pray].

مَسجد

جامع وهو الموضع الذي يَسجدُ المسلمون فيه عبادةً لله.

mosquito [mos-ke"to](n.)

any of a family of insects of the order Diptera, the females of which suck blood. Diseases such as malaria\and yellow fever are spread by certain mosquitoes: *–plural* **mosquito(e)s. –mosquito canopy, curtain, net,** an arrangement of netting to keep out mosquitoes. [Spanish diminutive of *musca*, a fly – Latin *musca*. From Arabic diminutive of *muscah* (what can be catched – e.g. of insects), or of *muzqah* (small flying bird). The word has no relation to mosque].

مُسكة

أي: بعوضة، من الإسبانية: مُسكه، من الأصل العربي: تصغير مُسكة: وهو ما يُمسَك، أو مُصغر مُزقة: وهو طائر صغير. والكلمة إسبانية، ولا علاقة لها بكلمة المسجد.

moth [moth] (n.)

any of numerous insects of the Lepidopetra, seen mostly at night and attracted by light: the cloth-eating larva of the clothes-moth: (*rare*) that which eats away gradually and silently. *–adjs.* **moth"-eaten**, eaten or cut by moths; **moth"y**, full of moths: moth-eaten. [Old English *moththe, mohthe*; German *motte*. Arabic *ith*, moth].

عثّ

نوعٌ من الحشرات.

motion [mosh(o)n] (n.)

act or state of moving: a single movement: power of being moved: a mechanism: an evacuation of the bowels: excrement: proposal made, especially in an assembly. *–v.t.* to direct by a gesture. –*v.i.* to make a movement conveying a direction. –*adj.* **mo"tionless**, without motion. –**motion, moving picture**, an animated picture: a cinematograph film. –Also *adj.* –**go through the motion (of)**, to make a half-hearted attempt (at): to pretend (to). [French – Latin *motio, -onis* – *movere, motum*, to move. Arabic *mashi*, movement or motion].

مشيّ

الحركة.

motive [mo"tiv] (adj.)

causing motion: having power to cause motion. –*n.* that which moves or excites to action, inducement, reason. *–v.t.* **mo"tivate**, to provide with a motive: to induce. *–ns.* **motiva"tion**, motivating force, incentive; **motiv"ity**, power of moving or producing motion. [Low Latin *motivus* –Latin *movere, motum*, to move. Arabic *mash"sha*, to induce (someone) to move].

مشى ومشاه

أي الوازع المحرّك الذي حرّكه ومشاه لذلك الفعل.

motley [mot"li] (adj.)

covered with spots of different colours: variegated: heterogeneous. *–n.* the dress of a jester: any mixture, especially of colours. [Origin obscure. Arabic *mat"li*, covered or painted with different colours].

مَطلي (بالألوان)

motor [mo"tor] (n.)

that which gives motion: a machine (usually a petrol engine) whereby some source of energy is used to give motion or to perform a repetitive work: a motor-car. *–adj.* giving or transmitting motion: driven by a motor. *–v.t.* and *v.i.* to convey or travel by motor-vehicles. **–mo"tor-bi"cycle, -boat, -bus, -car**, and circa, one driven by a motor; **motorcade** (*mo"tor-kad*; after **ca-**

مَوْتور ومُتوَتر

شخصٌ مشدود (بالعاميّة معصّب) أو ماكنة مشدودة بالوَتر (الوَترَة هي العصب / الرباط في الشخص والحِزام المتحرّك في الماكنة). مُتواتِر: مُتحرّك باستمرار حسب وتيرة عمل واحدة. وتواتر: تتابُع حركة مُستمرّة.

valcade), a procession of motor-cars. *–v.t.* **motorise**, to furnish with motor vehicles, as troops: to adapt to the use of a motor or motors. *–ns.* **mo"torist**, one who drives a motor-car; **motorway**, a road for motor traffic, especially one for fast traffic with no crossing on the same level. *–adj.* **mo"tory**, giving motion. [Latin – *movere, motum*, to move. Arabic *mawtor*, *mutawatir*, a tense person (colloquially nervous) or machine stretched by *watar* (or *watarah*, a nerve/tendon in a person or a moving belt in a machine); *mutawatir*, with repetitive motion or with monotonous performance; *tawator*, repetitive movements].

mottled [mot"ld] (adj.)

مَطلي (بالألوان)

marked with spots of various colours or shades. [Probably from **motley**].

mould [mold] (n.)

مُولد

نموٌ مكوّن حديثاً، عفن مُولد: نمو فِطريّ.

a woolly or fluffy growth on bread, cheese or other vegetables or animal matter, caused by various small fungi: any fungus producing such a growth. *–v.i.* to become mouldy. *–adj.* **mould"y**, overgrown with mould: like mould: (*slang*) old and stale, or depressing, miserable. *–n.* **mould"iness**. [Middle English *mowle*; Old Norse *mygla*. Arabic *mow"lla*d, growth or developed; *afan mow"llad*, fungus growth].

mould [mold] (n.)

مُولد

قالبٌ مصنوع بالمولد: صانع القوالب بنسقٍ خاصّ.

a hollow form in which anything is cast: a pattern: the form received from a mould: a thing formed in a mould. *–v.t.* to knead: to form in a mould: to form after a particular pattern. *–ns.* **mould"er; mould"ing**, anything formed by or in a mould: an ornamental edging on a picture-frame. [French *moule* – Latin *modulus*, a measure. Arabic *mow"llid*, the cast developer of a particular pattern].

moulage [moo-lahzh"] (n.)

مُولد

قالبٌ مصنوع بالمولد: صانع القوالب بنسقٍ خاصّ.

the making of moulds or models in wax or plaster, as of a structure or a lesion; also such a mold or model. [French molding – Arabic *mow"llad*, a cast developed by *mow"llid*, the cast developer of a special pattern].

moult [molt] (v.i.)

مَلط

نزعَ شعره فهو أملَطٌ (بلا شعر) وهي مُملِط.

to cast feathers or other covering. *–v.t.* to shed

(feathers and circa). [Latin *mutare*, to change, with intrusive. Arabic *malata*, to remove hair; –*adjs*. *am"lat*, hairless, –*feminine mum"lit*].

mountain [mownt"in] (n.)

a high hill: anything very large.--*n.* **mountaineer"**, an inhabitant of a mountain: a climber of mountains. –*v.i.* to climb mountains. –*adj.* mount"ainous, full of mountains; large as a mountain, huge. [Old French *montaigne* – Latin *mons*, *montis*, mountain. Arabic *matn*, any solid high portion of the earth (mountain); (with animal), its back; –*adj. mateen*; example for strength and power. Also *matana*, to reside in a place (to mount a mountainous area). In Lebanon there is a famous mountain called ***matn*** with a small village called ***mutainah*** (just like ***jabal*** (mountain) and ***jubail*** named after another mountain].

مَتن

مـا صـلـب مـن الأرض وارتفـع (جبـل)، ومـتن الحيـوان ظهره، مثال للقوة والشدة. مَتن: أقام في مكـان (وصعد الجبـل). والمـتن جبـل مشـهور بلبنـان وفيـه قريـة مُتينـة (بصيغة التصغير) سُمّيت على اسمه كما سُمّيت جُبَيل بلبنان على اسم الجبل الذي تقع على سفحه.

Moussaka or **mousaka** [mú-sá"ka] (n.)

A dish traditionally eaten in Mediterranean and Middle East, Greece, Turkey and the Balkans, consisting of alternate layers of minced lamb, aubergines and tomatoes, usually covered with béchamel sauce and cheese. Though its variations are part of all the Ottoman cuisines and has Arabic name, in the West it is best-known in its Greek form. Egyptians called it mesakaa
[modified Greek *mousaka*, from Arabic: *musaqqa"a*; means **"chilled"**, *saqee"*, snow; *saqi"a*, to get frozen. (names borrowed by other languages: Greek: *Mousakas*, South Slavic: *musaka*, Turkish: *musakka*, Hungarian: *rakott padlizsán* - from the Turkish word for aubergine, *patlıcan*) is an aubergine -based dish. All versions are based primarily on sautéed eggplant (aubergine) and tomato, usually with minced meat. The Greek version, which is the best-known outside the region, includes layers of meat and aubergine topped with a white sauce and baked. (Turkish *musakka*, on the other hand, is not layered). Instead, it is prepared with sautéed aubergines, green peppers, tomatoes, onions, and minced meat. It is eaten with *cacik* and *pilaf* (pilau spiced rice with chicken, meat, or fish, boiled together or separately, also called pillau, pilaw, pillow, pilaf, pilaf derived from Turkish *pilf* and Persian *pilaw*). There are also variants with zucchini, carrots, and potatoes. In the Arab world, moussaka is a cooked salad made up primarily of tomatoes and aubergine, similar to Italian parmigiana, and is

مسقعة أو مصقعة (أي الأكلة الباردة مشتقة من صقيع)

طبـق الباذنجـان يؤكـل بـارداً، وذلـك بعـد طبـخ شـرائح الباذنجـان أسـفل القـدر في طبقـة مـع خليـط لحـم الغنـم المفـروم مـع الطمـاطم والفلفـل الأخضـر والبصـل والثـوم والتوابل في طبقة ثانية، والمغطى بطبقة ثالثة مـن صـوص الباشميل والجبن (المصقعة اليونانية بالطبقات)؛ ويشـتهر في دول الشرق الأوسط وحوض البحر المتوسط وتركيـة والبلقـان (المصـقعة التركيـة بـلا طبقـات). وأنـواع هـذا الطبق يشـكل جزءاً من المطبخ العثمـانيّ واسمـه عربـي، لكن الغرب يعرفه بشكله اليونـاني. ويسـمّي المصـريون هـذا الطبـق مِسقعة. وتؤكـل مـع الجاجيـك وبيـلاف (رز متبّل بيـلاو مـع الـدجاج، أو اللحـم، أو السـمك المسـلوق سوياً أو كلٌّ على حدة. ويسـمّى رز بيـلاف بالتركيـة أو بيـلاو بالفارسـية والأُرديـة). وهنـاك أنـواع مـن المصـقعة بالقرع (زوكيني أو يقطيني) والجزر والبطاطس. [أصلاً مـن العربيـة صـقيع: السـاقط مـن السـماء بالليـل كأنـه ثلج، وقد صُقِعت الأرض وأُصقِعت وأصقعها الصقيع، بالأصل من صقع أي ضرب، وصقعته الصـاقعة: ضربته الصـاعقة، فصَـقِعَ هـو كفـرح. أصـقعَ: أي دخـل في الصقيع].

usually served cold as a mezze dish. In the usual Greek three-layer recipe, the bottom layer consists of aubergine slices sautéed in plive oil; the middle layer is ground lamb cooked with onion, garlic, chopped tomatoes, and spices (cinnamon, allspice and black pepper); and the top layer is a béchamel sauce or egg custard (probably introduced by the influential Greek chef Nikolas Tselementes (1878 - 1958) in the 1920s). Each layer is cooked on its own and then they are layered in a pan and baked until the top layer is browned. Moussaka is usually served lukewarm, as it keeps its shape better.

Mousseline [mo"ss"lin]

fine French muslin: a very thin glassware: a claret glass made of it: a kind of mousse with whipped cream added. [French *mousseline* – Italian *mussolino*, from Mosul in Mesopotamia (Iraq); Benito *Mussolini*, the Fascist Italian leader whose family is so named, because they trade in muslin between Mosul and Rome. Arabic *mosuli*, fabric made in Mosul, a city in the north of Iraq] See below under **muslin**.

القماش الموصليّ

الفرنسيّ، أو الزجاجة الرقيقة المصنوعة بالموصل، أو نوع من القشطة. ومنه موسوليني: القائد الإيطالي الفاشستي، واسم أسرته مشتق من التجارة بالقطن الموصلي بين الموصل وروما الإيطالية. مُشتقّ من موصلّي: وهو نسيج قطني يصنع في الموصل.

Mozarab [mo-zar"ab] (n.)

a privileged Christian Spaniard under Moorish rule. [Spanish *Mozarabe*, from Arabic *musta"rib*, would-be Arab].

مُستعرب

الإسبانيّ النصرانيّ وصاحب أفضلية تحت الحكم الإسلاميّ في الأندلس.

muck [muk] (n.)

dung: a mass of decayed vegetable matter: anything low and filthy. *–v.t.* to clear of muck: to manure with muck. *–adj.* **muck"y**, nasty, filthy. *–n.* **muck"iness**. [Probably Scandinavian; Old Norse *myki*, Danish *mog*, dung. Arabic *ma"aka*, to smear (someone) with dirt; *tam"aka*, to be covered in dirt; to fell in *ma"akowka"*, to be in the mud and in a mess].

معك

دَلكه بالتراب، وتمعّك: تمرّغ، ووقعوا في مَعكوكاء: في غبارٍ وجَلَبَة.

mucus [mu"kus] (n.)

the slimy fluid secreted by the mucous membrane of the nose and other parts. *–adj.* **mucoid,** mucus-like fluid; **mu"cid** (*-sid*), mouldy, musty. *–n.* **mucilage** (*mu"sil-ij*), a gluey substance found in some plants: gum. *–adjs.* **mucilaginous** (*-aj-*), pertainaing to, or secreting, mucilage: slimy; mucous, like mucus: slimy: viscous. – **mucous membrane**. [Latin mungere, wipe away. Arabic *mukhat*, mucus].

مُخاط ومُخاطيّ

وهو السائل اللزج الذي يفرزه الغشاء المخاطي للأنف والأعضاء الأخرى.

mud [mud] (n.)

wet soft earth. *–v.t.* to dirty: to make turbid. *–adj.* **mudd"y**, foul with mud: containing mud: covered with mud: confused, stupid. *–v.t.* and *v.i.* to make or become muddy: *–pa.t.* and *pa.p.* **mudd"ied**. *–adv.* **mudd"ily**. *–n.* **mudd"iness**. *–adj.* **mudd"y-head"ed**. [Old Low German *mudde*. Dutch *modder*. Arabic *mad"ar*, pieces of dry mud or clay; *maddara*, to muddy the place].

مدَرٌ

قِطع الطين اليابس، مدّره: طانة (أي طيّنة).

Muddle [mud"l] (v.t.)

To render muddy or foul, as water: to bungle. *–v.i.* to blunder. *–n.* confusion, mess: bewilderment. *–n.* **mudd"lehead**, a blockhead. *–adj.* **muddlehead"ed**. [Frequentative of mud. Arabic *matala*, to move and shake. Also *matala*, to confuse and to blunder, or to change or to re-mould an alloy; *mat"lah*, remnant water in the bottom of a container; *imta"tal*, to wind around].

مَتله

زعزعه وحرّكه. أيضاً ماطل: سَوّف وصانعَ أو سبَكه وطبعه، المَطلة: بقية الماء أسفل الحوض ، وامتطلَ النبات: التفّ أيضاً.

muezzin [moo-ez"in] (n.)

the Muslim or Mohammedan official who calls to prayer. [Arabic *mu"ethin*].

مؤذّن

المؤذّن للصلاة عند المسلمين.

mufti [muf"ti] (n.)

an expounder of Islamic law [Arabic *mufti*, a judge who rules in the Islamic jurisdiction].

مُفتيّ

الفقيه الذي يعطي الفتوى ويُجيب عن المسائل الشرعيّة.

mufti [muf"ti] (n.)

the civilian dress of one who wears a uniform when on duty: plain clothes. [Arabic *mufti*, a judge who rules in the Islamic jurisdiction].

المُفتيّ

اللباس المدنيّ في أثناء العمل الرسميّ مُشتقّ من المُفتيّ: الفقيه الذي يعطي الفتوى.

mug [mug] (n.)

a cup with more or less vertical sides: its content. [Origin unknown. Arabic *ma"q*, a cavity: a faceted cavity of the eye-ball (including the lachryma channel from the eye on the cheek close to the nose). *–plural ma"aqi, mooq*].

مأق

تجويف أو محجر مُضَلع جمعها مآقٍ وموق (تعني بالإنجليزية كوب في العادة مُضلع الشكل)، يُقال مأق العين، أي محجر العين وطرفها مما يلي العين، وهو مجرى الدمع من العين.

Muhammad [mo-ham"mad"] (n.)

the most famous proper name in the world; indeed, the most spoken name in the world; it is derived from Muhammad, the "praiseworthy", itself from *hamida*, to praise (compare with **Ahmad**). Allah Most High says: **(Muhammad is the Messenger of Allah; and those who are with him are strong against unbelievers, (but)**

مُحَمّد

أشهر اسم علم في العالم على الإطلاق؛ بل هو أكثر اسم يُنطقُ به في العالم (بسبب الشهادة في الأذان وبسبب الصلوات الخمس اليومية، ولكثرة الصلوات على النبي محمد ﷺ): مُشتقّ من مُحَمّد، أي المحمود

compassionate amongst each other) Verse 48:29 of Surat Al-Fat"h (Victory). The name is borne by many Muslims in the English-speaking world, and its adoption honours the Prophet of Islam and the seal of Prophethood: *Muhammad ibn-"Abd-Allah ibn-"Abd-al-Muttalib* (570-632 A.D.), the Messenger of God (Allah) to All mankind (peace be upon him). The traditional English spelling of the name was ***Mahomet*** or ***Mohammed***. The US boxing champion **Muhammad Ali** (born 1942 – original name before conversion to Islam: Cassius Marcellus Clay) was the most famous name in the world of sports. Based on data from **Office of National Statistics** – 2009, Britain"s most popular name of the newborn boys in the United Kingdom was **Mohammed** (taken with 12 pronunciation variants: Mohammad (3300), Muhammad (2162), Mohammad (1073), Muhammed, Mohamed, Mohamad, Muhamed and Mohammod (etc.) amounting to the total of 7,549 newborn babies. The 2nd most popular name was **Oliver** (7,364), followed by **Jack, Harry, Alfie, Joshua, Thomas, Charlie, William,** and **James.** [See also **Jack Doyle: Mohammed is now the most popular name for baby boys ahead of Jack and Harry. Mail online, News, Saturday, Nov 13, 2010**]
Also see under **Mohammedan**.

المُثنى عليه، من حمدَ أي شكرَ (قارنه باسم أحمَد). قال تعالى: ﴿مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾ [الفتح: ٢٩].

ويحمل الاسم العديد من المسلمين في العالم الناطق بالإنكليزية، وتبني الاسم هو تشريفٌ وإجلالٌ لنبيّ الإسلام وخاتم النبوّة مُحَمّد بن عبد الله ابن عبد المُطلب (٥٧٠–٦٣٢ ميلادي) رسول الله للعالمين أجمعين ﷺ.

وقد كانت التهجية التقليدية الإنجليزية للاسم "ماهميت" أو "موحميد". ومن الأسماء الشهيرة التي حملت الاسم بطل الملاكمة الأمريكيّ مُحمّد عليّ (ولِدَ في ١٩٤٢ – اسمه الحقيقيّ قبل هدايته للإسلام: كاسيوس مارسيلوس كلاي) كان أشهر اسم في عالم الرياضة.

واعتماداً على معلومات مكتب الإحصاءات الوطنية في بريطانيا لعام ٢٠٠٩ تبيّن أن الاسم "مُحمّد" (بالأشكال الـ ١٢ لتهجّي الاسم بالإنجليزية، مثل: مُحمد، مَحمَد، مهمت، موحمد، مهميت، ماهوميت، موميت، مامت، وهكذا) هو الاسم الأكثر شيوعاً للمواليد الذكور في المملكة المتحدة (أوروبة)، فقد وصل عدد المواليد الذين حملوا اسم محمد إلى ٧٥٤٩ مولوداً لعام ٢٠٠٩. ثم جاء الاسم "أوليڤر" ثاني الأسماء شيوعاً وشعبية للمواليد الذكور (بعدد ٧٣٦٤)، تتبعه بالترتيب الأسماء: جاك، هاري، ألفي، جشوا، توماس، شارلي، وليَم، وأخيراً اسم جيمس. [انظر أيضاً:

Jack Doyle: Mohammed is now the most popular name for baby boys ahead of Jack and Harry. Mail online, News, Saturday, Nov 13, 2010.

قال حسان بن ثابت رضي الله عنه في مدح النبي ﷺ:

وضمّ الإلهُ اسمَ النبيّ إلى اسمِهِ
إذ قال في الخمسِ المؤذنُ: أشهدُ
وشقّ له من اسمِه ليُجلّه
فذو العرشِ محمودٌ وهذا مُحمّد

mujahedin, mujaheddin or **mujahidin** [moo"ja-hed-en] (n.)
(plural of **mujahid**) Muslim freedom fighters. [Arabic *mujahidin*, those exerting maximal effort

مُجاهدين

(جمع مُجاهد): المسلمون الذين يبذلون أعلى جهد في

in the sake of Allah (God), including freedom fighters] See under **Jihad.**

سبيل الله، بمن فيهم مقاتلو التحرير لدفع الاعتداء الخارجي.

mulatto [mu-lat"o] (n.)

the offspring of a Negro and a person of European stock: *–feminine* **mulatt"ress**. [Spanish *mulato*, diminution of *mulo*, mule. Arabic *moulood*, the offspring or newly born; *milad*, the birth (of someone)].

مولود (أو مُوَلد ولادة مختلطة)

الطفل الحديث الولادة: ولادة (أحد المخلوقات) وتعني هنا ابن/بنت الزنجيّة والأوروبيّ أو ابن/بنت الزنجي والأوروبيّة.

mullah, moolah, mullah or **molla** [mull"a] (n.)

a Muslim versed in theology and law: a Muslim teacher. [Persian/ Turkish/ Hindustani *mulla* – Arabic *maula*, master].

مُلاّ

فقيه عن الفارسية والتركية والهندية عن العربيّة مولى: سيّد.

mummy [mum"i] (n.)

a human body preserved by the Egyptian art of embalming, in which wax, spices and circa, were employed. *–n.* **mummifica"tion.** *–v.t.* **mumm"ify**, to make into a mummy: to embalm and dry as a mummy. *–pr.p.* mumm"ifying; pa.p. mumm"ified. [Old French *mumie* – Low Latin *mumia*. From Arabic and Persian *mumiya*, the waxed body; *mum*, wax candle; *maum*, wax].

مومياء

جثة مُحنطة (مُشمّعة) عربيّة عن الفارسيّة موم: شمعة أو شمع.

Mummy, mummie [mum"i] (n.)

a childish or affectionate word for mother. [Variant of **mammy**].

مامي

كلمة الطفل العاطفيّة لمُناداة الأُم.

mundane [mun"dan] (adj.)

belonging to the world: terrestrial: ordinary, banal. *–adv.* **mun"danely**. [French – Latin *mundanus* – *mundus*, the world. Arabic *madas*, whatever stepped on the ground (earth) directly or via slippers; *das*, to step over pressing (something) close to ground; *mindas (colloquial)*, the part of the ground or earth stepped on].

مِنداس

بالعاميّة مِنداس ما يُداس عليه من الأرض. فالكلمة تعني الواطئ المُبتذل مشتقة من دَوْس: الوَطء بالرِّجل مُشتقّ من داسَ: وَطأ الأرض، مداس: ما يُداس به على الأرض مباشرة أو بالنعال.

munition [mu"nish"(o)n] (*n.* –commonly in *plural*)

material used in war: military stores: (*figurative*) weapons or equipment necessary for any campaign. [Italian *munire, munitum*, to fortify; *munitio, -onis*, fortification; *munimentum*, fortification, title-deeds *–moenia*, walls. Arabic *ma"ona*, supportive food, equipment and power].

مؤونة

مواد مُعينة للحياة كموادّ الطعام والأجهزة والطاقة.

munshi, moonshee
[moon"she] (n.)
a secretary: an interpreter: a language teacher (used mainly in India). [Hindustani *munshi* from Arabic *munshi*, the one who composes letter in sound language].

مُنشي أو مُنشئ

كاتم سرّ (سكرتير) أو مُترجم أو مُدرّس لغة عن العربيّة مُنشئ وهو الذي ينشئ الرسائل بلغة جيّدة.

muqqaddam, mokaddam, mocuddum
[moo-kud"um] (n.)
a leader, a headman. [in India from Arabic *muqqaddam*, leader; *miq"dam*, courageous].

مُقدّم

أي قائد، ومِقدام: كثير الإقدام الشجاع. وهي مصطلح دارجٌ بالهند.

murky [murk"i] (adj.)

dark, obscure, gloomy: of darkness, thick: (*colloquial*) of a past, disreputable. *–adv.* **murk"ily.** *–n.* **murk"iness**. [Old English *mirce*; Old Norse *myrkr*, Danish and Swedish *mork*. Arabic *maraq*, the dark sauce or broth; *–adj. maraqy*. Also, *mutamarq*, deeply dyed with saffron].

مرَقيّ

بلون المرَق الغامِق الكثيف، مُتمرِّق: المصبوغ بالزعفران.

muscle [mus"l] (n.)

an animal tissue by contraction of which bodily movement is effected. [French – Latin *musculus*, diminution of *mus*, a mouse, a muscle. Arabic *azal, adhal*, muscle; *azula, adhula*, to be difficult, *mu"izilla, mu"idhila*, a difficulty; *uzal, udhal*, an incurable illness].

عضل وعَضلات الجسم

باللاتينية مَسِل (تلفظ مصل) مصغر ماوس: فأر لأن العضل عند التقلص تشبه شكل الفأر، وبالعربية أيضاً الفارُ عضل الإنسان. أيضاً عَضُلَ: أصبح صعباً، مُعضِلة: مُشكِلة، عضال: مرض مُستعصي الشفاء منه.

museum [mu-ze"um] (n.)

(*originally*) a temple of the Muses: a repository for the collection, exhibition, and study of objects of artistic, scientific or historic interest: – plural museums. [Italian *museum* – Greek *mouseion*. Arabic *Far* means a mouse, and Man"s muscle; also Arabic *muzain*, *dar zena* (house of decorations), a place decorated with nice unique pieces and good things].

مُزَيّن أو دار الزينة

(ميوزيوم، أي: متحف) حيث تحفظ القِطع الجميلة والخاصّة فيها.

mush [mush] (n)

meal boiled in water, especially Indian meal: anything pulpy. [Probably **mash**. Arabic *mash"a*, to crush; mushash, bone marrow with porridge consistency].

المشّ

الطحن والخلط حتى يذوب، مُشاش: رؤوس العِظام المكن مضغها، جمع مُشاشة (مُخّ العظم بقوام العصيدة أوالثريد).

mush [mush] (v.i.)

to travel on foot with dogs over snow. *–n.* a journey of this kind. [Probably French *marcher*, to walk. Arabic *masha*, to walk; *–n. mashi*, walking].

مَشى

فهو ماشٍ على قدميه.

mushroom [mush"room] (n.)

the common name of certain fungi, especially such as are edible: (*figurative*) one who rises suddenly from a low condition, an upstart: anything of rapid growth and decay (also *–adj.* e.g. a mushroom town, film). *–v.i.* to gather mushrooms: to increase spread with rapidity. [Old French *mousseron*, perhaps – *mousse*, moss. Arabic *mashroom*, sprouting suddenly from earth *shar"m*, thick plant that is eaten from the top, leaving the middle parts in situ].

مشروم (أي: الفطر)

لانبثاقه فجاةً من الأرض، شَرَمَ: شقّ. الشَرْم: نبات (شجر أو عشب) يؤكل من أعلاه ولا يُحتاج إلى أوساطه.

music [mu"zik] (n.)

a connected series of sounds that please the ear: the art of combining sounds so as to do this: any pleasant sound. *–adj.* **mu"sical**, pertaining to, or producing, music: pleasing to the ear, melodious. *–n.* a musical performance, especially theatrical or film, in which singing and usually dancing play an important part. *–adv.* **mu"sically**. *–ns.* **musi"cian** (*-shan*), one skilled in the practice or theory of music: a performer of music. **–music(-al) box**, a case containing a mechanism contrived, when the spring is wound up, to reproduce melodies. [French *musique* – Latin *musica* – Greek *mousike* (*techne*), musical (*art*) *–mousa*, a muse. Arabic borrowed from Greek *mosiqa*].

موسيقى

(يونانيّ مُعرّب): أصوات متناغمة مُركبة يستأنس لسماعها الإنسان.

musk [musk] (n.)

a substance with a strong perfume, obtained from a sac under the skin of the abdomen of the male musk-deer: the musk-deer: a name given to a number of plant, especially to a little yellow-flowered mimulus (whose leaves formerly had a musky scent). *–v.t.* to perfume with musk. *–ns.* **musk-deer**, a small hornless deer, native of the mountains of Central Asia; **musk"iness**. *–adj.* **musk"y**, having the odour of musk. *–adv.* **musk"ily**. [French *musc* – Latin *muscus*, Greek *moschos*. Arabic *misk*, a very pleasant perfume].

مِسك

مادّة عِطريّة طيّبة تُستخلص من كيسٍ تحت جلد البطن لأيل المسك الذكر. والمسك ٣ أنواع من حيث الأصل: هذا المسك الحيوانيّ الأسود، والمسك النباتي الأبيض (مُستخلص من حبّ المسك)، والمسك الصناعي من مستحضرات كيمياوية مُصنعة. عن عائشة: أن امرأة سألت النبي ﷺ عن غسلها من المحيض، فأمرها كيف تغتسل قال: "خذي فِرصةً من مِسك فتطهّري بها". لوفي رواية: فِرصة مُمسّكة، أي: قطعة قطن فيها ريح المسك] قالت: كيف أتطهر؟ قال: تطهّري بها. قالت: كيف؟ قال: سبحان الله، تطهّري! فاجتذبتها إليّ فقلت: تتبّعي بها أثرَ الدم. (رواه البخاري). وقد أُثبت أنّ المسك يقضي على البكتريا ويطهّر الرحم من النجاسة، وفيه فوائد أخرى.

musket [mus"ket] (n.)

(*history*) a smooth-bore military hand-gun. *–ns.* **musketeer"**, a soldier, armed with a musket; **musketoon", musquetoon"**, a short musket: one armed with a musketoon; **mus"ketry**, the art of using small-arms: muskets in general. [Old French *mousquet*, a musket, formerly a hawk – Italian *moschetto*. Arabic *askata*, to silence (someone); *–n. muskit*, a tool to kill and silence (someone); *sakat*, to die or to keep quiet; *sak"ta*, a heart attack (usually fatal)].

أسكتَ

قطع كلامه فهو مُسكِت: آلة للقتل وإسكات الخصوم للأبد، سَكتَ: صمتَ أو مات، والسكتة: جلطة القلب (المُميتة؛ لأنها تُسكِت صاحبها للأبد).

Muslim [muz"lem] (n. and adj.)

same as **Moslem**.

مُسلِم

muslin [muz"lin] (n.)

a fine soft cotton fabric resembling gauze in appearance. *–adj.* made of muslin. [French *mousseline* – Italian *mussolino*, from Mosul in Mesopotamia (Iraq); Benito *Mussolini*, the Fascist Italian leader whose family is so named, because they trade in muslin between Mosul and Rome. Arabic *mosuli*, fabric made in Mosul, a city in the north of Iraq].

موصلّي

وهو نسيج قطني يصنع في الموصل (شمال العراق). موسوليني القائد الأيطالي الفاشستي اسم عائلته مشتق من التجاره بالقطن الموصلي بين الموصل وروما الإيطالية.

Mussulman or Mussalman [mus"ul-man] (n.)

a Moslem or Mohammedan:– *plural* **Muss"ulmans** (*-manz*). [Turkish *musulman* – Arabic *muslim, moslim*, Moslem].

مُسلِم جمعها مُسلمون

muster [mus"ter] (v.t.)

to assemble, as troops for duty or inspection: to gather: (*figuratively*) to summon up and display (e.g. resolution). *–v.i.* to be gathered together, as troops. *–n.* an assembling of troops for inspection: a register of troops mustered: an assembly. *–ns.* **mus"ter-master**, one who has charge of the muster-roll; **mus"ter-roll**, a register of the officers and men present at the time of muster. **–pass muster**, to escape, to escape censure, to bear examination. [Old French *mostre, monstre* – Latin *monstrum* – *monere*, to warn. Arabic *musattir*, the registrar, or the one who put things in order or in rows in order to register others; *musaiter*, the one who rules and commands; *mastarah*, a ruler. Also Arabic *monther*, warner; *nathar*, to warn].

مُسَطِّر

مسؤول ديوان التحشيد والتجنيد والتدقيق، فهو مُسيطِر، والمسطرة: آلة الحساب والقياس. أيضاً بالعربية: منذِر من نذَر: حذّرَ.

mutilate [mu"ti-lat] (v.t.)

مثلَ

to maim: to render defective: to remove a material part of. *–ns.* **mutila"tion; mu"tilator.** [Latin *mutilare, -atum – mutilus* – Greek *mytilos, mitulos,* curtailed. Arabic *math"al*, to maim].

به وشوّهه تمثيلاً فهو مُمثِل.

myrrh [mur] (n.)

مُرّ

bitter, aromatic, transparent gum, exuded from the bark of an Arabian shrub: (*Scottish*) a scented umbelliferous plant, also known as sweet chervil or sweet cicely. [Old English *myrra* – Latin and Greek *myrrha* from Arabic *murr*, bitter].

صمغ راتنجيّ عطريّ شفاف مُرّ يخرج من قشرة ساق شجيرة عربيّة (شجرة المرّ).

mystery [mis"ter-i] (n.)

مستور

a secret doctrine or rite: anything very obscure: that which is beyond human knowledge to explain anything artfully made difficult: a miracle-play, or, more exactly, one dealing with Scriptural incidents, especially from the life of Christ (also **mys"tery-play"**): the making of a secret of (usually unimportant) things. *–adj. myste"rious*, containing mystery: obscure: secret: incomprehensible: suggesting, or intended to suggest, mystery. *–adv.* **Myste"riously.** *–n.* **myste"riousness.** *–n. mys"tery-tour*, an excursion to a destination which remains secret until the journey"s end. [Latin *mysterium* –Greek *mysterion – mystes*, one initiated – *myein*, to close the eyes. Arabic *mastoor*, hidden, unrevealed].

خفيّ (محفوف بالأسرار)، مُغطى.



nabob [na"bob] (n.)

a nawab (a Muslim prince or noble in India): a European who has enriched himself in the East: any man of great wealth or importance. [Indian *nawwab, nauab, nabab* from Arabic *nowwab,* the *plural* of *na"ib*, deputy governor].

نوّاب أو نائب

حاكم إقليميّ من حكام الإمبراطوريّة المغوليّة في الهند. عن العربيّة نوّاب وهي جمع نائب بمعنى نائب الحاكم.

nacre, nacaire [na"ker] (n.)

mother-of-pearl or a shellfish yielding it; it is highly esteemed in making beautiful rings and necklaces. Also **nacaire**, musical instrument like tabla (atabal) or aduf covered with or made of leather. [Middle French *nacre* from Old Italian *naccara, nacchera* from Arabic *naqqara, naqqar*, a musical instrument made of leather and struck by hand or fingers. Also Arabic *mahhar*, oyster shells that contain pearl used as jewelry].

عِرق اللؤلؤ

أمّ اللآلئ: مادة صُلبة ناعمة قزحية اللون تشكل بطانة بعض الأصداف وتستخدم في صنع الأزرار والحلي، عن العربيّة نقاره (كما أنّ محار بالعربيّة تعني الحيوان البحري ذا الأصداف وداخله لؤلؤة تستخدمان للزينة). نقاره و نقار: آلة موسيقيّة شبه الدّف أو الطبلة من الجلد يُضرب عليها (يُنقر عليها).

Nadia [nad"ya] (n.)

Nadia is the pet form of the Russian proper name *Nadezhda* (Hope), although only pet forms of the name seem to be much used outside Russia. *Nadine* is a popular French variant, and in the past the form *Nadege* was also used in France. Arabic *Nad"ya*, the one who socialize with others (*nadwa*, gathering); or the one who attends clubs (*nawadi, plural* of *nadi*); or the one far from water e.g. describing *nadya* date-palms (far from water).

نادية

اسم علَم روسيّ مؤنث من اسم الدلال نازده (نجده أو أمل)، والاسم مشهور خارج روسية. بالفرنسيّة نادين مع شكله القديم ناج. بالعربيّة نادية: التي تألف حبّ الجماعة مع الآخرين (الندوة: الجماعة)، أو التي تحضر النوادي، أو البعيدة عن الماء كقولك نخلٌ نادية.

nadir [na"dir] (n.)

the point of the celestial sphere opposite to the zenith, i.e. that directly under where the observer stands: the lowest point of anything. [Middle English *nadir* from Middle French *nadir* from Arabic *nadheer* and *nadheer alsam"t*].

نظير

هي النقطة السفلى على الأرض والمقابلة من الناحية الأخرى أي المُناظرة (نظير) السّمْت (فلك). عن العربيّة نظير أو نظير السّمْت.

nag [nag] (v.t.)

to find fault with constantly: to worry: to cause pain to continually. *–pr.p.* **nagg"ing**; *pa.p.* **nagged**. [Norwegian and Swedish *nagga*, to gnaw. Arabic *nagga, naqqa, yanuqqu* to gnaw and to annoy; (*colloquial*) *naqnaqa*, to annoy].

نقّ ينقّ

نفرَ وصاحَ وظلمَ وبالعاميّة نقنقَ: ألحّ وأزعَجَ.

Nancy
See under **Ann.**

نانسي

اسم آخر لـ آن: وهي حنة أم مريم العذراء.

narcissus [nar-sis"us] (n.)

the genus, of the family Amaryllis, to which daffodils belong. *–Plural* **narciss"uses, -ciss"i**. [Latin – German *Narkissos*, a youth who fell in love with his own image. Arabic/Persian *narjis* , similar in shape to the eye; its infusion was used therapeutically for flu and headache; when infused in milk for 2 nights can be useful for erecting impotent penis (when massaged with such infusion); also *raj"s*, a sin or a deed leading to torture, suspicion and punishment. In Greek mythology, ***Echo*** was a nymph who falls in love with beautiful youth ***Narcissus***, but she was repulsed. She pines away until she is nothing more than a lonely disembodied voice. Thereafter *Narcissus* was punished by ***Nemesis***, goddess of retribution of evil deeds, so in turn *Narcissus* fell in love with his reflection in a forest pool; he pined away, too, and died by the forest pool. The flowers that grew where he died were named after him] Also see **echo** and **nemesis.**

نرجس

(فارسيّ مُعرّب): نبت من الرياحين تشبّه به الأعين، نافِعٌ شمه للزُكام والصُداع، وأصلهُ منقوعاً في الحليب ليلتين يُطلى به ذكرُ العِنين فيقيمُهُ ويفعل الأعاجيب، الرِّجس: المأثم والعمل المؤدّي إلى العذاب والشك والعقاب. لاتينيّ، وبالألماني ناركيسوس؛ مُشتقّ من الأسطورة الإغريقيّة: حيث إنّ الحوريّة «إيكو» وقعت في غرام الشابّ الجميل نارسيسوس، الذي لعب بمشاعرها ثمّ صَدّها، فنحلت ولم يبقَ منها إلا صوت روحها من دون جسد. فانتقمت لها نمِسيس (آلهة العقاب لأفعال الشرّ). فأوقعت الشابّ نارسيسوس في حُبّ صورته المنعكسة من ماء بركة الغابة فنحل جسمُه ومات قرب البركة، فنما وردٌ حيث مات جذاء البركة وسُمّي الورد باسمه نارسيسوس (نرجس).

narghile [nar"gil-i] (n.)

a hookah. Hubble-bubble, a crude kind of hookah with bubbling sound. [Persian/Arabic *nargilen* – *nargil*, a coconut (from which Hubble-bubble used to be made from)].

نارجيل

جوز هندي، تعريب ناركيل، ومنه النارجيلة لآلةٍ يُشرَب بها التنبك (التبغ)؛ لأنها قد تتخذ منه ويُستنشق الدخان بعد أن يُصفى عبر ماء القارورة.

naphtha (naft) [naf"tha (sometimes nap"tha)] (n.)

petroleum: a vague name for the inflammable liquids distilled from coal-tar, wood, and circa. *–n.* **naph"thalene**, a grayish-white, inflammable substance got by distillation of coal-tar. [German. Arabic *naft*, solvent liquid: *tanafata*, to boil]

نفط

مُحلل مُذيب، تنفطَ: غلى أو احترقَ غضباً. قال ابن دريد الشاعر البصري الأديب الفحل مؤلف كتاب (جمهرة اللغة)، هاجياً نِفطويه النحويّ (الذي اتهَمَه، حسداً وزوراً، بانتحال كتابه من كتاب "العين" للخليل بن أحمد الفراهيدي):

أُفٍّ عَلَى النَّحْوِ وَأَرْبَابِهِ

قَدْ صَارَ مِنْ أَرْبَابِهِ نِفْطَوَيْه

أَحْرَقَهُ اللهُ بِنِصْفِ اسْمِهِ

وَصَيَّرَ البَاقِي صُرَاخاً عَلَيْه.

nation [na"sh(o)n] (n.)

a body of people marked off by common descent, language, culture, or historical tradition: the people of a state. *–adj.* **national** (*na"shon-al*),

ناس وأُناس وإنس

بشر وهي جمع إنسان وإنسيّ مُشتقّ من أنسَ وآنسَ واستأنسَ: ذهب توحُّشهُ فأصبح مؤانِساً وأنيساً.

pertaining to a nation or nations: common to the whole nation: public. *–v.t.* **na"tionalise,** to make national: to transfer ownership of from individuals to the state (e.g. to nationalize the coal-miners). **–na"tionalist**, one who favours or strives after the unity, independence, interests, or domination of a nation. *–adj.* **nationalis"tic.** *–ns.* **na"tionalism**; **nationality** (*-al"iti*), membership of a particular nation. *–adv.* **na"tionally**. *–adj.* **na"tion-wide,** covering the whole nation.
–**national anthem**, an official song or hymn of a nation sung or played on ceremonial occasions; **national service**, compulsory service in the armed force. [Latin *natio –onis – nasci, natus*, to be born. Arabic *nas, unas, in"s*, people; plural of *insan* or *insi*; derived from *anasa*, *a"nasa, ist"anasa*, to socialize and to be domesticated being (i.e. *anees, mu"nis*].

natrium [na"trium] (n.) (obsolete and New Latin)
See below under **natron.**

نطريوم، ناتريوم

أي: صوديوم (انظر تحت).

natron, natrun [na"tron] (n.)

an impure hydrated carbonate of soda (sodium carbonate) found on some lake borders, the nitre of the Bible. In composition **natro(n)**- indicates the presence of sodium. *–n.* **natrium**, sodium (where its chemical symbol Na). [French *natron* from Spanish *natron* – Greek *nitron* from Arabic *natrun, natron*].

نطرون

كربونات الصوديوم المائيّة (غير الصافية) والموجودة على سواحل بعض البحيرات. عن العربيّة نطرون. أو من وادي النطرون في مصر. ومن النطرون جاءت كربونات الصودا، ومنه اشتق الصوديوم (باللاتينيّة: ناتريوم أو نطريوم، أي: نطرونيّ)، رمزه الكيميائي Na.

Nautical [not"ik-al]

of or pertaining to ships, to sailors, or to navigation. ***–nautical mile*** (see **mile**). [Latin *nauticus* – Greek *nautikos – nautes*, sailor *–naus*, a ship. Arabic *nauti*, a sea navigator or sailor, –plural *no"wati*; also *nat* means people].

نواتي

ملاحو البحر، واحدهم: نوتيّ. والناتّ: الناس.

navigate [nav"i-gate] (v.i.)

to manage or direct on its course a ship, aircraft, and circa. *–v.t.* to sail or fly across (a sea) or up and down (a river). *–adj.* **nav"igable,** sufficiently deep, wide, and circa to give passage to ships. *–ns.* **naviga"tion**, the act, science, or art of directing the movement of ships or aircraft; **nav"igator,** one who navigates or sails: one who directs the course of a ship, and circa. [Latin *navigare, -atum – navis*, a ship, agree, to drive. Part

مايْ بالتركية عن العربيّة مائي

ذو صلة بالماء والبحر والإبحار، فالكلمة "نافيجيت" تعني التحرّك واستكشاف ماء البحر (بالسفن فوق الماء أو بالغوص تحت الماء).

of the word *mavi* is Turkish derived from Arabic *ma"ee*, pertaining to water; thus the word navigate means to move in (explore) water] See under **navy.**

navy [na"vi] (n.)

a fleet of ships: the whole of a nation"s ships-of-war: the officers and men belonging to a nation"s warship: water colour. [Old French *navie* – Latin *navis*, a ship. Turkish *mavi* derived from Arabic *ma"ee*, pertaining to water].

مائي

ذو صلة بالماء، كاللون المائي أو الماوي وبالتركية ماڤي أي أزرق باهت، وكالقوّة المائيّة أو البحريّة.

naught or **nought** [not] (n.)

nothing: the figure 0. *–adj.* (*archaic* – used predicatively) worthless, bad. –Also **nought.** –bring to naught, to ruin, frustrate; **come to naught**, to fail completely; **set at naught (nought),** to disregard. [Old English *naht, nawiht – na*, never, *wiht*, whit. Arabic *nug"ta*, a dot; plural *nugat*, used for small different (worthless) pieces].

نقطة

وجمعها نقط تستخدَم للأثمان المختلفة البسيطة أو التافهة.

nawab [nawab] (n.)

See under **nabob.**

نوّاب أو نائب

حاكم إقليميّ من حكام الإمبراطوريّة المغوليّة في الهند عن العربيّة نوّاب وهي جمع نائب بمعنى نائب الحاكم.

nay [nai] (adv.)

no: not only so but: and even more than that. *–n.* a denial: a vote against (a motion). [Middle English *nay, nai* – Old Norse *nei*; Danish *nei*; cognate with no. Arabic *nahi*, no: the order not to do (something): *nafy*, opposite the order to do (something); *naha*, to order not to do (something): *–n. nahi, nuhya*; *intaha, tanaha*, to obey the order not to do (something)] Also see under **ay, aye.**

نهي

ضدّ الأمر، أو نفي: قول لا. ونهاه نهياً فانتهى وتناهى. النهيَة الاسم منه.

Nazarene [naz"ar-en] also **Nazarean** [naz"a-re"an] (n.)

an inhabitant of Nazareth city in Galilee: a follower of Jesus of Nazareth, originally used of Christians in contempt: an early Jewish Christian. [Arabic *naser* (plural *ansar*), helper of Jesus in the town named *nasira*. See Verse 61:14 of Surat As-Saff (Battle Array) of Qur"an: "As said Jesus the son of Mary to the Disciples, "Who will be my helpers (ansar) to (the work of) Allah?" Said the Disciples, "We are Allah"s helpers!" Then a portion of the Children of Israel believed, and a portion disbelieved, but We gave power to those who believed against their enemies, and they became the ones that prevailed"].

ناصري

أحد ساكنيّ مدينة الناصرة سُميت بذلك لنصرتها لعيسى بن مريم (عليه السلام)، وللنصرانيّة. ناصر أي مُعين، وجمعُها أنصار أي أتباع. مُشتقة من أنصار وحواريّ عيسى بن مريم (عليه السلام)، في مدينة الناصرة.

قال تعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُوٓاْ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ لِلۡحَوَارِيِّـۧنَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِۖ فَـَٔامَنَت طَّآئِفَةٞ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٞۖ فَأَيَّدۡنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمۡ فَأَصۡبَحُواْ ظَٰهِرِينَ﴾ [الصف: ١٤].

Nazarite [naz"ar-it] (n.)

a Jew who vowed to abstain from strong drink, and circa. *–n.* **Naz"aritism** (*-it-izm*). [Hebrew *nazar*, to consecrate. Arabic *nathir*, derived from *nathara*, to vow to do or not to do something].

ناذِر

مُشتقّ عن نذَرَ: أقسَمَ على نفسه لعمل أو عدم عمل شيء ما.

neb [neb] (n.)

a beak or bill: the nose. [Old English *nebb*, beak, face; cognate with Dutch *neb*, beak. Arabic *nab-ba,* to sharpen something making it like a tube, or to trim a plant; *–n. nabeb, nubab*].

نبّ ونـبَ نبيباً ونبابا

حدّه فجعله كالأنبوب في دِقتِه.

neck [nek] (n.)

the part connecting head and trunk: the part connecting the head and body of anything (e.g. of a violin): any narrow connecting part (e.g. an isthmus). *–ns.* **neck"lace** (*-lis, -las*), a lace, chain, or string of beads or precious stones worn on the neck; **neck"tie**, a scarf or band tied round the neck; **neck and neck**, exactly equal: side by side; **neck or nothing**, risking everything; **stick one"s neck out**, to put oneself at risk, to invite trouble or contradiction. [Old English *hnecca*; German *nacken*. Arabic *unuk*, neck; *nucha*, spinal cord passing through the neck].

عنق أو نخاع

الحبل الشوكيّ الذي يمرّ عِبْرَ العنق. والعنق هو الجزء الذي يربط الرأس بجذع الجسد.

necro- [nek"ro-, -ro-] (prefix in composition)

dead, dead body. *–ns.* **necrol"ogy**, an obituary list; **nec"romancy**, the art of revealing future events by calling up and questioning the spirits of the dead: enchantment. *–adjs.* **Necroman"tic, -al**. *–adv.* **necromant"ically**. *–ns.* **necrop"olis**, a cemetery; **necro"sis**, death of part of the living body. *–adj.* **necrot"ic**, affected by necrosis. [Greek *nekros*, dead body, dead. Arabic *nac"r*, to get rotten and be dead. See Verse 79:11 of Surat An-Nazi"at (Those Who Tear Out) of Qur"an: "What! – when we shall have become rotten (*nac"ra*) bones?"].

نخرَ (نيكرو – مقطع سابق بمعنى ميت)

فهو ناخر أي جسد ميّت.

nefarious [ni-fa"ri-us] (adj.)

extremely wicked, villainous. *–adv.* **nefa"riously**. *–n.* **nefa"riousness.** [Latin *nefarious* – *nefas*, wrong, crime *–ne-*, not, *fas*, divine law, probably from *fari*, to speak. Arabic *nafir, nafour*, unsociable repulsive; from *nafara*, to run away from the team or from the herd].

نافر

نفور من نفرَ.

negate [ni-gait] (v.t.)

to deny: to nullify: to imply the non-existence of.

نقض، النّقضُ

–*n.* **negation** (*ne-gash(o)n*), act of saying no: denia: the absence or opposite (of something that is actual, positive, or affirmative). –*adj.* **negative** (*neg"ativ*), expressing denial, refusal, or prohibition. – opposite to affirmative: lacking distinguishing feature, devoid of positive attributes – opposite to positive: (*logic*) denying the connection between a subject and a predicate. –*n.* a proposition by which something is denied. –*adv.* **neg"atively.** –*n.* neg"ativeness. – **negative pole**, that pole of a magnet which turns to the south when the magnet swings freely. [Latin *negare, -atum*, to deny. Arabic *nagath*, to nullify; -*n. nag"th*].

negotiate [ni-go"shi-at] (v.i.)

to bargain (with), to confer (with) for the purpose of coming to an agreement or arrangement. –*v.t.* to arrange for by agreement (e.g. a treaty, a loan), to transfer or exchange for value (e.g. a bill, cheque): to get past (e.g. an obstacle, a difficulty). –*adj.* **nego"tiable** (of bills, drafts, cheques, and circa), capable of being transferred or assigned in the course of business from one person to another. –*ns.* **negotiabil"ity; negotia"tion; nego"tiator.** [Latin *negotiari, -atus-negotium*, business –*neg-* , not, *otium*, leisure. Arabic *nagasha*, to explore in mathematics; –*n. negash; tangeesh*, exploration and also means removal of pricks and cleaning sheep house of pricks].

ناقشَ نقاشاً ومناقشةً

(الاستقصاء في الحساب)، والتنقيش هو استقصاء الكشف عن الشيء، وهو أيضاً استخراج الشوك وتنقية مريض الغَنَم من الشوك.

Negus [ne"gus] (n.)

The title of the kings of Abyssinia. [Arabic *najashi*, King of Abyssinia].

نجاشيّ (لقب ملوك الحبشة)

Neil, Nial, Niall [neel, nial] (ns.)

See under **Nigel, Nigella, Nigelia.**

نيل، نيّال

أسماء علم انظر تحت نايجل ونايجلا ونايجيليا.

neigh [nai] (v.i.)

to utter the cry of a horse. –*pr.p.* **neigh"ing;** *pa.t.* and *pa.p.* **neighed** (*naid*). –*n.* the cry of a horse. [Old English *hnaegan*. Arabic *naheeq*, cry of a donkey; *saheel*, cry of a horse].

نهيق

صوت الحمار، لكن الإنجليز جعلوه صوت الحصان (صوته بالعربيّة صهيل).

Nemesis [nem"e-sis] (n.)

(*mythology*) the Greek goddess of retribution: (often without capital) retributive justice. [Greek *nemesis*, retribution – *nemein*, to deal out, dispense. Arabic *namos*, hunter"s trap; *namasa*, to

نمسيس

آلهة الجزاء (والعقاب) حسب الأسطورة الإغريقيّة. بالعربيّة ناموس: شَرَك ومصيدة الصيّاد، نامَسَ: تنمّسَ

trick and trap; *nim"s*, a tricky cat that can kill the serpent by sheer tricking].

به من الاحتيال. والنمس: حيوان كالقط يحتال فيقتل الثعبان

nervous [nurv"os] (adj.)

having nerve: sinewy: strong: vigorous: (*of literary style*) vigorous, tense: having the nerves weak or easily excited: timid. *–adv.* **nerv"ously.** *–n.* **nerv"ousness. –nervous breakdown,** loose term indicating nervous debility following mental or physical fatigue: euphemism for any mental illness. [Latin *nervus*, sinew; German *neuron*, a sinew, a nerve. Arabic *nafaz*, to suddenly move with excitement (commonly used with animals); *fazza*, to suddenly move with excitement and fear].

نفزَ

(الظّبيّ أي وثبَ) نفزاناً، فزَّ (فزعَ) ومنه استفزّه. وبالعاميّة نرفز أي فزّ وغضِبَ.

nest [nest] (n.)

a comfortable residence: a structure prepared for egg-laying, brooding, and nursing, or as a shelter. –v.i. to build or occupy a nest. [Old English *nestlian – nest*; German *nest*; Latin *nidus*. Arabic *nazal*, to settle in a house (or nest); *–n. nezl, manzil*, the residence or the house] Also see under **nestle.**

نِزلٌ ومنزِل

الدار والمجتمع، وهو اسمٌ مُشتقّ من نـزَلَ منـزلاً واستقرّ فيه.

nestle [nes"l] (v.i.)

to settle comfortably: to lie close or snug as in a nest. *–v.t.* to cherish, as a bird does her young. – *n.* **nestling** (*nes"ling*), a young bird in the nest. – Also *adj.* [Old English *nestlian – nest.* Arabic *nazal*, to settle in a house (or nest)].

نزَلَ منـزلاً واستقرّ فيه

Net [net](n.)

an open fabric of twine, and knotted into meshes for catching birds, fishes, and circa: anything like a net. [Old English *net, nett*; Dutch *net*, German *netz*. Arabic *nawt* (plural *niat, anwat*, fabric that can be suspended like net for trapping fishes and birds)].

نيت

أي: شبكة من نوط، والشبكة أصلاً من نوط، جمعها: نياط وأنواط، أي: معلقة. وتطور المعنى للشبكة (تعلق فيها السمكة أو الطير).

nettle [net"l] (n.)

a genus of plants with stinging hairs. *–v.t.* to sting: to sting with annoyance, provoke. *–n.* **nett"lerash,** an eruption on the skin resembling the effect of nettle stings. [Old English *netele*; German *nessel*. Arabic *natala*, to pull off suddenly; *–n. nat"l*].

نتلَ

(أي جذَب إلى قدّام) نتلاً. ومنه أُشتق اسم النبات "نتِل"؛ لأنّ لسّةَ باليد يسبّب لسعةً لاذعةً لليد (مثل النتلة الكهربائية)، ويُعمل الشاي أحياناً من نقيع نبات الـ "نتِل" هذا.

new [ru] (adj.)

lately made, invented, discovered: recently heard of, or experienced for the first time: different, changed (e.g. turn over a new leaf, a new man): recently `commenced: not of an ancient family. –*adv.* recently, in compounds such as **new"born, new"-fledged, new"-laid**. –*adv.* **new"ly**. –*n.* **new"-comer**, one who has lately come. – **New England**, a group of 6 north-eastern states of U.S.A.; **New World**, the western hemisphere, the Americas (Old World, the eastern hemisphere. comprising Europe, Africa, and Asia); **New Year"s Day**, the first day of the year. [Old English *niwe, neowe*; German *neu*, Irish *nuadh*, Latin *novus*, Greek, *neos*. Turkish *nev*, Arabic *naif*, new addition].

نيف

أي: زيادة جديدة. وبالتركية: نيف Nev يعني: جديد، ومنه الكتاب العثماني المؤلف في اكتشاف أمريكة (تاريخ هند غربي المسمّى "حديث نو في أحوال الأفلاك والأراضي") أي: تاريخ الهند الغربية، (هكذا سمّى كولومبوس أمريكة خطأً) المسمّى بالحديث الجديد.

newt [nut] (n.)

a genus of tailed amphibians, of the salamander family. [Formed with initial *n.* borrowed from the article an, from *ewt*, a form of *evet* or *eft* – Old English *efeta, efete*. Arabic *efa"*, avoided creature like lizard (as man dislike its look nor touching it); also *natta*, to run away; –*adj. nattat*] See **eft.**

نطاط

(أي وزغ) من نطّ ينطّ، أي فرّ لأنّ الوزغ نطاط. كذلك عفاء: ما يعاف الإنسان رؤيته أو لمسه من الحيوان كالوزغ.

never [nev"er] (adv.)

not ever, at no time: in no degree: surely not. –*adv.* **nev"ermore**, at no future time. –*n.* **nev"er-nev"er**, an imaginary place, or imaginary conditions too fortunate ever to exist in reality: (*colloquial*) the hire-purchase system. –*adv.* and *conjugate* nevertheless",
notwithstanding: in spite of that. [Old English *naefre* – *ne*, not *aefre*, ever. Arabic *nafi*, never; or *na'r*, separation (never together again)].

نفي

نفر (تفرق بلا جمع).

nib [nib] (n.)

something small and pointed: a pen-point: a bird"s bill: (*plural*) crushed fragments of cacao beans. –*adj.* **nibbed**, having a nib. [Variant of **neb**] See also **nibble.**

نبّ ونبّبَ نبيباً ونباباً

حدّه فجعله كالأنبوب في دقته.

nibble [nib"l] (v.t.)

to bite gently or small bites (as a rabbit or a fish does): to eat by a little at a time. –*v.i.* to make trifling criticisms (with at): (*figuratively*) to show signs of taking, accepting, yielding to (e.g. to nibble at an offer, at temptation). [Origin ob-

نبّلَ

قطع وأخذ منه قطعاً صغيرة لحدّه وتدقيقه كتبيل السهام والأقلام.

scure; compare with Latin- German *nibbelen*, Dutch *knibbelen*. Arabic *nabbala*, to take small pieces off in order to sharpen something e.g. pencil or arrow].

Nigel, Nigella, Nigelia [ny"gel, ny"gella, ny"gelia] (ns.)

الأنجَلُ

This name comes from the Irish word for "champion". The Irish form of the name is **Nial** and **Niall. Neal** or **Neale** is an alternative. The name is also the source of **Nigel,** which comes from Latin **Nigellus**, which later became linked with Latin word *niger* (black). Admiral **Nelson** probably inherited his surname from a "Neil son", and this is now used as a first name in memory of him. Feminine forms include: **Nelda** from Neil and **Nigella** and **Nigelia** from Nigel, but none of them is very common.

الواسع العريض الطويل. ناجل: الكريم النسل ومؤنثه نجلاء والنجل: الابن. بالإيرلنديّة نيل تعني البطل مع أشكال الاسم الأخرى: نيال و نيل. وهو أيضاً مصدر نايجل من اللاتيني نايجلوس التي ارتبطت مؤخراً بـ نِجر أي أسوَد. أمير البحر نيلسون تعني ابن نيل وهذا الآن يشتعمل كاسم أول لتخليده. مؤنثات الاسم هي: نيلدا من نيل، ونايجيلا ونايجيليا من نايجل.

Nit [nit](n.)

نكتة

the egg of a louse or other parasitic insect: the insect itself when young. [Old English *hnitu*; German *niss*. Arabic *nuktah, nuqtah*, the white dot in black hair denoting the lice"s egg; *naftah*, dandruff; *natta*, to jump (for a small louse)].

أي: نقطة، وهي الصوابة، أي: بيضة القمل في الشعر، أو نفضة، أي: تقشر البشرة، أو من نطّ للقملة الصغيرة.

nitre [ni"tar] (n.)

النطر

natron: sodium nitrate: potassium nitrate. See under **natron.**

nimrod [nim"rod] (n.)

نمرود

any great hunter [See Bible: Genesis x. 8-9. Arabic *nam"rood*, the name of the tyrant king at time of Prophet Abraham. In Hebrew, the name is derived from *marad*, he rebelled. Arabic *marada*, to rebel against, to convert and become unfaithful) See under **Christmas.**

أي الذي تمرّد على الله (من مَرَدَ)، وهو الملك الطاغية في زمن النبيّ إبراهيم عليه السلام (انظر تحت كريسماس).

nizam [ni-zam"] (n.)

نِظام

the title of governors of Haider Abad in India from 1713-1950: Turkish soldier (Nizami). [Hindustani *nizam* from Arabic *nidham*, order or discipline].

لقب حكام حيدر آباد بالهند من ١٧١٣–١٩٥٠م. نِظاميّ: جندي تركي عن الهندية نِزام: حاكِم، عن العربيّة نِظام.

Noah [no-wa] (n.)

نوح

This is a Hebrew name meaning "repose". Noah is the father of Shem, Ham, and Japheth (from Hebrew Yepheth), traditionally the ancestors of post-diluvian mankind; It is narrated by Imam Ahmad that the Messenger of Allah (peace be

نبيّ الله ورسوله. اسمه بالعربية مُشتقّ من ناح ينوح: بكى وتكلم بحزن، وبالعبرية يعني: يرقد ويستريح. ونوح هو أبو سام وحام ويافث، وهم الذين استعمروا

upon him) said: "**Shem (Sam) is the father of Arabs, Ham is the father of Abyssinians, and Japheth is the father of Romans**". Shem is the eldest of the 3 sons and the ancestor of Semites (Arabs, Persians and Jews who speak Semitic languages). Ham is the ancestor of Africans, Sudanese, Nubians, Copts, Abyssinians, who later included the Inhabitants of India; Ham"s descendants are the dark-brown people who initially inhabited Africa (Hamitic language of North Africa is distantly related to Semitic). Finally Japheth"s descendants are the Turks, Chinese, Russians, Sicillians, Gog and Magog who initially inhabited Asia Minor, islands of the Mediterranean and Palestinian coast; they then spread to colonise the rest of Asia and Europe to include the French, the Greek, and the rest of Europeans.

The story of Noah and his ark must be one of the best known Bible stories, but despite this the name is not much used now. One bearer of the name, US lexicographer Noah Webster (1758-1843) had a considerable impact on the cultural history of the United States, being not only the creator of Webster"s Dictionary but also introducing the spelling reforms that distinguish American English from that of Great Britain. See Verses 11:25-26, 37, 40, 44 of Surat Hud (The Prophet Hud) of Qur"an: "We sent Noah to his people (with a mission); "I have come to you as a clear warner. "that ye serve none but Allah: verily I do fear for you the punishment of a Grievous Day.....But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: For they are about to be overwhelmed (in the Flood).....At length, behold! There came Our Command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female and your family-except those against whom the Word has already gone forth, -and the Believers". But only a few believed with him..... Then the word went forth: "O earth! Swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"].

الأرض وكانوا أسلاف البشرية بعد الطوفان؛ وقد كان لنوح عليه السلام أربعة أبناء من الذكور هم: سام وحام ويافث ويام (وهذا الأخير يسمّى أيضاً كنعان، هو الذي لجأ إلى الجبل ليعصمه من الماء فكان من المُغرقين)، أما الثلاثة الباقون فقال ابن كثير عنهم: "إن كلَّ مَن على وجه هذه الأرض اليوم من سائر أجناس بني آدم ينسبون إلى أولاد نوح الثلاثة الباقين (سام وحام ويافث)". روى الإمام أحمد أن الرسول ﷺ قال: (**سام أبو العرب، وحام أبو الحبش، ويافث أبو الروم**). والروم الأُول هم اليونان. وذكر القلقشندي في "نهاية الأرب في معرفة أنساب العرب" أنه وقع الاتفاق بين النسّابين والمؤرخين أن جميع الأمم الموجودة بعد نوح عليه السلام هي من ذريته دون من كان معه في السفينة، وعليه يُحمل قوله تعالى: ﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ﴾ [الإسراء: ٣]، وأنهم أُهلكوا عن آخرهم ولم يعقبوا، ثم اتفقوا على أن جميع النسل من بنيه الثلاثة سام وحام ويافث، فقد قال تعالى:

﴿وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ۝٧٥ وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ۝٧٦ وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ۝٧٧ وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ۝٧٨ سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ۝٧٩ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ۝٨٠ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ۝٨١ ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ۝٨٢﴾ [الصافات].

ففي قوله تعالى: ﴿وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ﴾ قال ابن عباس: أهل الأرض كلهم من ذرية نوح. وقال ابن جزي: وذلك لأنه لما غرق الناس في الطوفان، ونجا نوح ومَن كان معه في السفينة، تناسل الناس من أولاده الثلاثة "سام، وحام، ويافث".

وقوله تعالى: ﴿وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ﴾ أي: تركنا عليه ثناءً حسناً في كل أمة إلى يوم القيامة.

﴿سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ﴾ أي: سلامٌ عاطرٌ من الله تعالى والخلائق على نوح باقٍ على الدوام من دون انقطاع.

﴿إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ﴾ أي: هكذا نجزي مَن أحسن من العباد، نبقي له الذكر الجميل إلى آخر الدهر.

﴿إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ﴾ أي: كان مخلص العبودية لله،

كلمل الإيمان واليقين، وجاء في حاشية البيضاوي: علّل هذه التكرمة السنية بكونه من أُولي الإحسان، ثم علّل كونه محسناً بأنه كان عبداً مؤمناً، إظهاراً لجلالة قدر الإيمان وأصالة أمره، وجعل الدنيا مملوءةً من ذريته تبقية لذكره الجميل في ألسنة العالمين.

﴿ثُمَّ أَغْرَقْنَا ٱلْآخَرِينَ﴾ أي: أغرقنا الكافرين الذين لم يؤمنوا بنوح عن آخرهم، فلم تبق منهم عينٌ تطرف ولا ذكرٌ ولا أثر.

وسام هو الابن الأكبر، وهو الجدّ الأكبر للساميين (العرب والفرس واليهود والكرد والآشوريين الذين يتكلمون اللغة السامية)، وحام أبو السودان والأحباش والقبط والهند والسند (داكِنُو البشرة سكنوا إفريقية بدايةً. وترتبط اللغة الحامية لشمال إفريقية عن بُعد باللغة السامية.

وأخيراً يافث وهو أبو الترك والصين والروس والصقالبة ويأجوج ومأجوج الذين سكنوا بدايةً آسية الصغرى وجزر البحر المتوسط والساحل الفلسطينيّ، ومن ثم استعمروا أوروبة من الفرنج والإغريق والروم والألمان وباقي الأوروبيين. ونوح اسم عبري الأصل. وبالرغم من شهرة قصة نوح وفلكه، إلا إنّ اسم نوح ليس كثير التداول. وأحد حاملي الاسم هو كاتب المُعجم الأمريكيّ نوح ويبستر (١٧٥٨–١٨٤٣م) صاحب الفضل على تاريخ الثقافة في الولايات المُتحدة؛ لأنه أنشأ قاموس ويبستر، كما أنه أدخلَ أشكال الهجاء التي فرّقت بين اللغة الإنكليزيّة الأمريكيّة واللغة الإنكليزيّة البريطانيّة.

قال الله تعالى: ﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ۝ أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ﴾

﴿حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ﴾

﴿وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَٰسَمَآءُ أَقْلِعِى وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ ۖ وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ﴾ [هود: ٢٥–٤٤].

noble [no"bl] (adj.)

نبيل

illustrious: high in character or quality: of high birth: magnificent: generous. *–ns.* (*especially historically*) a person of exalted rank; **no"bleman**, a man who is noble or of rank, a peer; **no"bleness.** *–adv.* **no"bly.** **–noble metal**, one that does not readily tarnish, as gold and silver. [French *noble* – Latin *(g)nobilis* – *(g)noscere,* to know. Arabic *nabeel* (plural *nuba"la"a*), a man of high quality].

رجلٌ وجيه (من وجهاء الناس).

nod [nod] (v.i.)

نادَ نوداً و نواداً

to give a quick forward motion of the head, especially in assent, salutation, or command: to let the head drop in weariness: to make a slip, especially through momentary inattention. *–v.t.* to incline: to signify by a nod. *–pr.p* **nodd"ing**; *pa.t.* and *pa.p.* **nodd"ed**. *–n.* a quick bending forward of the head: a slight bow: a command. *–n.* and *adj.* **nodd"ing**. [Middle English *nodde*, not known in Old English. Arabic *nada*, to move head, while going to sleep; *–n. nawd*].

تمايل من النعاس: تحرّك رأسه.

Noel, Nowel [no-el] (n.)

نوال (عربيّاً: اسم علم)

(obsolete except in Christmas carols) French word for Christmas: proper name originally given to children born on or about the 25 December. **Noelle** or **Noelle** is the French feminine form of the name, with **Noella** a variant. In English, **Noele, Noleen, Noelena** and **Noeline** are also found. **Natalie** is a name with the same meaning, since it comes from the Latin *dies natalis* (the birthday of Christ), which is the root of the French *noel*. **Nathalie** is the French spelling. The Russian version of the name, **Natalia** (occasionally found as **Natalya** and shortened to **Talia**) has a pet form **Natasha** (sometimes spelled **Natasja**) which had a spurt of popularity in the 1960s after a television adaptation of Tolstoy"s *War and Peace* (1863-9), which has a Natasha as the heroine. [Old French (French *noel*; Spanish *natal*, Italian *natale*) – Latin *natalis*, belonging to birthday. Arabic *nawal, nall, nail, nawl,* the gift: what is taken with or without effort; *–adj. na"il* (*–feminine na"ilah*), the prize winner].

نال، نائل، ونول: العطاء ، والنائل: المُستحصِل للعطاء أو للجائزة (مؤنثه نائلة). نويل كلمة فرنسيّة لحفل المُكرّس (عيد ميلاد المسيح المزعوم في ٢٥ ديسمبر – كانون أول)، ومؤنثه نويلّ ونويلا. بالإنجليزيّة نويل، نولين، نويلينا ونويلين. ناتالي هو اسم بالمعنى نفسه مُشتقّ من اللاتيني دايس ناتالِس (أي يوم المسيح)، وهي أصل الكلمة الفرنسيّة نويل. ناثالي هي فرنسيّة الهجاء. بالروسيّة ناتاليا وتختصر إلى تاليا مع اسم الدلال ناتاشا الذي اشتهر في الستينيات ١٩٦٠م بعد التحوير المتلفز لرواية "الحرب والسلم" لتولستوي (١٨٦٣–١٨٦٩م) التي كانت بطلتها ناتاشا.

Nora, Norah [nora] (n.)

نور أو نورة

Proper names; it started life as a pet form of names such as **Honoria** (Arabic **Nooryah), Leo-**

أسماء علم تعني الضوء اللامع. قد يكون اسم دلال

nora and **Eleanor**, but it has long been used as independent name. Honoria was a particularly popular name in Ireland, and was frequently reduced to Nora. It then acquired a diminutive suffix, and **Noreen** was formed. This name has been further elaborated to **Norlene** and **Noreena**. **Nonie** is a pet form of Nora. See under **Eleanor.**

مصغر ل هونوريا (بالعربية نوريّة)، ليونورا، إيليانور. ثم رُكب اسم نورين منه الذي تطور الى نورلين ونورينا ولاسم الدلال نوني.

noria [nor"I a] (n.)

ناعورة

A special tool made of large wheel and many containers to lift water from a low-level river to a higher ground level for irrigation. [Spanish *noria* from Arabic *na"ora*, an Arabic invention in irrigating higher level gardens and farms].

الاختراع العربيّ لريّ الحدائق والحقول العالية المستوى من النهر المنخفض المستوى بوساطة دولاب كبير ذي أوعية عديدة لغرفِ الماء من مستوى النهر إلى مستوى الأرض العالية لريّها.

nougat [noo"ga] (n.)

نوقة

A confection made of a sweet paste filled with chopped almonds or pistachio-nuts. [French – Spanish *nogado*, an almond-cake – Latin *nux, nucis*, a nut. Arabic *nooga*].

حلوى تصنع من عجين حلو محشوّ باللوز أو الفستق المجروش.

nought [not] (n.)

نقطة

See under **naught**

وجمعها نقط تستخدَم للأثمان المختلفة البسيطة أوالتافهة.

Nubian

نوبيّ

a native of Nubia (inside Sudan), south of Egypt.

أحد سكان بلاد النوبة جنوب مصر، وشمال السودان.

nucha [nu"ka] (n.)

نخاع

(*anatomy*) spinal cord. **Ligamentum nuchae** is the ligament that binds cervical vertebrae and protects the spinal cord at neck, which is crushed in hanging, because such ligament is broken. [Latin *nucha* from Arabic *nuch"a*, spinal cord].

الحبل الشوكيّ (في التشريح)، عن العربيّة: نخاع.

nuchal [nu"kal] (n.)

نخاع

(*anatomy*) pertaining to spinal cord especially at neck level. [Latin *nucha* from Arabic *nuch"a*, spinal cord continuing from the brain at the level of neck and running down encased and protected within the vertebral column].

ذو عَلاقة بمؤخر العنق عن العربيّة نخاع: الحبل العصبي متصل بالدماغ يجري داخل العمود الفقري (في التشريح).

nucleus [noo"kle-as] (n.) *–plural nu"clei*

نواة

1. the central core of a body or object.
2. a cell nucleus: a spheroid body within a cell, consisting of a number of characteristic organelles visible with the light microscope, a thin nuclear membrane, a nucleolus or nucleoli, ir-

جمعه نوى، وهي:

١. قلب الشيء أو الجسم المركزي.

٢. نواة الخلية الحيّهة.

regular granules of chromatin and linin, and a diffuse nucleoplasm.

3. (*anatomy*) a group of nerve cells ordinarily located within the central nervous system and bearing a direct relationship to the fibres of a particular nerve.
4. (*organic chemistry*) the combination of atoms forming the central element or basic framework of the molecule of a specific compound or class of compounds.
5. (*physics*) atomic nucleus, the central core of an atom, consisting almost all of its mass but only a small part of its volume, and composed of protons and neutrons, the protons being positively charged and their number (atomic number) being fixed for all the atoms of each element and equal to the number of the orbiting electrons. The neutrons, which bear no charge, may vary in number, accounting for the isotopes of an element. [Latin diminution of *nux*, nut. Arabic *nawat*, nut] See under **nut**.

٣. تجمع خلايا عصبيّة داخل الجهاز العصبي المركزي (في التشريح).
٤. مجموعة الذرّات المُكوّنة لعنصر أو لتكوين جُزيئة أو مُركب (في الكيمياء العضويّة).
٥. نواة الذرّة المُكوّنة من البروتونات والإلكترونات (في الفيزياء).

nude [nud] (adj.)

naked: bare: undraped. *–n.* an unclothed or undraped figure: the state of being unclothed or undraped. *–ns.* **nu"dist**, one who goes naked or approves of going naked; nudism; **nu"dity**, the state of being nude: a nude figure. [Latin *nudus*, naked. Arabic *nadha*, to take off clothes].

نضاه من ثوبه (جرّده)
أي: إنه عارٍ من الملابس.

nudge [nuj] (n.)

a gentle poke, as with the elbow. *–v.t.* to poke gently. [Origin obscure; perhaps connected with Norwegian dialectal *nugga*, to push, or with knock. Arabic *najja*, to move gently].

نجَّ نجّاً و نجيجاً: حرّكه

numb [num] (adj.)

having diminished power of sensation or of motion: powerless to feel or act: stupefied. *–v.t.* to make numb: to deaden. *–pr.p.* **numbing** (*num"ing*); *pa.p.* **numbed** (*numd*). *–n.* **numb"ness.** [Old English nymen, pa.p. of niman, to take. Arabic *namila*, to lose sensation].

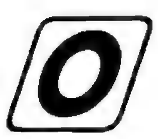
نملت يده أي خدرت، نمّل

nut [nut] (n.)

popularly, any fruit with one seed in a hard shell: a small block, usually of metal for screwing on the end of a bolt: (*slang*) a crazy person. *–v.i.* to gather nuts. *–pr.p.* **nutt"ing**: *pa.p.* **nutt"ed.** *–adj.* **nut"cracker**, a bird of the crow family: (*usually in plural*) an instrument for cracking

نواة
جمعها نوى: القلب الصلب للثمرة (داخل القشرة) كاللوز والجوز.
قال الله تعالى: ﴿إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ذَٰلِكُمُ ٱللَّهُ فَأَنَّىٰ تُؤْفَكُونَ﴾ [الأنعام: ٩٥].

nuts. *–adj.* **nutt"y**, containing, abounding in nuts: having the flavour of nuts. –**a hard nut to crack**, a difficult problem, person or thing to deal with; **in a nutshell**, expressed very concisely and exactly. [Old English *hnutu*; Old Norse *hnot*, Dutch *noot*, German *nuss*. Arabic *nawat*, hard nut fruit within the shell e.g. almond. See Verse 6:95 of Surat Al-An"am (Cattle) of Qur"an: "It is Allah Who causeth the seed-grain and the date-stone to split and sprout, He causeth the living to issue from the dead, and He is the One to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth?"].



O, o [o] (interjection)

أوه وآه

an exclamation of wonder, pain, desire, fear and circa The form *oh* is the more usual in prose [English – Arabic *o, oh, ah*; also *a", ya, aya* for calling someone was changed into *Ai, O* such as O Muhammad (Arabic ya Muhammad)].

كلمة تقال عند الشكاية أو التوجّع (أوالتعجب). آ، يا، أيا للنداء تحوّرت إلى: أي، أوه كقولك أوه محمد أي يا محمد.

oasis [o-a"sis] (n.)

واحة

a fertile spot or tract in a sandy desert. (*literally* and *figurative*): *–plural* oases (*o-a"sez*). [Greek *oasis*, an Egyptian word].

جمعها واحات (كلمة مصرية): مُنتجع للراحة.

observe [ob-zurv] (v.t.)

أبصَرَ

to keep in view: to notice: to regard attentively: to remark in words: to comply with: to keep with ceremony. *–v.i.* to take notice: to attend: to remark (on). *–adj.* **observ"able**, discernible: noteworthy. *–n.* **observ"ableness.** *–adv.* **observ"ably.** *–n.* **observ"-ance**, the keeping of, or acting according to, a law, duty, custom, ceremony: the keeping with ceremony or according to custom. *–adj.* **observ"ant**, observing: taking notice: having acute powers of observing and noting: carefully attentive. *–adv* **observ"antly.** *–n.* **observa"tion**, act of observing: habit, practice or faculty of observing: the act of recognising and noting phenomena as they occur in nature, as distinguished from experiment: that which is observed: fact of being observed: a remark. *–adj.* **observa"tional**, consisting of, or containing, observations or remarks: derived from observation. *–ns.* **observ"atory**, a place for making astronomical, meteorological and circa observations (also *adj.*); **observ"er**, one who regards attentively: one who complies with or keeps: one engaged in scientifically exact observation: a representative sent to listen to formal discussions but not to take part: formerly, an airman who accompanied a pilot to observe, now flying officer: a member of the Royal Observer Corps, a uniformed organisation affiliated to the Royal Air Forces. *–adj.* **observ"ing**, habitually taking notice. [French – Latin *observare,-atum –ob*, before, *servare*, to keep. Arabic *absara*, to notice; *mub"sir*, observer; *marsad ibsar, or marqab*, observatory].

نظر فيه فهو مُبصِر. مرصَد إبصار أو مَرقب لمراقبة النجوم.

ocean [o"shan] (n.)

the vast expanse of salt water that covers the greater part of the surface of the globe: any one of its 5 great divisions: any immense expanse or vast quantity. *–adj.* pertaining to the ocean. *–adj.* **occanic** (*o-shian"ik*), pertaining to the oceans: found or formed in the ocean. *–ns.* **oceanog"raphy**, the scientific description of the ocean; **oceanog"rapher**, one versed in oceanography. *–adj.* **oceanograph"ic.** [French – Latin *Oceanus* – Greek *Okeanos*, the great river supposed to encircle the earth. Arabic *Oqeanos* (adopted from Greek), the name used by Ibn Battuta to describe the Pacific Ocean through which, he traveled by ship from India to China and Philippines].

أوقيانوس

(معرّب عن اليونانيّة) هو الاسم الذي استعمله ابن بطوطة لوصف المحيط الهادي الذي ركبه في ترحاله بالسُفن من الهند إلى الصين والفيليبين.

occlude [o-klood] (v.t.)

to shut in or out: to stop (as a passage, cavity, or opening): to absorb or retain (as certain metals and other solids do gases). *–n.* **occlu"sion** (*-zh(0)n*). [Latin *occludere, -clusum – ob,* in the way of, *claudere*, to shut. Arabic *aghlaq*, to shut off].

أغلقَ: سدّ

octopus [ok"to-pus] (n.)

a genus of eight-armed cephalopods: *–plural* **oc"topuses, octo"podes.** [Greek *okto*, eight, *pous*, genitive *podos*, foot. Arabic *achbat, ochtaboot*, a sea animal which muddies water by beating with its multiple legs, or that which mixes ink with water in order to hide and escape].

الأخبَط

من يضرب برجليه، والأخطبوط: حيوان بحري ذو ٨ أرجل: يخبط الماء (يضرب ضرباً شديداً) أو يخلط الماء بحبره للتخفي والهرب.

ocular [ok"u-lar] (adj.)

pertaining to, or affecting the eye; called also **ophthalmic** and **optic**: formed in, or known by the eye: received by actual sight. *–n.* eye-piece. *–ns.* **oc"ulist**, a doctor skilled in diseases of the eye (an ophthalmologist); **oc"u"lentum**, an eye ointment. [Latin *ocularis*, from *oculus*, the eye. Arabic *muq"li or muqali*, pertaining to *muq"lah*, the eye-ball (anatomically) or eye-vision (physiologically); *plural muqal*].

أوكيلار

باللاتينيّ مشتق من أوكيلوس (عين)، بالعربية مُقلِيّ: عينيّ أو نظريّ (له علاقة بالنظر) أو مُقليّ: عيونيّ مُشتقّ من مُقلة العين (شحمة العين التي تجمع السواد والبياض) وجمعها مُقل. ومنها اشتقّ طبيب مُقل العيون (الكحال)، ومرهم مُقلِيّ أي عينيّ.

odd [od] (adj.)

unpaired: not exactly divisible by 2: unusual: queer: eccentric. – in plural odds (*odz*), inequalities: difference in favour of one against another: scraps, miscellaneous pieces, as in the phrase odds and ends. *–ns.* **odd"ity**, the state of being odd or singular: strangeness: a singular person or thing. *–adv.*

أحادي

الأعداد الفردية غير الزوجية التي لا تقسم.

odd"ly. *–ns.* **odd"-man-out**, a man who is left out when numbers are made up: a person set apart, willingly or unwillingly, by difference of interests and circa from a group in which he finds himself; **odd"ment**, a scrap, remnant; **odd"ness**. **–at odds**, at variance. [Old Norse *oddi*, a point, triangle, odd number – Old English *ord*, point. Arabic *ohadi*, unpaired, single, and indivisible].

odour [o"dor] (n.)

عطور

smell (*figurative*) savour: repute. *–adj.* **odorif"erous**, emitting a (usually pleasant) smell, fragrant. *–adv.* **odorif"erously**. *–adj.* **o"dorous**, emitting an odour or scent, sweet-smelling, fragrant (*colloquial*) bad-smelling. *–adv.* **o"dorously**. *–adj.* **o"dourless**, without odour. – **odour of sanctity**, a sweet odour once said to have been exhaled by some saints before or after death: hence, obvious signs of, reputation for, saintliness. **–in bad odour**, in bad repute. [French – Latin *odor*. Arabic *otour* (*plural*), perfumes (usually fragrant). –singular *it"r*] See also **deodorise, deodorant, deodoriser**.

جمع عِطر وهو الرائحة: روائِح (اعتياديًا ذكيَّة)

oedema [e-de"ma] (n.)

وَذَمة

(medical) a dropsical swelling of tissues. –Also **edema**. [Greek *oidema*, swelling. Arabic *watha-ma*, swelling].

الزيادة أو التورّم في الأنسجة (حالة مَرَضيّة في الطب).

ogive [o"jiv] (n.)

أعقف صفةٌ للعوَج والانحناء

(*architect*) a pointed arch or window. [French; origin doubtful, perhaps Arabic *a"qaf*, arched summit (building or earth); *–adj. a"aqfa"*, curved peace of metal].

المُقوّس من البناء المُنتصب والأرض، عَقفاء: حديدة مُنحنية.

ogle [o"gl] (v.t.)

الحَذَل

to look at fondly or impertinently, with side glances, to eye greedily. *–v.i.* to cast amorous glances. *–ns.* **o"gle; o"gler; o"gling**. [compare with Low German *oegeln*, German *augeln*, to leer, *auge*, eye. Arabic *hathal*, eye redness: shedding tears from sadness and crying; *hathala*, to look with eyes hot with tears (in sympathy to someone); *tahathala*, to sympathise (with someone)].

الميل مع حُمرةٍ في العين وسيلان الدمع، حَذَلَ وتحَذَّلَ عليه: أشفقَ ومالَ.

Ogre [o"ger] (n.)

أُغر

a man-eating monster or giant of fairy tales: an ugly, cruel, bad-tempered or stern person: – *feminine* **o"gress**. *–adj.* **o"gr(e)ish**. [French. Arabic *ughur*, a horrible ominous man].

بالعاميّة: رجل مشؤوم مُرعب، والغرّ: من لا تجربة له.

oil [oil] (n.)

إهالة

any of a large group of greasy liquids immiscible in water. The main classes of oil are (a) fixed (fatty) oils – from animal, vegetable and marine sources; (b) mineral oils –from petroleum, coal and circa; (c) essential oils – volatile oils with characteristic odours derived from plants. *–v.t.* to smear, lubricate, or anoint with oil. *–ns.* **oil"-engine**, an internal-combustion engine burning vapour from oil; oil"-well, a boring made for petroleum. *–adj.* **oil"y**, consisting of, containing, or having the qualities of oil: greasy: (*figurative*) insinuating, unctuous. *–n.* **oil"iness. –oil slick,** film of oil on the surface of water. [Old French *oile* – Latin *oleum* – Greek *elaion* – *elaia*, the olive. Arabic *Ihala*, melted fat or oil as a food dipping medium for bread] See under **olive**.

(زيت أو سُمنة ذائبة، يؤتدم بها مع الخبز كزيت الزيتون).

oke [ok] or **oka** [o"ka] (n.)

أُوقيّة

unit of weight. [French *oque* – Greek *oka* – Latin *uncia*. Turkish *okka* from Arabic *oukkiyah*, a unit of weight].

وحدة وزن.

olibanum [o lib"a nam] (n.)

اللبان

gum extracted from trees used as a chewing gum or burnt for fragrance. [Middle English *olibanum* – Greek *libanos* - Latin *olibanum* from Arabic *al-luban*. Hebrew Ṣemitic word of *leboria*, scented sticks (*bukhoor*)].

صمغ أشجار يستخدم كعلك أو يُحرق كبُخور عطريّة.

olive [ol"iv] (n.)

إهالة

a tree cultivated round the Mediterranean for its oily fruit: its fruit: peace, of which the olive was the emblem: a colour like the unripe olive. *–adj.* of a brownish-green colour like the olive. *–adj.* **olivaceous** (*o-li-va"shus*), olive-coloured. *–n.* **ol"ive-oil**, oil pressed from the fruit of the olive. –olive branch, a symbol of peace. [French – Latin *oliva*; oleo from Latin *oleum*, oil. Arabic olive is *zaiton*, a zait (oil) - containing fruit, *Ihala*, melted fat or oil as a food dipping medium for bread. Also the leftover after olive squeezing is used as *alaf* (animal-feed)].

(زيت يؤتدم به كزيت الزيتون)، إهالة الزيتون. أو عَلَف: بقايا عصر الزيتون يستخدم «علفاً» للحيوانات.

olio [o"li-o], **olla** [o"la] (n.)

قلة

savoury dish of different sorts of meat and vegetables: a mixture, a medley, a miscellany. [Spanish *olla* – Latin *olla*, a pot].

الجرّة من الفخّار، والكوز الصغير.

omen [o"men] (n.)

a sign of some future event. *–adj. o"mened*, affording, or attended by, omens, especially in composition, as ill-omened, inauspicious, hence unlucky. –**of good, ill, omen**, foreshowing good, or ill, fortune. [Latin *omen, -us*. Arabic *yum"n*, omen].

يمن

تيمّن بعلامة تشير لحَدَثٍ مُستقبليّ.

Omar, Umar [o"mar] (n.)

a proper name in English from Arabic name ***"Umar"*** or ***"Omar"***, representing "flourishing life". It became popular after Omar Ibn Al-Khattab, the 2nd Caliph in Islam. *Omaran,* the 2 Omars: Abu Bakr and Omar Ibn Al-Khattab, or Omar Ibn Al-Khattab and Omar bin Abdul Azziz. In Arabic, the name is derived from *–n. omr, omur*, the age; *amara* (with God), to worship God and prayed and fasted; *ammara*, to build; *i"tamara*, to visit House of Allah in Makkah.. Also, in the bible, Omar appears in Genesis 36 and in Hebrew means "eloquent". The name has found occasional favour among English speakers from the 19th century, and was more readily taken up in the 20th and 21st centuries by black Americans. The name is famous from the 12th century Persian poet "Omar Khayyam", whose *Rubaiyat* (quatrains) were freely rendered in a popular English version (1859) by Edward Fitzgerald. US Army general "Omar N Bradley" (1893-1981); Egyptian-born actor "Omar Sharif" (born 1932) (original name Michael Shalhoub).

عُمَر

اسم علم انجليزيّ من أصل عربيّ ويعني الحياة المزدهرة. اشتهر الاسم بسبب «عُمر بن الخطاب» ثاني الخلفاء الراشدين في الإسلام، والعُمَران: أبو بكر وعُمَر، أو هما عُمَر بن الخطاب وعُمَر بن عبد العزيز (رضي الله عنهم أجمعين). والاسم مشتقّ من عَمَرَ ربّه: أي عبده وصلى وصام. وعَمْر وعُمُر: الحياة وجمعها أعمار. وعمّرَ: بنى، واعتمر: زار بيت الله في مكة. كما أنّ اسم عمر يظهر في الإنجيل في كتاب (الخليقة ٣٦) ويعني بالعبرية الأنيق. واكتسب الاسم أيضاً حظوةً بين مُتكلمي الإنجليزية منذ القرن الـ ١٩ واُستعمل مباشرة في القرنين الـ ٢٠ و٢١ من قبل الأمريكيين السود. واكتسب الاسم شهرةً أيضاً منذ القرن الـ ١٢ بسبب الشاعر الفارسي «عمر الخيّام» التي ترجمت رُباعياته إلى الإنجليزية بوساطة إدوارد فيزجيرالد (١٨٥٩م). كما أنّ اسم قائد الجيش الأمريكي هو "عمر إن. برادلي" (١٨٩٣–١٩٨١م)، واسم الممثل المصريّ الولادة هو "عمر الشريف" (ولد ١٩٣٢م) واسمه الأصليّ ميشيل شلهوب.

omit [o-mit] (v.t.)

to leave out: to fail (to): to fail to use, perform: –*pr.p* **omitt"ing**; *pa.t.* and *pa.p.* **omitt"ed**. *–adj.* **omiss"ible**, that may be omitted. *–n.* **omiss"ion,** act of omitting: a thing omitted. *–adj.* **omiss"ive,** omitting or leaving out. [Latin *omittere, omissum* – *ob*, in front, *mittere*, to send. Arabic *amat, umeet*, to make die off, to nullify].

يميت

الشيء (من أماتَ): أي يخرجه من اهتمامه.

oomph [umf or oomf] (informal)

vitality: enthusiasm: sex appeal: personal magnetism. [Origin obscure. Arabic *onf,* violence in form of vitality; since violence and sex go together, *onf* may also denote the sex appeal].

عنف

بمعنى قوّة وحيوية، وبما أنّ العُنف والجنس يتلازمان: فالعنف هنا أيضاً ذو صلة بالجاذبيّة الجنسيّة.

opal [o"pal] (n.)

a mineral consisting of silica with some water, usually milky white with fine play of colour, in some varieties precious. *–n.* **opales"cence**, a milky iridescence. *–adj.* **opales"cent**. [French *opale* – Latin *opalus*. Arabic *abal*, white stone; *yahbil* (*colloquial*), to turn people crazy by its beauty].

عبل

حجر (يهبل) أبيضٌ حليبيّ بخطوط مُلوّنة دقيقة.

ophio- [of"i o] (n.)

prefix means pertaining to snakes. *–n.* **ophiology**, science studying serpents (snakes). [Greek *ophidian*, diminutive of *ophis*, a serpent. Arabic *afa"a*, snake].

أفعى

مقطع كلمة ذو صلة بالأفاعي أو الثعابين (جمع ثعبان).

opium [o"pi-um] (n.)

the dried narcotic juice of a Eurasian poppy seeds. *–ns.* **o"pium-den**, a resort of opium-smokers; **o"pium-eat"er**, one addicted to the use of opium. [Latin – Greek *opion*, diminution from *opos*, sap. Arabic *afiun*, juice of poppy seeds; it is anaesthetic in small doses, but a poison in big doses].

أفيون

لبن (عُصارة) الخشخاش، مُخدّر، وقليله نافع مُنوّم، وكثيره سمّ.

opacity [o-pa"city] (n.)

opaque: dark: impervious to light or other radiation: not transparent. [Latin *opacus*. Arabic ghobsha, *ghabash*, the darkness of the late night; *–adj. agh"bash*, dark; Also *ghabish*, the deceiver, the cheater, the tyrant who scheme things at nigh].

غبشَه وغبَشٌ

ظلمة آخر الليل. ليْلٌ أغبَش: مُظلم. الغابش: الغاشّ، والخادع، والغاشِم (الذي يُخطط الأشياء في الظلام).

or [or] (conjunction)

marking an alternative. [Middle English *other*, either, or. Arabic *aw*, or].

أو

لاختيار البدائل بين أمرين.

orange [or"inj] (n.)

sweet citrus fruit similar to lemon. [Middle English *orange, orenge* from Old French *orange, orenge* from Arabic *otrujjah* (*plural otruj*), *turunjah* (*plural turunj*), meaning sweet oranges (*bortuqal*), derived from *narinj*, Persian *naring*. Sanskrit *naranga*, orange or orange tree. Prophet Muhammad said: "the Mu"min (the faithful) who recites Qur"an is like the otrujjah (orange), sweet in smell and sweet in taste". The Persian orange (*narinj*), grown widely in southern Europe after Islamic conquest of Iberian peninsula AD 711, was bitter; sweet oranges were brought to Europe

أترُجّة

جمعها أترُج. أو ترُنجة جمعها ترُنج: البرتقالة الحلوة الطعم، أو شجرتها. مشتقّ من تعريب نارَنج (نبات) عن الفارسيّة نارنج (نارنك) وعن السنسكريتيّة نارَنجة؛ ومعناها: البرتقال أو شجرة البرتقال. قال رسول الله ﷺ: **«مثل المؤمن الذي يقرأ القرآن مثل الأترُجة ريحها طيّب وطعمها طيّب»**. وقد زرَعَ العرب النارنج الحامض المرّ الطعم بصورة واسعة في جنوب أوربة بُعيد الفتح الإسلاميّ لشبه القارّة الآيبيريّة في ٧١١م؛ كما زرَعَ العرب الأترُجّ

by Arabs and also by Portuguese traders in 15th century from India and quickly displaced the bitter variety, hence Portugal, land of *burtuqal* (sweet oranges) and *singular* is *burtuqalah* from *portocali* (portuguese). Arab, Portuguese, Spanish, and Dutch sailors planted citrus trees along trade routes to prevent scurvy. On his second voyage in 1493, Christopher Columbus brought the seeds of oranges, lemons, and citrons to Haiti and the Caribbean. Introduced into Florida (along with lemons) in 1513 by Spanish explorer Juan Ponce de Leon. Introduced to Hawaii 1792. As for orange colour, it was not used until 1542] Also see under **Portugal.**

الحلو المذاق (البرتقال) في أوربة، كما جلب التجّار البرتغال الأترجّ الحلو المذاق من الهند في القرن الـ ١٥ ميلاديّ، واستعاضوا به بدل النارنج المُرّ، ومن هنا سُمّيت البرتغال ببلاد البرتقال، ومنه اشتق اسم البرتقالة (برتغاليّ). وقد أكثر البحارة العرب والبرتغال والإسبان والهولنديّون زراعة الحمضيات على طرق التجارة لمنع الإصابة بمرض الإسقربوط (مرض البَثْع). وفي رحلة كريستوفر كولومبوس الثانية في ١٤٩٣م جلب معه بذور البرتقال والليمون والحمضيات وزرعها في هاييتي والكاريبيّ. وأدخلَ المستكشِف الإسبانيّ خوان بونس دي ليون زراعة البرتقال مع الليمون إلى فلوريدا في ١٥١٣م. كما دخلَ البرتقال جُزُر هاواي (هوائيّ) في ١٧٩٢م. وإمّا بالنسبة للون البرتقاليّ فلم يُستعمل بالإنجليزيّة حتى ١٥٤٢م. انظر أيضاً تحت برتغال.

orbit [or"bit] (n.)

the path in which a heavenly body moves round another, or an electron round the nucleus of an atom, or the like: a path in space round a heavenly body: regular course, sphere of action: the hollow in which the eyeball rests: the skin round a bird"s eye. *–v.t.* to put into obit: to circle round: to go round in orbit. *–adj.* **or"bital.** [Latin *orbita*, wheel *–orbis*, a ring. Arabic *ribat*, path or rope fastened to a central pole, such as horses (fastened to a tree) can only move in a circular path centred on that tree (*ribat*)].

الرِباط (بمعنى المدار)

ما رُبط به الفرَس بالحبل الى آخيته (مِربَطه) فهو يتحرك في مدار حول مركز الربط، وهذا المدار أيضاً يسمّى بالرِباط.

orgasm [or"gazm] (n.)

immoderate excitement or action: culmination of sexual excitement: an instance of it. [Greek *orgasmos*, swelling. Arabic *ragha* (said for male camels, hyenas, and ostriches) to be excited and noisy (usually during mating season); *argha, ragh"a*, to be excited with sound and oral froth (as in mating season of camels): *targhi"ya*, provoking excitement. Also, Arabic haddara (for a camel), to sound repeatedly through larynx in excitement, without *shiq"shiqah* (the oral salivary bubbling of the camel); *naza* or *safida* (said for a male in animals only), to jump over its female for breeding, *–n.* ***nazwah, nazow, nuza"a,*** and ***sifad*** (sexual mating for procreation, said only for animals)] See under **orgy.**

رُغاء (بمعنى: الشبْق الجنسي)

رغا (البعير والضبع والنعام) رُغاءً: صوتت فضجّت. وأرغى ورَغى البعير رغاءً: إذا ضُرب أي صارت له رُغوة وصوت (كما يحدث في نزوه على أُنثاه). والترغيَة: الإغضاب، وتهيّج البعير في أثناء نزوه على أُنثاه "الناقة" فيُسمّى "هديراً"، من هدر البعير يهدر هديراً. وهَدَرَ البعير: ردّد صوته في حنجرته وصوّتَ في غير شِقشِقةٍ (شيء كالرئة يخرجه البعير من فيه إذا هاج). الا يقال ينزو إلا في الدواب و الشاء و البقر في معنى السِفاد (سَفِدَ أي نزا الذكر على الأنثى لأجل عملية التلقيح الجنسي). ونزا، ينزو، نَزواً و نُزاء ونُزُوّاً، أي: وثب إلى فوق، ومنه نزا الذكر على الأنثى، ويقال للفحل: إنه

لكثيرُ النِزاء أي النزو. ونزا التيس (أي: الذكر من الظباء والمعز والوعول)؛ نَزَبَ تيسُ الظباء والبقر عند السِفاد ينزب نزباً و نزيباً، وهو صوته، (والنيزب أيضاً: ذكرُ لظباء والبقر). والسِفاد يقال في ذوات الظلف والحافر والسبع، وعَمّ بعض أهل اللغة به جميع الدواب].

orgy [or"ji] (n.)

رُغاء

a riotous or drunken revel: an excessive indulgence in (with *of*): *–plural* **or"gies**, riotous secret rites observed in the worship of Bacchus (Greek god of wine) [French *orgies* – Latin – Greek *orgia* (*plural*). Arabic *ragha* (said for male camels, hyenas, and ostriches) to be excited and noisy (usually during mating season); *argha, ragh"a*, to be excited with froth (as in mating season of camels) See **orgasm.**

بمعنى ،لشبَق وشدة الغُلمة، أي: شهوة الضِّراب الجنسيّ. رُغا: البعير والضبع والنعام. رُغاءً: صوتت فضجّت، وأرغى ورَغى: صارت له رُغوة وصوت (كما يحدث في تهيّج الجمل في أثناء نزوه على أُنثاه "الناقة")، والترغية: الإغضب (انظر فوق).

Osmanli [os-man"li] (adj.)

عثمانيّ

of the dynasty of *Osman*, who founded the Turk Ottoman Islamic Caliphate (empire). [French *ottoman* – Latin *ottomanus* from Arabic *othmani*. Turkish *Othman* the first founder of Othman Empire of Islamic Caliphate] See under **Ottoman.**

نِسبة إلى السُلطان عثمان أول مؤسس لإمبراطوريّة الخلافة الإسلاميّة العثمانيّة.

Osseous [os"e-us] (adj.)

عص، عُصعُص

bony: composed ofK or resembling, bone. *–n.* **oss"icle**, a small bone. *–adj.* **ossif"erous**, producing bone: (*geology*) containing bones. *–v.i.* **oss"ify**, to make into bone or into a bone-like substance. *–n.* **ossifica"tion**, the process or state of being changed into a bony substance. [Latin *os, ossis*, bone. Arabic *oss, ossais*, the tail-bone of the coccyx, being the origin of human bones; *assa*, to ossified].

عجب لذنب، وهو أصل عظام الإنسان، عَصّ: صَلبَ، فالكلمة تعني: العظم وتصلب العظام.

other [uth"er] (adj.)

آخر (أي: الواحد من الاثنين)

(*originally*) one of two: second: alternate: different from or not the same as: remaining. – *pronoun* (or *noun*) other one: another. *–advs.* **Oth"erwhere**, elsewhere; **oth"erwise**, in another way or manner: by other causes: in other respects: under other conditions. **–every other**, each alternate; **the other day**, quite recently. [Old English *other*; compare with German *ander*; Latin alter. Arabic *a"kher*, the other].

الثاني البديل الآخر.

Ottoman [ot"o-man] (adj.)

pertaining to the Turkish Ottoman Islamic Caliphate (empire) founded by Othman or Osman. [French *ottoman* – Latin *ottomanus* from Arabic *othmani*. Turkish noun *Othman* the first founder of Othman Empire of Islamic Caliphate].

عثمانيّ

نِسبة إلى السُلطان عثمان المؤسس الأول لامبراطوريّة الخلافة الإسلاميّة العثمانيّة.

Othello [o"telo] (n.)

the proper name of the black Moorish Nobleman in the famous "*Othello*" play of William Shakespeare (1564-1616), which confirms Shakespeare's awareness of the Arabic culture in North Africa and Spain. [Arabic *otail, otailo*, a proper name in North Africa, which means the man with large body, from *atila*, to put on weight].

عطيلُ

اسم عَلم للنبيل المغربيّ الأسود في رواية «عطيلُ» الشهيرة لوليم شكسبير (١٥٦٤-١٦١٦م)، التي تؤكد معرفة شكسبير بالثقافة العربيّة في شمال إفريقية وإسبانية. وهو مشتقّ من عطيلُ، اسم عَلم في شمال إفريقية، ويعني بالعربي: الرجل العظيمُ البدن. من عطل أي عَظمَ بَدَنهُ.

ouch [owch] (interjection)

expressing pain. [German *autsch*. Arabic *a"kh*].

آخ

صيحة الألم.

oud [ood"] (n.)

[Arabic *ood*, a musical tool].

عُود

آلة موسيقية.

oven [uv"n] (n.)

an arched cavity or closed chamber for baking, heating, or drying: a small furnace. [Old English *ofen*; German *ofen*. Arabic *fern*].

فرن



padishah [pa"di-sha] (n.)

great king, a title of the Shah of Persia, the Sultan of Turkey, and the Great Mogul; used also of the (British) Emperor of India (*history*). [Arabic from Persian *pad, pat*, throne or master, *shah*, king or prince. Hindi *padshaw, podshaw*].

بادشاء

(فارسي مُعرّب): عاهل وملك وبخاصّة شاه إيران وشاه المغول المسلمين بالهند.

Palace [pal"as] (n.)

a royal house: a house eminently splendid: a bishop"s official residence. –**palace revolution**, a revolution within the government itself. [French *palais* – Latin *Palatium*, the Roman emperor"s residence on the Palatine Hill at Rome. Arabic *balat*, the royal court, a smooth solid ground (made of cut rocks) at the entry to the king"s residence or to a fortified castle].

بلاط الملك

ساحة المدخل للقصر الملوكي ويكون أملسَ صلباً من الصخور المُعالجة، مُشتقة من بلط.

Palatine [pal"a-tin] (adj.)

of the Palatine hill or the palace of emperors there: of a palace: having royal privileges. *–n.* (*capital*) one of the hills of Rome: a noble invested with royal privileges and jurisdiction: a subject of a palatine. *–n.* **pal"atinate** (or *pa-lat"-*), province ruled by a palatine. [Latin *palatinus – Palatium*. Arabic *balat*, royal court]. See **palace**.

بلاطي

مُشتقة من بلاط الملك.

palette [pal"et] (n.)

a little board on which a painter mixes his colours. [French – Italian *paletta – pala*, spade – Latin *pala*, a spade. Arabic *balatah*, a cut (processed) rock used in making ground of the royal court.] See **Pallet**.

بلاطة

حجـرةٌ أو صـخرٌ مُعـالج يُستخدم في تبليط البلاط الملكي مثلاً.

pallet [pal"et] (n.)

a palette: a flat wooden tool with a handle, as that used for shaping pottery: a board for carrying newly moulded bricks: a platform or tray for lifting and stacking goods. [**Palette**].

البلاطة أوالطابوقة

أو مِنصة خشبيّة.

pancreas [pan(g)"kri-as] (n.)

a large gland situated behind the stomach, discharging juice into the duodenum and containing islands of endocrine gland tissue secreting insu-

بنكرياس أو مُعثكلة

غدّة كبيرة تقع خلف المعدة قبالة العمود الفقري، تفرز عصارتها في الاثني عشري، وتحوي أيضاً غدة صماء

lin into blood. [Greek *pan*, all and *kreas, -atos*, flesh. Arabic *kireas*, the protected (in the top surface and within earth tunnel); also *that akras*, the compact, denoting to the protected position of pancreas gland, a compact solid organ].

تفرز الأنسولين في الدم. مُشتقّ اسمها من الإغريقيّة من المقطعين پان – كرياس: پان: كلّ، ومن المقطع كرياس، كرياتوس: لحم، بمعنى (الغدّة) اللحمية كلها. وبالعربيّة: كِرياس: المحميّة (الكنيف في أعلى السطح بقناة من الأرض) لموقعها خلف المعدة قبالة العمود الفقري، كذلك ذات أكراس: المتماسكة (إذا ضممت بعضها إلى بعض).

paper [pa"per] (n.)

the material on which we commonly write and print: similar material for wrapping and other purposes: a document: a newspaper: an essay or literary contribution, especially one read before a society: paper-money: paper-hanging for walls: a set of examination questions. *–adj.* consisting, or made, of paper. *–v.t.* to cover with paper. *–ns.* **pa"perback**, a book with a limp paper cover; **paper-clip**, clip of bent wire for holding papers together; **pa"per-reed**, the papyrus; **pa"per-weight**, a small weight for keeping loose papers from being displaced; **pa"per-work**, clerical work. **–paper tiger**, a person, organization, that appears to be powerful but is in fact the reverse; on paper, theoretically. [Anglo-French *papir*, Old French *papier* – Latin *papyrus* – Greek *papyros*, papyrus – plural *papyri*. Arabic *bardi*, plant when processed (compressed with each other and dried) is used in Egypt as a board or paper for writing; *burd*, a striped fabric. Also *bouri, bariya*, a knitted matt].

بَرْدي

نبات إذا ما عولِجَ (ضغط مع بعضه وجُفِفَ) يُستعمل كما في مصر، كلوح أو ورق للكتابة. البُرد: ثوبٌ مُخطط. كذلك البوريّ والباريّة: الحصير المنسوج.

paradise [par"a-dis] (n.)

the garden of Eden: the abode (intermediate or final) of the blessed dead: a place, or state, of bliss: a park or pleasure ground, especially in ancient Persia. *–adj.* **paradisiacal** (*-dis-I"a-kl*). – **bird of paradise**, any of a family of birds, chiefly of New Guinea, with gorgeous plumage. [French *paradis* – Latin *paradises* – Greek *paradeisos*, a park – Old Persian *pairidaeza*, park. Arabic *Firdous*, the most beautiful garden with all kinds of fruit trees and represents the best of eternal gardens of Eden, and is located in the highest central level (of the 100 Gardens" levels), above which is the Throne of the Lord (Allah). from under which the 4 rivers (of un-staling water; milk of which the taste never changes; wine with a joy to those who drink; and pure

فِردَوْس

بُستان يجمع كلّ الثمرات، وهي اسمٌ لأحسن جنات عَدن (في جَنات الخلد يوم القيامة) وتقع في أعلى وأوسط الجنات المُوجودة في ١٠٠ دَرَجَة، وتقع الفِردَوْس تحت عرش الرحمن ومن تحته تتفجر أنهار الجنة الأربعة الرئيسة (نهر من ماءٍ غير آسِن، ونهرٍ من لبَن لم يتغيّر طعمُهُ، ونهر من خمرٍ لذّةٍ للشاربين، ونهر من عسلٍ مُصفى) لتجري في هذه الجنات على مُختلف الدرجات (المُستويات).

قال الله تعالى: ﴿ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ

clear honey) burst out and fall down to feed all gardens at various levels. See Verses 47:15 of Surat Muhammad (The Prophet) of Qur"an: " (Here is) the description of the Garden which the righteous are promised: In it are rivers of water unstalling; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure clear. In it there are for them all kinds of fruits; and forgiveness from their Lord, (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?". The poet Al-Boh"turi praised Caliph Al-Mutawak"ill by saying:

Religious affairs saved after a waning
by standing successor Al-Mutawk"ill
So you won the highest desired order
in paradise" garden without long lull].

عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴾ [محمد: ١٥] وكقول البحتري مادحاً الخليفة المتوكل:

جُمِعَتْ أمورُ الدين بعد تزيُّلٍ
بالقائم المُستخلِفِ «المتوكل»
وجُزيتَ أعلى رُتبَةٍ مأمولةٍ
في جنّة الفِردوسِ غير مُعَجل

paragraph [par"a-graf] (n.)

فِقرَة

a distinct part of a discourse or writing, a short passage, or a collection of sentences with unity of purpose: a short separate item of news or comment in a newspaper. [Greek *paragraphos*, written alongside – *para*, beside, *graphein*, to write. Arabic *faqarah, fiq"rah*, or *faq"rah*, part of a system in writing or part of a chain like one vertebra within the vertebral column].

من كتاب أو فقرة (فقارة) في سلسلة العمود الفقري.

pare [par] (v.t.)

بَرَى

To cut or shave off the outer surface or edge of: to diminish by small quantities. *–ns.* **par"er; par"ing**, the act of paring: that which is pared off. [French *parer* – Latin *parare*, to prepare. Arabic *bara*, to shave off or to sharpen e.g the arrow].

أي نحتَ (السهم مثلاً).

Pariah [par"i-a] (n.)

بَراء أو بُراء

In south India, one of low, or no, caste: a social outcast: an ownerless cur of Eastern towns (in full, **pariah dog**). [Tamil *paraiyar*. Also in Arabic *bara"*, bura", the disowned and discredited].

مُتبرأ منه منبوذ (بالعربيّة). وفي جنوب الهند مَنْ ليس له طبقة اجتماعيّة أو المنبوذ اجتماعياً أو مَن ليس له مالك كالكلب السائب.

park [park] (n.)

بَرِكَ

an enclosed piece of land for beasts of the chase: a piece of ground for public recreation: a piece of ground where motor-cars or other vehicles may be left untended for a time. *–v.t.* to put in a parking-place. *–ns.* **park"land,-s**, park-like grassland

توقف للراحة أو توقف للإقامة، وتستعمل للإنسان وللحيوان كالجمل.

dotted with trees. –**parking meter**, a coin-operated meter that charges for motor-car parking-time. [Old French *parc*, of Germanic origin; Old English *pearruc, pearroc*. Arabic *baraka*, to stop and rest, or to stop and reside there, used for humans and for animals e.g. camels].

part [part] (v.t.)

to divide into parts or shares: to separate. –*v.i.* to become separated. –*n.* **part"ing**, the action of the verb to part. [Old English and French part – Latin pars, parties. Arabic *farata*, *infarata*, to be divided into pieces].

فرَطَ وانفرَط

انقسَمَ وتقطعت أوصاله.

patriarch [pa"tri-ark] (n.)

(*Bible*) one of the early heads of families from Adam downwards to Abraham, Jacob, and his sons: the head of certain Eastern churches (**Greek Orthodox Church**): a venerable old man: one who governs his family by paternal right.–*adj*. **patriarch"al**, pertaining to, or subject to. a patriarch. –*ns*. **pa"triarchate**, the office, jurisdiction, or residence of a church patriarch; **pa"triarchy**, a community of related families under the authority of a patriarch. [Greek *patriarches-patria*, family – *pater*, father, *arche*, rule. Arabic *bitreek*, leader of Roman people: a proud man; –*plural batarikah*].

بطريق

القائد من قوّاد الرّوم، والرجل المُختال المَزهو، تجُمع بَطارِقة.

patio [pat"i-o] (n.)

a courtyard connected with a house, especially an inner court open to the sky.[Spanish – Latin *spatium*, space. Arabic *bat"ha*", open space with pebbles on ground].

بَطحاء

مَسِيل واسع فيه دُقاق الحَصى.

pelota [pel-o"ta] (n.)

Spanish ball game like fives [Spanish, a ball. Arabic *ballota*, (–*plural ballot*), an oak tree or its nut (similar to chestnut)].

بلوطة جمعها بَلوط

Pepper [pep"er] (n.)

A pungent condiment made from dried berries of the pepper-plants: a genus of plants of which the most important is the common or black pepper: a plant of the genus Capsicum or one of its pods. –*v.t.* to sprinkle with pepper: to hit or pelt with shot and circa. –*adj*. **pepp"er-and-salt"**, mingled black and white. –*ns*. **pepp"ercorn**, berry of the pepper-plant: something of little value; **pepp"er-mint**, a species of mint, aromatic and pungent like pepper: a liquor of distilled from the

باباري

فارسيّ مُعَرّب: وهو الفلفل الأسود: حبّ هنديّ شديد الحرافة يُطيّب به الطعام، والفليفلة (تصغير فلفل)؛ نبات منه نوع يحمل ثمراً حريفاً (كالفلفل)، ومنه نوع آخر لا حرافة فيه. وبالتركيّة: قره بَبَر.

plant: a lozenge flavoured with it. *–adj.* **pepp"ery**, possessing the qualities of pepper: hot, choleric. –**black pepper**, the dried berries of the common pepper and circa; **white pepper**, these berries when freed from their outer coatings; **green pepper**, a mild sweet Capsicum; **red pepper**, cayenne pepper (referred to Cayenne in French Guiana, but probably the word is Brazilian). [Old English *pipor* – Latin *piper* – Greek *peperi* – Sanskrit *pippali*. German Pfeffer – pepe – French poivre. Arabic from Persian *ba"bari*, black pepper or *ful"ful* (and its miniature *fulaifalah*); Turkish *qara babar*].

peruse [per-ooz] (v.t.)

to read attentively: (*figurative*) to examine in detail (e.g. a face). *–ns.* **perus"al**, a careful reading; **perus"er**. [Latin prefix *per-*, thoroughly, *uti, usus*, to use. Arabic *farasa, tafarr"as*, to examine in detail; *–n. firasa*].

فرَسَ وتفرّسَ

تفحص وتتبعَ بدقة، والمصدر فِراسة.

petal [pet"al] (n.)

a corolla leaf. *–adjs.* **petaline** (*pet"al-in*), of or like a petal; **pet"alled**, having petals: **pet"aloid**, having the appearance of a petal. [Greek *petalon*, a leaf. Arabic *bat"l*, a distinguished independent part of plant, derived from *battala*, to be loosely attached to body: petal; *mubattal* (*–adj.* for mellowing tree branches)].

بَتلٌ

مُنقطع عن النبات الأم مُستغني بنفسه مُشتقٌ من بَتلَ: حَسنَ في أعضائه استرسال. مُبتل من الشجر: المُتدَلي (بأغصانه).

peter [pe"ter] (n.)

means "stone", and started life as a nickname, given to the Apostle Simon by Jesus Christ, who says "Thou art Peter, and upon this rock I will build my church" (Matthew xvi.18) – hence "Simon Peter". [Latin *petrus*, stone. Arabic *butrus*] See under **Petra.**

صخر

مشتقة من صخور البتراء. وهو اسم عَلم استمد حيويته من لقبٍ أضفاه عيسى المسيح على أحد حوارييه "سايمون" حين قال له: (وأنت يا بطرس الصخرة التي سأبني عليها كنيستي) (متى: ١٦–١٨) ومن هنا جاء اسم "سايمون بطرس".

Petra [pet"ra] (n.)

a mountainous rocky place on the road from Medina to Tabouk (south of Jordan) close to which, there is a mosque erected on the path of Prophet Mohammad to Tabouk. [Arabic *batra"a*].

البتراء

موضعٌ جبلي صخريّ على طريق المدينة إلى تبوك (جنوب الأردن)، وفيها مسجدٌ أقيم على موضع خطا النبيّ مُحمّد ﷺ، في طريقه إلى تبوك.

Petre, saltpeter [solt-pe"ter] (n.)

potassium nitrate or nitre (so called because it forms a crust like salt on rocks). [Old French *salpetre* – Low Latin *salpetra* – Latin *sal*, salt, *petra*, a rock] See under **Petra.**

ملح صخريّ

(نترات البوتاسيوم)، مشتقة من صخورالبتراء.

Petrify [pet"ri-fi] (v.t.)

صخرَ

to turn into stone: to make hard like a stone: to fix in amazement, horror and circa. – *n.* **petri-fac"tion**, turning or being turned into stone: a petrified object: a fossil. See under **Petra.**

(أصبَحَ كالصخر قسوةً أو جَمَدَ في مكانه من الخوف)، مشتقة من صخور البتراء.

petrol [pet"rol] (n.)

بترول

formerly petroleum: now a spirit obtained from petroleum, used for driving motor-cars, aero planes, and circa. –n. petroleum (*pe-tro"le-um*), a mixture of fuel oils got from oil-wells. [Latin *petra* rock, *oleum*, oil, thus etymologically means ""rock-oil". Arabic (adopted and *colloquial*) *petrol*, oil oozing from rocks or from a rocky place similar to Petra] See under **Petra.**

نفط الصخر مشتقة من صخور البتراء.

pendulum [pen"du-lum] (n.)

بندول ودُلدول

theoretically, a heavy material point suspended by a weightless thread and swinging without friction (**simple pendulum**): any weight so hung from a fixed point as to swing freely (**compound pendulum**): the swinging weight which regulates the movement of a clock: anything that swings or is free to swing to and fro. *–adj.* **pen"dulous**, hanging loosely: swinging freely. *–adv.* **Pen"dulously**. [Latin neuter of *pendulus*, hanging – *pendere*, to hang. Arabic *bindol, duldool*, moving continuously unstably between two points. *Duldul*, continuously moving between two location with no ability to settle: also the name of the mule used by Prophet Muhammad].

مُضطربٌ يتحرّك بين نقطتين دون استقرار. تَدَلدَلَ: تَهَدّلَ وتَحَرّك مُتدلياً. قومٌ دُلدُل: تدلدلوا بين أمرين فلم يستقيموا، ودُلدُل: بَغلةٌ شهباءُ للنبيّ مُحمّد ﷺ.

pharaoh [fa"ro] (n.)

فِرعَون

a title of the king of ancient Egypt: any tyrant. [Arabic *fir"awn*. See Verse 28: 4 of Surat Al-Qasas (The Narration) of Qur"an: "Truly Pharaoh elated himself in the land and divided its people into sections, depressing a group among them: their sons he slew, but he kept alive their females: for he was indeed an evil-doer"].

لقبُ كلّ مَن مَلكَ مصر قديماً. كلّ عاتٍ مُتمرّد ظالم كفِرعَون موسى عليه السلام. قال الله تعالى:

﴿ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴾ [القصص: ٤].

Philistine [fil"is-tin] (n.)

فِلسطين وفِلسطون

one of the ancient inhabitants of south-west Palestine, enemies of the Israelites: a person indifferent to culture, whose interests are material and whose ideas are ordinary and conventional. *–n.* **Phil"istinism**. [*Philistinos* Hebrew *Plishtim*. Arabic *filasteen, filastoon*, a place in Sham (now

كورة بالشام (الآن سورية ولبنان والأردن وفلسطين، والأخيرة احتلتها إسرائيل)، والنسبة فِلسطيّ. وأهل فلسطين القدماء هم أعداء بني إسرائيل. والآن امتد معنى الفِلسطيّ ليعني إنساناً ماديّاً ذا أفكار تقليدية عاديّة.

Syria, Lebanon, Jordan and Filasteen "occupied by Israel"); *–adj. filasti*].

philosopher [fi-os"o-fer] (n.)

a lover of wisdom: one versed in or devoted to philosophy: a metaphysician: one who acts calmly and rationally in affairs and changes of life. *–adjs.* **philosoph"ic, philosophist"ic, philosoph"ical,** pertaining, or according, to philosophy. *–n.* **philoso"phy**, originally all learning excluding only the practical arts: a particular philosophical system (as, *the Platonic philosophy*): the principles underlying any department of knowledge (as, the *philosophy of history*): an individual"s view of life or system of conduct: serenity and resignation. **–philosopher"s stone**, a substance sought after by alchemists as a means of transforming other metals into gold. [Greek *phileein,* to love, *sophia*, wisdom. Arabic *failasoof,* a wisdom lover (word borrowed and corrupted from Greek, later adopted and used by Arabs)].

فيْلسوف

(إغريقيّ مُعرّب): وهو مُحِبّ الحِكمة. المتبحّر بالأمور وأيضـ الـذي يفكـر بعقلانيـة وهـدوء في شـؤون الحيـاة ومتغيّراتهـا. وقـد شـنّ إمـام الإسـلام أبـو الحامـد محمـد الغزالـي (١٠٥٨–١١١١م) هجومـاً عنيفـاً علـى الفلاسـفة في كتابه "تهافت الفلاسفة"، وأهم كتاب عرفه العالم الإسلامي والأوروبـي في نقـد الفلسـفة الإغريقيـة ونقـد الفلاسـفة العرب المتبعين حذوها، من أمثال ابن سينا، والفارابي، وإخوان الصفا. وعدّ بعضهم هـذا الكتـاب مَعلمـ تاريخيـاً وضـربةً قاضيـة لاسـتكبار الفلاسـفة وادعـائهم التوصـل إلى الحقيقـة في المسـائل الغيبيـة بعقولهم البشرية. وهيمن كتاب "تهافت الفلاسفة" قرابة قرنين من الزمان حتى قام له فيلسوفٌ مسلمٌ آخر هـو الفقيـه القاضـي الطبيـب محمـد ابـن رشـد الأندلسـي (١٢٦٠–١١٩٨م) بمحاولـة التوفيـق بـين تعـاليم الإسـلام وبـين حكمـة الفلاسـفة، فكتـب كتابـاً سمّـاه "تهافـت التهافـت" (للتوسـع انظـر: مُقدمة الفردوس).

phlegm [flem] (n.)

abnormally thick mucus secreted by the mucosa of the respiratory passages during certain infectious processes: in humoralism, one of the four humours of the body (when the temperament supposed to be due to its predominance, sluggish indifference and calmness). –adjs. phlegmatic (fleg-mat"ik), -al. [Middle English fleme, through Old French from Latin phlegma – Greek *phlegma, -atos,* flame, inflammation*, phlegm* (regarded as produced by heat). Arabic *balagham*].

بلغم

مُخـاط غلـيظ يُفـرز عنـد الإصـابة بـالأمراض المُعديـة للجهاز التنفسي. خلط من أخلاط البدن (البلغميّ) يمتاز بزيـادة إفـراز الـبلغم ويمتـاز صـاحبه بـبطء الحركـة والسكون.

phocomelia [fo"ko-me"le-a] (n.)

congenital absence of the proximal portion of a limb or limbs, the hands or feet being attached to the trunk of the body of a single small, irregularly shaped bone. [Greek *phoke*, seal and *–melia*, limbs. Arabic *fakmah, fakmat al-atraf*, seal-shaped limbs].

فقمة الأطراف

مرض خلقـي يُصـاب فيـه المولـود بتشـوّه وقصـر الأطـراف فتكون الأيدي والأقدام مُتصلة مباشرة مع الجسم دون عظام الأطراف فيكون شبيهاً بالفقمة.

phone [fon] (n., v.i. and v.t.)

to sound: to speak. *–n.* (*colloquial*) telephone. [See below].

فون

مشتقّ من فوه وفاه أي تكلم وصوّت.

phonetic, phonetical [fo-net"ik, -al] (adj.)

of, concerning, according to, or representing, the sounds of spoken language. *–adv.* **phonet"ically**. *–n.* **phonetician** (*fo-ne-tish"an*), one versed in phonetics. *–n.* (*plural* in form, treated as *singular*) **phonet"ies**, the science that deals with pronunciation and the representation of the sounds of speech. [Greek *phonetikos – phone*, voice. Arabic *foh* or *fah*, to speak and to sound (figurative for *famm*, mouth" speech); *faha*, *tafa"waha*, to talk about (something); *tafawa"hu* (for plural), to talk; *–adj. mufawah*, talkative. Also *fa"waha*, to beat one"s opponent by blowing one own trumpet. *–adj. mufawah*, talkative or able of show off. Also *fow"waha*, a saying] See **fame.**

فون

مشتقه من فوه وفاه أي تكلم وصوّت. فاه كنايةً عن صوت الفم. فاه وتفوّه به: نطق، تفاوهوا (للجمع): تكلموا. فاوَهَه: ناطقه فهو مُفوّهٌ أي مِنطيق. الفوّهةُ: القالة. فونيتيك وفونيتيكال: ذو صلة بالفون أي بأصوات الكلام. فونيتيكس: علم الصوت وأصوات الكلام.

phon(e)y [fon"i] (adj.)

(*slang*) not genuine, counterfeit, of no value. [etymology unknown. Arabic.

فوني

ذو صلة بالفوه أي كلامٌ بلا قيمة، والفوّهة: القالة (المقولة الصغيرة).

phonic [fon"ik] (adj.)

of sound, especially vocal sound. *–n.* **phon"ies** (*fon'iks*), the science of sound, or of spoken sounds (phonetics). [Greek *phone*, voice, sound. Arabic *foh* or *fah*, to speak and to sound (figurative for *famm*, mouth" speech); *faha*, *tafa"waha*, to talk about (something); *tafawa"hu* (for plural), to talk; *–adj. mufawah*, talkative. Also *fa"waha*, to beat one"s opponent by blowing one own trumpet. *–adj. mufawah*, talkative or able of show off] See **fame.**

فونيك

ذو صلة بالفون. مشتقه من فوه وفاه أي تكلم وصوّت. فاه كنايةً عن صوت الفم. فاه وتفوّه به: نطق، تفاوهوا (للجمع): تكلموا. فاوَهَه: ناطقه فهو مُفوّهٌ أي مِنطيق. فونيكس (أي فونيتيكس): علم الصوت وأصوات الكلام.

phonogram [fo"no-gram] (n.)

a phonographic record. [Greek *phone*, voice, *gramma*, that which is written - *graphein*, to write. Arabic *foh*] See **phone, phonetic.**

فونوغرام

صوت مُدوّن، مشتقّ من فون أي فوه (صوت الكلام)، وغرام: تدوين مكتوب.

phonograph [fo"no-graf] (n.)

Edison"s instrument for recording sounds on a cylinder and reproducing them. *–adj.* **phonographic.** [Greek *phone*, voice, – *graphein*, to write. Arabic *foh*] See **phone, phonetic.**

فونوغراف

الحاكي (اخترعه إيديسون لتدوين الكلام على أسطوانة، ومن ثمّ إخراجه ثانية كصوت). فونوغرافي: متعلق برسم الكلمات وفقا للفظها.

phonology [fo-nol"o-ji] (n.)

phonetics: now generally the study of the system of sounds in a language and of the history of their changes. *–n.* **phonolog"ical.** *–n.* **phonol"ogist.** [Greek *phone*, voice, *logus*, discourse.

فونولوجي

علم الأصوات الكلاميّة أو فونيتيك. والآن عموماً دراسة منظومات الأصوات في اللغة وتاريخ تغيراتها.

Arabic *foh*, speech sound, *logha*, discourse] See **phone, phonetic.**

phosphorus [fos"for-us] (n.)

the morning star: a waxy, poisonous, inflammable element (symbol P; atomic no. 15) giving out light in the dark. *–n.* **phos"phor**, a substance characterized by fluorescence or phosphorescence. *–adjs.* **phosphor"ic, phos"phorous**, e.g. **phosphoric acid** (H3PO4) and **phosphorous acid** (H3PO3, a reducing agent). *–ns.* **phosphate**, a salt of phosphoric acid; **phos"phite**, a salt of phosphorous acid. *–v.i.* **phosphorescence**, to shine in the dark as phosphorus does, the glow in this case being due to slow oxidation. [Latin *phosphorus* – Greek *phosphoros*, light-bearer – *phos*, light, *phoros*, bearing, from *pherein*, to bear. Arabic phosphor or *bos-foor*, an inflammable element, it is a compound word of *bos*, bright light, and *foor*, to spread like fire, thus the word means "spreading light like fire"; derived from *bassa*, *yabosu*, to shine like a bright light; *–n.* *basees*, bright light; *bassa"sah*, the eye because it is as bright as light; *bas"basa* (with dog), to open its eyes; *tabas"basa*, to get brighter like dawn].

فسفور أو بصفور

كلمة مركبة من بص وفور. بصّ يبصّ بصيصاً: برق ولمع، لبصّاصة: العين؛ لأنها تبصّ، بَصْبصَ الجرو: فتح عينيه، تبصّص الشيء: تبلقَ (وضح كالصبح). وفور من فار أي جاشَ وهاج وانتشر، فكلمة فسفور إذن تعني ضوءاً منتشراً؛ لأنّ هذا العنصر السامّ والقابل للإشتعال يشعّ مُضيئاً في الظلام. ومنه حامض الفوسفوريك وملحه الفوسفات، وحامض الفوسفوروس وملحه الفوسفايت، وفوسفوريسنس: إشعاع الضياء في الظلام بسبب أكسدة بطيئة.

photo- [fo"to-], phot- [fot-] (in composition)

light as in *–n.* **photosens"itivity**, affection by light, visible or invisible; *–adj.* **photosens"itive**. *–n.* **photophobia** [Greek phobos, fear], a shrinking from the light. *–n.* **photochemistry**, the study of the chemical effects of radiation (especially light) and the production of radiation by chemical change. [Greek *phos, photos*, light. Arabic *bassa*, *yabosu*, to shine like a bright light; *–n.* *basees*, bright light; *bassa"sah*, the eye because it is as bright as light; *bas"basa* (with dog), to open its eyes; *tabas"basa*, to get brighter like dawn].

بصّ يبصّ بصيصاً

برق ولمع، البصّاصة: العين لأنها تبصّ، بَصْبصَ الجرو: فتح عينيه، تبصّص الشيء: تبلقَ (وضح كالصبح). ومنه أُشتقت هذه الكلمات حرفيّاً: حساسية البصّ (البصيص): التحسس من النظر في الضياء؛ وخوف البصّ (البصيص): التخوّف من النظر في الضياء؛ وكيمياء البصّ (البصيص): دراسة التأثير الكيمياوي للإشعاع خصوصاً الضوء وتكوين الإشعاع خصوصاً الضوء بالتغيير الكيمياوي.

pia mater [pi"a ma"ter] (n.)

(*anatomy*) the vascular membrane surrounding the brain and spinal cord. [*pia mater*, tender mother, is a Latinized version of the medieval translation (Latin calque) on Arabic name *umm raqiqah* (or *umm hanoon*), thin intimate mother].

الأم الرقيقة

(الأم الحنون) (تشريح): الطبقة المباشرة الرقيقة، المُغلفة للدماغ والحبل الشوكي والكلمة هي الترجمة اللاتينيّة للتسميّة العربيّة.

piano [pi a"no] (n.; adj.; adv.)

–n. a musical instrument producing tones by means of hammers, operated by levers from a key-board, which strike metal strings, the vibra-

بيان أو بيانة

آلة موسيقيّة تخرج أنغاماً رقيقة بوساطة مطارق تتحكم بها لوحة مفاتيح تضرب أوتاراً معدنيّة وتخمد اهتزازها

tions being stopped by dampers; it is commonly furnished with pedals for regulating the volume of sound. *–n.* **pianist**, the player of piano musical instrument. *–adj.* soft (also **pial**). *–adv.* Softly. [Italian shortened originally from **pianoforte** (*piano e forte*, "soft and strong" to express the gradation of tone of which it is capable. From *pia*, tender, a Latin calque i.e. Latinized literal translation of the Arabic word *raqiq* (or *hanoon*), soft and intimate. Also *bayan* (Arabic), clear articulate speech] Also see above under **pia mater.**

مثبطات. البيان مُشتقّ من الترجمة اللاتينية بيان للعربية رقيق حنون (صفة) أو برِقة (ظرف). البيانيّ: عازف البيان. أيضاً انظر أعلى تحت الأم الرقيقة (الأم الحنون).

piccalilli [pik-a-lil"i] (n.)

chopped vegetables in pickle. [Origin uncertain. Arabic *miccallal* or *muckallal*, pickled (vegetables). *khall*, pickling vinegar used as a preservative].

مِخلل أو مُخلل

مُخمّضٌ بالخلّ. الخلّ: ما حَمُضَ من عصير العنب وغيره يُستعمل لتخليل الخضراوات وحِفظها.

piece [pes] (n.)

a part or portion of anything: a literary, dramatic, musical, or artistic composition: a coin. *–v.t.* to patch. [Old French piece – Low Latin *pecia, petium*, a fragment, a piece of land – thought to be of Celtic (Brythonic) origin. Arabic *fus*, a piece, –plural fusos; *firsa*, a piece of cloth or cotton used by women for cleaning purposes (e.g. her menses), *–plural firas*].

فص

قَطعة وجمعها فصوص. فرصَه: خِرقةٌ أو قطنةٌ تتمسّحُ بها المرأة من الحيض وجمعها فِراص.

pier [per] (n.)

a mass of stone, iron-work, or woodwork projecting into the sea or other water, for landing and other purposes. [Middle English *per*, Low Latin *pera*. Arabic *bar*, the dry coast].

بَرّ

بمعنى بَرّ صناعي من صخور وبناء خشبي يمتد من الساحل إلى داخل البحر.

pierce [pers] (v.t.)

to thrust or make a hole through: to enter, or force a way into: to touch or move deeply: to pinch: to penetrate, see right through (e.g. a mystery). *-v.i.* to penetrate. *–adj.* **pierc"ing**, penetrating: very acute (of cold, pain and circa). *–adv.* **pierc"ingly**. [Old French *percer*. Arabic *qars*, deep painful touch and cut through; *farasa*, to penetrate or to cut through (its victim)].

فرَسَ فريسته

دَقّ عُنقها (ثقبَ عُنقها بأسنانه ومزّقها إرْباً). قرَصَ: أخذُك لحم الإنسان بإصبَعيك حتى تؤلمه؛ والقبضُ؛ والقطعُ.

pipe [pip] (n.)

any tube: a tube with a bowl at the end for smoking: a musical wind instrument. –ns. pipe"-line, a long continuous line of pipes to carry water from a reservoir, oil from an oilfield, and circa: a line of piping to carry solid materials: (figurative) a

أُنبوب

أُنبوب التدخين: أُنبوب النفخ الموسيقي.

line of communication, or supply, or of progress and development. [Old English *pipe* – Latin *pipare*, to cheep; Dutch *pijp*, German *pfeife*. Arabic *unbub*].

pirate [pi rate] (n.)

a sea-robber: a ship used by one: one who steals or infringes a copyright or encroaches on any other right: a person who runs an unlicensed radio station. *–v.t.* to take use, and profit from without permission. *–v.i.* to play the pirate. *–n.* **piracy**, (*pi"ra-see*) robbery on the high seas: infringement of copyright. *–adj.* **piratic**, (*pirat"ik*), -al, pertaining to a pirate: practicing piracy. *–adj.* pirat"ically. [Latin *pirata* – Greek *peirates* – *peiraein*, to attempt. Arabic/Turkish ***Piri Reis*** (1470-1554), the famous Turkish Muslim admiral, cartographer, and geographic explorer who discovered America and the new World immediately after Columbus (in 1498 when he drew a map of America and wrote his famous book *Kitab-I Bahriye* (Book of the Sea) in a direct challenge to Spain/Portugal seeking superiority at sea; ***Piri Reis*** wrote one of the earliest sea-route map to America as well as surveying American land geography (perhaps for the first time, and before Columbus). The Ottoman domination of the Mediterranean Sea and their control of the ***"Silk Road"*** forced Spain/Portugal into geographical exploration to seek different sea routes (which aimed also to encircle and attack Islamic Caliphate from its east wing, that is why Columbus called America mistakenly as East Indies); Spanish/Portuguese also called their counterparts of the Muslim enemy ships in the Mediterranean as *"Piri"* or *"Piri Reis"* ships that attempted to rub Spanish/Portuguese ships of gold and their glory of exploration; where in fact, many of the so-called pirates (as named by Europeans) were no more than patriots defending their own North African Muslim coasts from Spanish/Portuguese ships invasion, following the fall of Andalusia in 1492 (Spanish Reconquest) and after Spanish abrogation of Castile agreement, and forcing Muslims and Jews into Christianity (otherwise they face definite death via Inquisition Tribunals) and/or forced immigration or expulsion from their own homeland Andalusia to the Northern Africa after 8 centuries of life in Islamic Andalusia. Indeed, many of the so-called *Barbary Pirates* were Admirals serving in the

قرصان

مُشتقّ عن بيري ريس، وهو الريّس بيري أي الريان/ الأسطا بيري (١٤٧٠–١٥٥٤م): أميرال (أدميرال أو أمير البحر)، وراسم الخرائط ، والمُكتشِف الجُغرافيّ التركيّ المُسلم ذائع الصيت الذي اكتشفَ أمريكة والعالم الحديث بعد كولومبوس مُباشرة (في ١٤٩٨م عندما خطّ خريطة أمريكة وكتبَ كتاب البحريّة) في تحدّ مباشر لإسبانية والبرتغال اللتين كانتا تريدان السيطرة على البحار. وكتبَ الريّس بيري ورَسمَ واحدةً من أوائل الخرائط للطرق البحرية إلى أمريكة، كما قام بمسحٍ جغرافيّ لأرض أمريكة أيضاً (لأول مرة، وهذا ما لم يقم به كولومبوس نفسه). وقد كانت السيطرة العثمانيّة على البحر المتوسط وعلى "طريق الحرير" البرّي السبب الرئيس الذي دفعَ أسبانية والبرتغال للبحث عن طرُق بحريّة أخرى مما غذّى حركة الاستكشافات الجغرافيّة (الهادفة أيضاً للالتفاف وتطويق الخلافة الإسلاميّة من الجناح الشرقي، لذلك أخطأ كولومبوس بتسمية أمريكة بالهند الشرقيّة)، ومن هنا أيضاً أطلق الأوربيون (لاسيما الأسبان والبرتغاليون) اسم «بيرى» أو"بيري ريس" أي القراصنة على السُفن المُسلمة (المُعادية!) التي ادّعوا أنها تقوم بالسطو على سُفنهم للشهرة ولسَرِقة الذهب منهم، لكن الحقيقة إنّ الكثير مما أسماه الأوربيون (الغربيون) سُفن بيري لم تكن سوى سفن المسلمين الوطنيين المُدافعين عن سواحل الشمال الإفريقي المُسلم من تحرّش السفن الإسبانية والبرتغالية وغزوها بعد سقوط الأندلس بأيدي الإسبان عام ١٤٩٢م، وبعد نقض الإسبان لمعاهدة قشتالة، حيث قام الإسبان بعدها بإجبار المسلمين واليهود على التنصر أو تقتيلهم بمحاكم التفتيش أو إجبارهم على التهجير القسري من ديارهم بالأندلس إلى شمال إفريقية بعد ٨ قرون من الحياة في أندلس الإسلام. وحقاً فإن الكثير ممن سُمّوا

Ottoman navy: *Aruj* (circa 1474-1518, called *Barbarossa* by Europeans on account of his red beard) and his brother *Kheir-ed-din* ("defender of faith") and corsair warrior *Dragut Reis* (Lieutenant of *Barabarossa*) were the most feared of Barbary pirates. They indeed, had re-captured Algiers, Tripoli and recovered many towns of Barbary Coast (North Africa) for Islam from Spain and their invading ships] See also **corsair.**

بـ «بيري بربري» أي قراصنة البربري (أو الساحل البربري – شمال إفريقية) كانوا أميرالات سلاح البحرية العثمانية، فمثلاً: عروج (نحو ١٤٧٤–١٥١٨م) والمسمّى برباروسا من قبل الأوروبيين نسبة للحيته الحمراء، وأخوه خير الدين والقرصان المحارب دراجوت ريّس أي الريّس دراجوت (كان ليوتينانت أو مُلازم أول لبرباروسا) كانوا من أكثر قراصنة الشمال الإفريقي رهبة عند الأعداء. وقد قام هؤلاء حقاً باسترجاع الجزائر وطرابلس والكثير من مدن ساحل الشمال الإفريقيّ للإسلام وحمايتها من سفن إسبانية الغازية.

piss [ɔis] (v.i.)

to discharge urine. [French *pisser*. Arabic *biz* (*colloquial*), to piss; *buz"buz*, hollow tube put on penis (for urination)].

بزّ بالعاميّة

بالَ، البَزبُز: قصَبَة من حديد على فَم الفرْج.

pistachio [pis-ta(t)shi-o] (n.)

the almond-flavoured fruit-kernel of a small western Asiatic tree. [Spanish *pistacho* and Italian *pistacchio* –forms in Low Latin *pistacium*, German *pistazie*. Arabic *fustuq*]adopted from Persian *pistah* (*pist*, grains; *ah*, specified)].

فستق

معرّبة من الفارسي بسته (مُركبة من بست، أي: السويق وهاء التخصيص).

plague [plag] (n.)

a deadly epidemic or pestilence especially a fever caused by a bacillus transmitted by rat fleas from rats to man: any troublesome thing or person: (*colloquial*) trouble, nuisance. *–v.t.* to pester or annoy: *–pr.p.* **plag"uing;** *pa.t.* and *pa.p.* **plagued.** *–n.* **plague"-spot,** a spot on the skin indicating plague: a place where disease is constantly present, a source of pollution (often *figurative*). [Old French *plague* – Latin *plaga*, a blow; Greek *plege*. Arabic *bala"a, or bala"a al-ta"oon*, the calamity by (plague) epidemic].

بلاء

أو بلاء الطاعون أو جائحة مرض الطاعون الكارثي.

plat [plat] (n.)

a plot of ground. See under **plot.**

فلاة

-plegia [-pleg"ia] (suffix)

a word termination meaning paralysis, or a stroke e.g. hemi-plegia, paralysis of one body"s half vertically; para-plegia, paralysis of body"s lower limbs and lower trunk (horizontally). [Greek *plege*, a blow, stroke. Arabic *falig*, paralysis, usually hemi-plegia].

فالِج (مقطع لاحق بمعنى: شلل)

استرخاء لأحد شقي البدن، ومنه فلِجَ فهو مفلوج.

plot [plot] (n.)

a small piece of ground: a plan of a field and circa: the story or scheme of connected events running through a play, novel and circa: a conspiracy, a stratagem or secret contrivance. *–v.t.* to lay out in plots: to make a plan of by means of a graph: to mark (points) on a graph: to conspire or lay plans to achieve. *–v.i.* to lay plots, conspire. –*pr.p.* **plott"ing;** *pa.p.* **plott"ed.** *–n.* **plott"er.** [Old English *plot*, a patch of ground; influenced by (or partly from) French *complot*, a conspiracy. Arabic *falat*, open land].

فلاة

الأرض المفتوحة كالقفر والمفازة (أرض بلا ماء)؛ أيضاً القطعة الصغيرة من فلاة الأرض؛ ثم صارت تعني أرضية تصميم، تخطيط البناء، وأرضية للمؤامرة.

plough [plow] (n.)

an instrument for turning up the soil: (colloquial) failure in an examination. *–v.t.* to turn up with the plough: to furrow: to tear, force, or cut a way through, advance laboriously through (*literally* and *figuratively*). *–v.t.* and *v.i.* (*colloquial*) to fail in an examination. *–ns.* **plough"ing; plough"land**, land suitable for tillage: (*history*) as much land as could be tilled with one plough; **plough"man**; a man who ploughs: *–plural* **plough"men; plough"-tree**, a plough-handle; **plough"-wright**, one who makes and mends ploughs. **–ploughs a lonely furrow**, to be separated from one"s former friends and associates and go one"s own way: to take one"s own course, unsupported by others; **plough back** (*figurative*), to reinvest (profits of a business) in that business; **plough the sands**, to work in vain or to no purpose. **–put one"s hand to the plough,** to begin an undertaking; **the Plough**, the seven brightest stars in the constellation of the Great Bear. [Late Old English *ploh, plog*, a ploughland; Old Norse *plogr*. Arabic *falah*, to turn up the soil; *filaha*, ploughing].

فلحَ

الأرضَ فلاحة.

Police [pol-es"](n.)

the system of regulations for the preservation of order and enforcement of law: a body of men employed to keep order. [French – Latin *politia* – Greek *politeia – polites*, a citizen –polis, a city. But in Arabic the word *polas*, is a prison in hell for punishment. It is Narrated by Imam Ahmad that Prophet Muhammad (peace be upon him) said: "**The proud arrogants will be gathered at the Day of Judgement as despicable atoms in the eyes of people, until they enter a prison in**

بوليس

أي الشرطة ومنظومة الضوابط لإقامة النظام ودعم القانون، والكلمة فرنسية من اللاتينية: بوليتا، ومن اليونانية: بوليتيا – بولايت أي مواطن، بوليس: المدينة. وفي اللغة العربية: بولس: سجن بجهنم أعاذنا الله تعالى منه ومها. روى الإمام أحمد عن عمرو بن شعيب عن جده عن النبي ﷺ قال: «يُحشر المتكبرون يوم القيامة أمثال الذرّ في صور الناس، يعلوهم كل شيء من

the hell (Gehenna) named Polas, full of fire of all fires, and watered from the mud of madness, an extract of people of hell-fire"].

الصَّغار، حتى يدخلوا سجناً في جهنم يُقال له: بُولس، تعلوهم نارُ الأنيار، يُسقون من طينة الخبال: عصارة أهل النار» (مسند أحمد: ١٧٩/٢)، وانظر تفسير ابن كثير لسورة فاطر آية ٦٠، وانظر القاموس المحيط.

poor [poor] (adj.)

possessing little, without means, needy: deficient: unproductive: inferior, paltry: feeble: humble: unfortunate, to be pitied. –Also as *n.* (collective), those possessing little: those dependent on relief or charity. –adv. **poor"ly**. *–adj.* (used predictively) not in good health. *–ns.* **poor"ness: poor"house**, a house established at the public expense for sheltering the poor. *–n.plural* **poor"-laws**, laws providing for the support of the poor. *–n.* **poor"-rate**, a rate or tax for the support of the poor. *–adj.* **poor"-spir"ited**, cowardly. *–n.* **poor"-spir"itedness**. [Old French *poare, povre* – Latin *pauper*, poor. Arabic *boor*, poor (and or man) or bereaved; *fukr*, poverty].

بور

كقولك أرضٌ بور: أي بلا زرع، أو رجلٌ بور: أي بلا مال. فقر.

Pope [pop] (n.)

the bishop of Rome, head of the Roman Catholic Church (also, as title or with reference to a particular pope, with *capital*). *–ns.* **pope"dom**, office, dignity, or jurisdiction of the pope; **pop"ery**, a hostile term for Roman Catholicism. *–adv.* **pop"ish**, relating to the pope or to popery. [Old English *papa* – Latin *papa* – Greek *pappas*, a father. Arabic *baba, abb, abu*, father].

بابا

أبّ، وأبو: رأس الكنيسة الكاثوليكيّة.

popinjay [pop in ja] (n.)

a parrot: a figure of a parrot set up to be shot at: a fop or coxcomb. [Middle English *popejay, popengay* from Middle French *popegai, papejai* from Arabic *babaga"a*, a green Indian bird with red beak and wide tongue similar to Man"s tongue, which hears people"s talk and then repeat it without knowing its meaning].

ببغاء

طائر هندي أخضر ذو منقار أحمر ولسان عريض يشبه لسان الإنسان، وهو يسمع كلام الناس فيُعيده ولا يُدرك معناه.

porphyry [por"fir-i] (n.)

a very hard, variegated rock, of a purple and white colour, used in sculpture. *–adj.* **porphyritic** (*-i."ik*), like, or of the nature of porphyry. [Greek *porphyrites – porphyros*, purple. Arabic/Persian *birfer, firfer*, a mixture of red and blue colours: crimson dyed dress] See **purple.**

برْفيري وفرفيري

بنفسجي اللون. انظر: برْفير وفرفير.

porphyria [por-fer"ya] (n.)

any of a group of disturbances of rare inborn error of metabolism of porphyrin (a compounds made of 4 pyrrole rings), characterized biochemically by marked increase in formation and excretion of porphyrins or their precursors and clinically by various neurologic and cutaneous manifestations. The types are either acute or non-acute, and generally classified as hepatic, erythropoietic, and sometimes erythrohepatic, depending on the location of expression of the biochemical defect. –**acute intermittent porphyria**, a hereditary hepatic porphyria (autosomal dominant) affecting women more than men around the early adult life at the age of 30 years; it is manifested clinically by recurrent attacks of gastrointestinal dysfunction (abdominal pain, vomiting and constipation), polyneuropathy (motor, but occasionally sensory), cardiovascular dysfunction (hypertension and tachycardia), and psychiatric disorders (such as depression, anxiety and frank psychosis), and the diagnosis is confirmed by family history and by excessive excretion of porphyrins in urine turning urine violet in colour (red-brown). [Greek *porphyra*, a shellfish yielding purple dye. Arabic/Persian *birfer, firfer*, a mixture of red and blue colours: crimson dyed dress].

برْفيرية وفرفيرية

مرض وراثي في مادة الفرفيرين التي تلون البول باللون البنفسجي، ويُصاب المريض بأعراض باطنية(ألم بطني وتقيؤ وإمساك) وأعراض عصبية (في الأعصاب الحركية وأحياناً الحسيّة) وأعراض قلبية (ارتفاع ضغط الدم وسرعة ضربات القلب) مع أعراض نفسية (كآبة وقلق وجنون) ويُثبّت التشخيص بالتاريخ العائلي للمرض والإفراز الزائد لمادة الفرفيرين في البول التي تصبغ لبول باللون البنفسجي. انظر تحت برْفير وفرفير.

port [port] (n.)

a harbour: a town with a harbour. –*n. plural* **port"-charg"es**, harbour dues. –**port of call**, a port where vessels can call for stores or repairs; port of entry, a port where merchandise is allowed by law to enter. [Old English *port* – Latin *portus*; akin to *porta*, a gate. Arabic *fordhat*, port at sea for ships docking: window at the river for water collection].

فرْضة

من النهر: ثلمةٌ يُستقى منها ، ومن البحر: مَحَطّ السفن.

Portugal [por-tu-gal] (n.)

Country in Iberian peninsula. [Arabic name of *bortuqal*, naval oranges (the best type of sweet and juicy oranges) produced in Portugal –*plural* of *bortuqalah*, as another alternative name to *otruj*] See **orange** and compare with **grenade.**

البرتغال

بلاد البُرتقال (البُرتغال) لزراعة أجود وأطيب البُرتقال فيها (والمُسمّى بُرتقال ابو السُرّة).

potash [pot"ash] (n.)

a powerful alkali, potassium carbonate, originally got in a crude state by leaching wood ash, and evaporating the residue in pots: potassium hydroxide (caustic potash), and other salts: potash-

بوتاز عامّة

البوتاسيوم أو القاليوم في القلي، ورقمه ١٩ ورمزه الكيمياوي k.

water. –*ns.* **pot"ash-water**, an aerated water containing potassium bicarbonate; **potass"ium**, an alkali metal (symbol K, for *kalium*, at number 19) discovered in potash. **–potassium-argon dating**, estimating the age of prehistoric organic material from the amount of potassium that has become argon by radioactive decay. Compare with **carbon dating**. [English **pot, ash**, or the corresponding Dutch *pot-asschen* (modern Dutch *potasch*). Arabic (commonly) *bootaz*].

pouf(f), pouffe [poof] (n.)

a pad worn in the hair by women in the 18th century: in dressmaking material gathered up into a bunch: a soft ottoman or large hassock. [French *pouf*. Arabic (*colloquial*) *buffah*, a leather ball (filled with old cloths), used as a pad for resting on, while sitting].

بُفه بالعاميّة

كـرة جلديّـة تُحشـى بـالملابس القديمـة، وتُسـتعمل كلبادة أو وسادة للاتكاء عليها في أثناء الجلوس.

pounce [powns] (n.)

a hawk"s (or other) claw: a sudden spring or swoop with intent to seize. –*v.t.* to seize with claws. –*v.i.* to dart: to fix suddenly or eagerly (on, upon – *literally* and *figuratively*). [Derived in some way from Latin *punctio, -onis* – *pungere, punctum*, to pierce. Arabic/Persian *panj ankasht*, five fingers or a fist of five] See **punch (2)**.

بَنجَ (فارسيّ مُعرّب)

مُشتقة من بَنج آنكشت (بنجنجست) أي خمس أصابع (أو مَخالب)، بمعنى ضَربهُ بقبضة خمس أصابع وبنجه (بالعاميّة) أي نوّمه.

pour [por] (v.t.)

to cause or allow to flow in a stream: to send forth or emit in a stream or like a stream. –*v.i.* to stream: to rain heavily. –*n.* **pour"er**. [Middle English *pouren*; origin obscure. Arabic *fara*, to flow in rage; *fara al-tannour*, the fountain of the earth gushed forth (with spring water). See Verse 11:40 of Surat Hud (The Prophet Hud) of Qur"an: "And the fountains of the Earth gushed forth. We said: "Embark therein, of each kind two, male and female"].

فارَ

انصَبّ بقوةٍ ، فارَ التنور: هاجت وتحرّكت ينابيع الأرض بالماء. قال الله تعالى: ﴿ حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ قُلۡنَا ٱحۡمِلۡ فِيهَا مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ وَمَنۡ ءَامَنَۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٞ ﴾ [هود: ٤٠].

powder [pow"der] (n.)

dust: any substance in the fine particles: gunpowder: hair-powder: face-powder. –*v.t.* to reduce to powder: to sprinkle, daub, or cover with powder: to salt by sprinkling. –*v.i.* to crumble into powder: to use powderfor the hair or face. –*adj.* **pow"dery**, like, of the nature of, or covered with powder: dusty: friable. –*n.* **pow"der-box**, a box for face-powder, hair-powder and circa. –

بودره من بيدر

كومة القشّ، بَذرَ: رمى البذور عبر الهواء نحو التربة. بَرَدَ الحديد: سَحله ومنه بُرادة الحديد. بَلورَ إلى بلورات (جمع بلورة).

adj. **pow"dered**, reduced to powder: sprinkled with powder. *–ns.* **pow"der-flask**, pow"der-horn, (history) a flask (originally a horn) for carrying gunpowder; **pow"der-mag"azine**, a place where gunpowder is stored; **pow"der-mill**, a factory where gunpowder is made; **pow"der-puff**, a soft pad and circa for dusting powder on the skin; **pow"der metallurgy**, preparing metals for use by reducing them, as a stage in the process, to powder form. [Old French *poudre* – Latin *pulvis*, dust. Arabic *bodra* from *baidar,* a pile of straws*; bathara,* to throw seeds through the air into the soil, *barada,* to file iron; *borada,* the dust of filed iron. *Bal"wara*, to reduce to granules (*bal"lourat*, plural of *bal"lourah*)] See under **pulverize.**

prairie [pra"ri] (n.)

a treeless plain, flat or rolling, naturally grass-covered. *–ns.* **prai"rie-chick"-en, -hen**, an American genus of grouse: the sharp-tailed grouse; **prai"rie-dog,** a gregarious burrowing and barking North American marmot; **prai"rie-schoon"er**, an emigrant"s long covered wagon; **prai"rie-wolf**, the coyote. [French – Latin *pratum*, a meadow. Arabic *bararie*, prairie].

براري

وهي المراعي الطبيعيّة المُسطحة بلا أشجار.

predict [pri-dikt"] (v.t.)

to foretell (especially after a study of facts). *–adj.* **predic"table**. *–n.* **predic"tion**, act of predicting: that which is foretold: prophecy. *–adj.* **predic"tive**, foretelling: prophetic. *–n.* **predic"tor**, one who, or that which, predict: a device used in anti-aircraft defence which transmits information automatically to the gun crew. [Latin *praedictus, pa.p.* of *praedicere –prae,* before, *dicere,* to say. Arabic *dakara, thakara,* to say and declare (an unforgettable charge)] See **dictionary.**

بري – ديكت

كلمة لاتينية مُركبة من بري: قبل، ديسير: قال. وبالعربية دِكر أو ذِكر مُسبقاً أو تنبّأ نبوءة قبل حدوثها اعتماداً على دراسة مُعطيات الحقائق.

prerogative [pri-rog"a-tiv] (n.)

a special right or privilege belonging to a particular rank or station. [Latin *praerogativus*, asked first before others for his vote, as a richer Roman citizen in an assembly consisting of both patricians and plebeians – *prae*, before, *rogare*, -*atum*, to ask. The term "*praerogativa*" (based on its *past participle*) was applied to those electoral groups who were "invited before others" to vote, or in other words had the privilege of voting first, in elections for state officials. Hence the word

مُراوغة أوليّة

أي حقّ المُسائلة الأول في المجاميع الانتخابية كان يُعطى للأغنياء الرومان في الانتخابات الرسميّة للدولة، ثم تطوّر المعنى إلى أفضليّة تولي المناصب.

(acquired by English via Old French *prerogative*) came to mean in general *"right to precedence, privilege"*. Arabic *ragha* (with fox or foxy man), to deviate from the standard (to play tricks and cheat); *–ns. rough, rawaghan*. Also *aragha, irtagha*, to ask; *mura"waghah*, wrestling] Also see **rogue** and **interrogate.**

Primum Mobile [pri"mam mo"bi-le] (n.)

in medieval astronomy, the outermost of the revolving spheres of the universe, carrying the others round in 24 hours: any great source of motion. [Latin calque (translation) of *al-muh"arrik al-awwal*, the first mover].

المُحرِّك الأول

(بالعربيـة) تـرجم حرفيّـاً إلى اللاتينيّـة؛ كـ "بريميـوم موبايل". وفي علـم الفلـك للعصـور الوسـطى هـو مصـدر الحركـة للمجرّات في العـالم، أو هـو الحركـة الـدوّارة إلى أقصى خارج كرات الكون الدوّارة.

prince [prins] (n.)

one of the highest rank: a sovereign: son of a king or emperor: a title of nobility, as formerly in Germany: one eminent in any class of men (e.g. a prince of poets, of liars): *–feminine* **princess** (usually *prin-ses"*, but with a Forename, *prin"ses*). *–ns.* **Prince"-Con"sort**, the husband of a reigning queen; **prince"dom,** the estate, jurisdiction, sovereignty, or rank of a prince; **Prince" – Impe"rial,** the eldest son of an emperor; **prince"ling,** a petty prince. *–adj.* **prince"ly,** becoming a prince: splendid. *–ns.* **prince"liness; Prin"cess – Roy"al,** the eldest daughter of a sovereign. –**Prince of Wales,** the eldest son of the British sovereign. [French – Latin *princeps – primus*, first, *capere*, to take. Arabic *burnose*, expensive Moorish robe dressed by princes].

بُرنس

الثـوب المراكشـي رأسُـه (قلنسُـوته) منـه، وهـو بـاهظ الثمن، وكان أمراء أوروبة يشترونه ويلبسـونه ويتسـمون به.

process [pros"es; pro"ses] (n.)

a prominence or projection, as of bone; for names of specific anatomic structures, these can be found under **processus**. [Latin *processus*. Arabic *buroz*] See **processus.**

بُروز (بالتشريح)

نتـوء بـارز في العظـم أو في تراكيـب تشـريحية أخـرى (انظر تحت).

processus [pro-ses"as] (n.)

Latin *processus*, a process, but in anatomical terminology, a prominence or projection – Arabic *buroz*, a projection or swelling e.g. *processus vaginalis testis*, a diverticulum of the embryonic peritoneal membrane extending into the inguinal canal, accompanying the testis in its descent into scrotum in the male (in female it is usually completely obliterated, but if it persists after birth, it is called the *canal of Nuck*).

بُروز

(بالتشـريح) كـبروز الخِصـية التجـويفي (المهبلـي) وهـو نتـوء الجـوف الصـفاقي (البـطني) الجنـيني المُمتـد عِبر القناة المغبنيّة، والذي يُصاحِب نزول الخِصية في الصَفن (بالرجال)، وأمّـا في النسـاء فإنـه يختفـي اعتياديّاً لكـن بقـاءه مفتوحـاً بعـد الـولادة يُسـمّى قنـاة نيـوك (اسـم المُكتشف).

procto-clysis [procto-klisis] (n.)

the administration via anus (other than by oral route) of any one of several solutions to replace lost body fluid, supply nutriment, or raise blood pressure. The use of rectal injections by native African tribes is also an ancient practice. Avicenna described the leather bottle and the tube (or bird"s quill) in use of enema. The use of rectal injections as a means of feeding a patient (called ***proctoclysis***) was recorded by Avenzoar who recommended proctoclysis in cases of oesophageal stricture [Greek procto, the anus or the hinder parts generally – clysis, see under **clysis** and **enema**].

قلْزَمَه

ابتلاع (ليس عن طريق الفم بالضرورة، مثلاً عن طريق المخرج أي قلْزَمَه مَخرَجيّة)، وكان ابن سينا قد وصَفَ كيساً جلدياً مع نصل ريشة مُجوّف (أو قثاطير) كمِحقنة أو زرّاق ثم قام ابن زُهر بحقن المواد المُغذيّة كالحساء عبر الشرج في مرضى سرطان المرئ السّاد.

puff [puf] (v.i.)

to blow or issue in whiffs: to breathe with vehemence, to pant. *–v.t.* to drive with a puff: to inflate: to praise in exaggerated terms (especially by way of advertisement). *–n.* a sudden, forcible breath: a gust or whiff: anything light and porous: a downy pad for dusting powder on the skin and circa: an exaggerated expression of praise intended as, or serving as, advertisement. *–ns.* **puff"-adder**, a thick, venomous African snake that distends its body when irritated; **puff"-ball**, any fungus with ball-shaped fructification filled when ripe with a snuff-like mass of spores; **puff"er**, one who puffs: a steam-engine, a steamboat: one employed to bid at an auction to incite others to run up prices; **puff"ery**, advertisement disguised as honest praise: puffs generally. *–adj.* **puff"y**, puffed out with air or any soft matter: swollen: out of breath. *–adv.* **puff"ily**. *–ns.* **puff"iness**; **puff"-paste**, a rich flaky paste for pastry: the pastry itself. –**puffed up**, swollen with pride. [Old English *pyffan*; compare with German *puffen*. Arabic (colloquial) *bakha*, to blow (e.g. water droplets on cloths prior to ironing].

بَخّ (بالعاميّة)

نفخَ (مثلاً رُذاذ الماء على الملابس قبل الكوي).

pulverise [pul"ver-iz] (v.t.)

to reduce to dust or fine powder. *–adj.* **pul"verisable**. *–ns.* **pulverisation**; **pul"veriser**, one who pulverises: a machine for pulverising. [Latin *pulvis, pulveris*, powder. Arabic *bal"wara*, to reduce to granules (*bal"lourat*, plural of *bal"lourah*); *bal"lour*, a gem or gem"s crystal].

بَلوَرَ

جعلها بلورات (جمع بلورة)، والبلور: جوهر.

pumpkin [pum(p)"kin] (n.)

a plant of the gourd family or its fruit. [Old French *pompon* – Latin *pepo* – Greek *pepon*, ripe. Arabic *yuktin*, pumpkin].

يقطين

وهو نوع من القرع الذهبي اللون.

purdah [pur"da] (n.)

a curtain especially for screening women"s apartments: the curtain for seclusion of women. It is wrongly used interchangeably for **hejab** (or **hijab**), the veil worn by Muslim woman [Hindi and Persian *pardah*, a curtain. Arabic *burda*, *aba* usually used by men, rather than women].

بُردَة

عباءة يستعملها الرجال بالرغم من أنّ الاسم أُستخدِم لسِتارة عزل الرجال عن النساء. كما أنّ البردة (بالفارسية) تعني السِتارة. وتُستخدَم كلمة بُردة خطأً بدلاً عن كلمة الحجاب للباس المرأة المُسلمة.

pure [pur] (adj.)

clean. unsoiled: unmixed: not adulterated: free from guilt or defilement: chaste, modest: mere: that and that only: utter. *–adv.* **Pure"ly**, chastely: unmixedly: wholly, entirely: solely. *–n.* **pure"ness. –pure mathematics, science**, theoretical mathematics, science, theoretical mathematics, science, considered apart from practical applications. [French *pur* – Latin *purus*, pure. Arabic *bar"e*, unmixed].

بريء

(من أي تلوث) أي طاهِر.

purple [pur"pl] (n.)

a colour formed by the mixture of blue and red: in ancient times used for a variety of shades, including purple and crimson: a purple dress or robe, originally worn only by royalty: royal rank or (*figurative*) exalted positioning any sphere (as *born in the purple*). *–adj.* of the colour purple: blood-red. *–v.t.* or *v.i.* to make, or to turn, purple. **–purple patch,** a passage of fire or (often) over-ornate writing. [Latin *purpura* – Italian *porpora* – French *pourpr* – German *purpur*. Greek *porphyra*, a shellfish yielding purple dye. Arabic/Persian *birfer, firfer*, a mixture of red and blue colours: crimson dyed dress. Persian *birfer* means influence, strength, greatness and title].

برْفير وفرفير (فارسيّ مُعرّب)

ضربٌ من الألوان، مُركبٌ من الأحمر والأزرق (بنفسجي). والثوب إذا صُبغَ به يُعرف بالأرجوان. ومعنى برفير بالفارسيّة: الشأن والشوكة والعظمة والعنوان.

purpura [pur"pora] (n.)

the term purpura is used in medicine for a condition in which there is haemorrhage into the skin, the colour of the area being red at first, later darkening to a purple colour. In the 16th and 17th centuries scattered references are found to the "*purple*" or "*purple fever*". In the 18th century , we find the phrase "*purpura without fever*". – **Henoch"s Purpura**, an infectious disease of

طفح جلدي برْفيري

يبدأ بنزف جلدي أحمر اللون أولاً ثم يغمق ويتحول إلى اللون البنفسجي (البِرْفيري أوالفرفيري)، وفي القرنين ١٦ و١٧ هناك عدة مصادر تشير إلى «برْفيرية»، و"حُمّى برْفيرية"، وفي القرن ١٨ إلى «برْفيرية من دون حُمّى». وهناك "برْفيرية هينوك" وهي مرض مُعدي في الأطفال، وهناك «البِرْفيرية النازفة» المُعدية تحت الجلد والأغشية

childhood which was described by Henoch in 1874. Also called "*infantile infectious purpura*". –**Purpura Haemorrhagica**, an infectious condition which is characterized by skin haemorrhages as well as haemorrhage into mucous membrane; also called "*land scurvy*" and "*black leg of Canada*". [Latin *purpura*, the purple colour – Italian *porpora* – French *pourpr* – German *purpur*. Greek *porphyra*, a shellfish yielding purple dye: the purple fish (Latin purpura murex): the purple dye obtained from the fish used for dyeing wool. Arabic/Persian *birfer, firfer*, a mixture of red and blue colours: crimson dyed dress. Persian *birfer* means influence, strength, greatness and title].

المُخاصية التي تسمّى «إسقربوط الأرض» و ساق كندا السوداء. انظر أيضاً تحت برْفير وفرفير.

punch [punch or -sh] (n.)

a drink ordinarily of spirit, water, sugar, lemon-juice, and spice (with variations). [Traditionally from the five original ingredients – Hindustani *panch* from Arabic/Persian *panj*, both meaning "five"; because composed of 5 ingredients: arrack (spirit), sugar, lime-juice, spices, and water. Also Arabic *binj*, a sleeping plant or beverage mixture].

بَنج

بالفارسي يعني خمسة لأنه شراب مُسكر يتكوّن من ٥ عناصر: العَرَق (خمرة)، سُكر، عصير ليمون، توابل، وماء. كذلك بنج: نبات مُنوّم.

punch [punch or -sh] (v.t.)

to prod: to strike with a forward thrust: to stamp, pierce by a thrust of a tool (or with a machine). –*ns.* **punch"-up**, a fight with fists. –**pull one"s punches,** to hold back one"s blows (also *figurative*). [**Pounce**; shortened from **puncheon**; possibly in some senses for **punish**. Arabic /Persian *panj ankash"t*, five fingers or a fist of five] See also under **pounce.**

بَنجَ

مُشتقة من بَنج آنكشت (بنجنجست) أي: خمس أصابع، بمعنى: ضَرَبهُ بقبضة خمس أصابع، وبَنجه (بالعلميّة)، أي: نوّمه بضربةٍ (قاضية) من قبضته.

puncheon [pun"ch(o)n, or –sh(o)n] (n.)

a tool for piercing or stamping metal plates. [Old French *poincon* – Latin *pungere, punctum*, to prick. Arabic/Persian *panj ankash"t*, five fingers or a fist of five].

بَنج افارسيّ مُعرّب)

آنكشت (بنجنجست)، أي: خمس أصابع؛ بمعنى ضَرَبهُ بقبضة أو بأداة للطبع أو التثقيب.

purr, pur [pur] (v.i.)

to utter a low, murmuring sound, as a cat when pleased. –*n.* **purr; burr"ing.** [Imitative].

بررر

صوت القِطة عِند استئناسها (الكلمة مُشتقة من صوتها).

purse [purs] (n.)

a small bag for carrying money, originally made of skin, the mouth being closed by means of thongs: a sum of money: funds. –*v.t.* to put into a

بَرزة

من أبرزَ إذا أخرج المال كما في بورصة: آخر مدينة على طريق الحرير حيث التبادل التجاري ولذلك أتخذت هذه

purse: to contract as the mouth of a purse (especially lips): to draw into folds. *–ns.* **purs"er,** formerly, a naval paymaster: a ship"s officer in charge of cabins, stewards and circa; **purs"ership.** *–n.plural* **purse"-strings,** the strings, thongs, fastening a purse (usually *figurative*). –**privy purse**, an allowance for the private or personal use of the sovereign. [Low Latin *bursa* – Greek *byrsa*, a hide. Arabic *barzah* derived from *abraza*, to get money out of the *barzah* (case). Also *bursa*, the last city on the "silk road" where the trade occurs, for which reason the city was taken as the first capital for Ottoman Empire] See under **bourse.**

المدينة (بورصة) كأول عاصمة للإمبراطوريّة العُثمانية. انظر تحت حرف الـ B.

pus [ɔus] (n.)

a thick yellowish fluid exuded from inflamed tissues. [Latin *pus, puris*, pus – Greek *pyon*, corrupt matter. Both from Sanskrit root *pu-* meaning to be fetid, stinking , or corrupt. Compare with putrid. Arabic *baza*, to rot after death; –adj. *ba"iz*, rotten and dead].

بائز أو بايز

من بازَ أي ماتَ وتعفنَ وبادَ، وهي أصل المعنى لكلمة «صديد». وفي السنسكريتية: بيو- في مُقدمة الكلمة تعني متعفناً قذراً ذا رائحة كريهة، وقد تكون مُشتقةً من صوت التقزز (بووو..).

puss [poos] (n.)

a familial name for a cat or a hare. *–n.* **puss"y** a diminution of puss –also **puss"y-cat.** *–v.i.* **puss"yfoot,** to go stealthily: to act timidly or cautiously. [Compare with Dutch *poes*, puss; Irish and Gaelic *pus*, a cat. Arabic *bissah*, a domestic cat (imitative from its sound); *–plural biss*].

بسه

الهرّة الأهلية، وجاء به من حسه وبَسه وجمعها بَسّ.

pyjamas [pi-ja"maz] (n. plural)

loose trousers tied round the waist, worn by Muslims to cover their *"awra"* or private parts: (in European use) a sleeping-suit. *–ns.* **pyja"ma-jacket, -trousers.** [Hindi *paejamah* – *pae*, leg, *jamah*, clothing, literally "leg-clothing". Arabic *manama*, a sleeping-suit].

المنامة

القطيفة (تلبسُ عند النوم) تتكون من سِروال (أو شِروال) فضفاض يُربط حول الوسَط، يلبسه المسلمون لتغطي العورة. بالهندي: بي جامه: لباس السيقان.

pygmy, pigmy [pig"mi] (n.)

a dwarf: a member of a dwarf human race, fabulous or actual: any diminutive thing. *–adj.* diminutive, insignificant. [Greek *pygmaios*, measuring a *pygme* (13½ inches, distance from elbow to knuckles). Arabic (*n.* and *adj.*) *qazam*, a dwarf: a diminuted deformed man; *–plural aqzam*].

قزَمٌ

صِغر الجسم والدناءة، ويُقال رجلٌ قزَم وامرأة قزَمَة وجمعها أقزام.



qadi [qa"di] (n.)

a Muslim judge. [Arabic *kadi*, judge] See under **cadi.**

قاضٍ مسلم

qantar [qan tar]

See under **kantar.**

قِنطار

وحدة وزن في بعض بلدان حوض البحر الأبيض المتوسط تعادل مِئة باوند (مئة رطل إنكليزيّ) عن العربيّة قنطار أي ١٠٠ باوند.

Qarun [qa"roon] (n.)

proper name. ***Qarun*** is identified with the ***Korah*** of the English Bible. The name is not in common use, because it belongs to an immensely rich Jew who was originally a follower of Moses but turned into a tyrant against his own people. See Verse 28: 76 of Surat Al-Qasas (The Narration) of Qur"an: "Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him, that their very keys would have been a burden to a body of strong men. Behold, his people said to him: "Exult not, for Allah loveth not those who exult (in riches)"].

قارون

اسم عَلم يقابل اسم كوراه بالإنجيل. والاسم غير شائع؛ لأنه يعود ليهوديّ غنيّ جدًّا، كان من أتباع موسى (عليه السلام)، ثم أصبح ظالماً ضدّ أبناء قومه. قال الله تعالى: ﴿إِنَّ قَـٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَـٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ﴾ [القصص: ٧٦].

qat or kat or khat [kat] (n.)

a plant leave chewed and used by Yemenis as a tranquiliser and relaxant. When the khat leaves are chewed, and stored in one side of the mouth for few minutes to few hours, releasing 2 active ingredients: cathine and cathinone which are absorbed through the mucous membranes of the mouth and the stomach (see below).

Khat (*Catha edulis*, belonging to family Celastraceae) is a flowering evergreen plant native to tropical East Africa and the Arabian Peninsula. There, khat has been used as a socializing drug, chewing khat predates the use of coffee and is used in a similar social context.

The earliest documented description of khat dates back to *Kitab al-Saidana fi al-Tibb*, an 11th century work on pharmacy written by Abu Rayhan al-Biruni, a Muslim scientist and biologist.

قات

نبات يُزرع باليمن، ويُخزّن بالفم كمهدّئ ومُسكّن. وهو شجيرة ذات أوراق مُخدِّرة تمضغ. وهذه العملية تسمّى التخزين؛ حيث تمضغ أوراق النبات الطازجة في الفم وتخزّن في جانبه مدة تراوح بين عدة دقائق وعدة ساعات ليلوكها ومن ثم يمتصّ مكونات القات المخدرة التي تحمل عنصرين أساسيين في تخدير الجسم: كاتينون وكاتين، وهما مادتان قلويتان تنتميان إلى أسرة أمفيتامين المنشطة للجهاز العصبي. والقات شجرة دائمة الخضرة تُزرع في اليمن وإثيوبيا (الحبشة) التي يعتقد أن النبت انتقل منها إلى اليمن في أثناء حقبة حكم الأحباش لليمن. وأول توثيق للقات جاء في كتاب "الصيدنة في الطب" في القرن الحادي عشر

When khat leaves dry, the more potent chemical, cathinone, decomposes within 48 hours leaving behind the milder chemical, cathine. Thus, harvesters transport khat by packaging the leaves and stems in plastic bags or wrapping them in banana leaves to preserve their moisture and keep the cathinone potent. It is also common for them to sprinkle the plant with water frequently or use refrigeration during transportation. Both of khat"s major active ingredients—***cathine*** and ***cathinone*** have a very similar molecular structure to ***amphetamine***. Cathinone, an amphetamine-like stimulant alkaloid can cause excitement, ecstasy, and euphoria. Individuals become very talkative under the influence of the drug and may appear unrealistic and emotionally unstable. Khat can induce manic behaviours, hyperactivity, and a state of drowsy hallucination. Khat can cause constipation; it is an effective anorectic agent leading to loss of appetite, hence most of its users are underweight. It also affects urinary tract and prostate causing difficult urination, involuntary urination, and diminished sex drive. Dilated pupils (mydriasis), increased heart rate and blood pressure reflect sympathomimetic effects. Khat long-term use can precipitate negative impact on liver function, permanent tooth darkening (of a greenish tinge), and susceptibility to ulcers and to diabetes mellitus. Withdrawal symptoms include mild depression, lethargy, nightmares, slight tremor and irritability. Because the receptor effects are similar to those of cocaine medication, treatment of the occasional addiction is similar to that of cocaine. The medication **bromocriptine** can reduce cravings and withdrawal symptoms within 24 hours. In 1980 the ***World Health Organization*** classified khat as a drug of abuse that can produce mild to moderate psychological dependence (see Table). It is a controlled/illegal substance in many countries, but is legal for sale and production in many others. Khat is so popular in Yemen that its cultivation consumes much of the country"s agricultural resources. It is estimated that 40% of the country"s water supply goes towards irrigating it, with production increasing by about 10% to 15% every year. Researchers estimated that the amount of money spent on khat has increased from 14.6 billion Rials in 1990 to 41.2 billion Rials in 1995. Researchers have also estimated that families spend about 17% of their income on

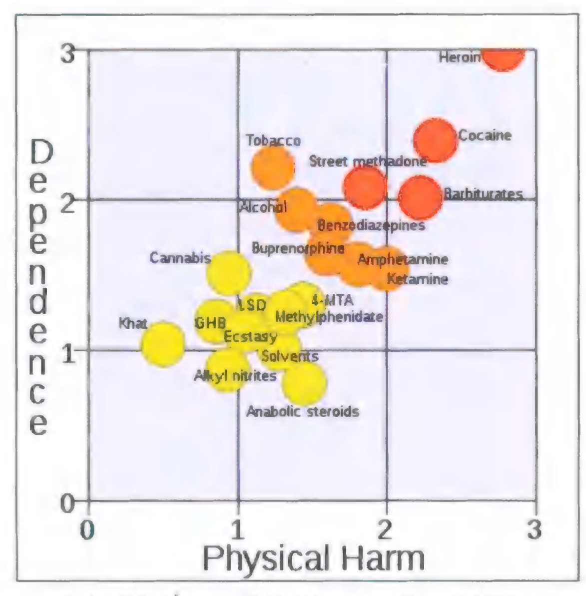
الميلادي الذي ألّفه العالم المسلم والبيولوجي (عالم الأحياء) "أبو ريحان البيروني".

اسم القات العلمي هو (كاثه إدوليس سيلاسترس، من الفصيلة السيلاسترية). والقات يُستخدام اجتماعياً حيث إنّ مضغه سبق شرب القهوة، كما أنّه يُستخدم للأجواء الاجتماعية ذاتها التي تستخدم فيها القهوة (البنّ). وقد جرى في عقود عديدة قلع أشجار البن في اليمن لتستبدل بها شجيرات القات. تحفظ أوراق القات الطازجة مدة أسبوع في الثلاجة للاستهلاك الفردي، في حين تباع في السوق طازجة يوماً بيوم.

وللقات تأثيرات متنوعة عبر مادتيه الفاعلتين: كاتينون وكاتين، ومن أبرز تأثيراته تنشيط الجهاز العصبي وما يصاحب ذلك من شعور بتحسن ذهني وتزايد القدرة البدنية بدايةً. كما أنه يُبطّئ نشاط الأمعاء مُسبباً الإمساك مع تقليل الشهية. من أبرز الآثار الجانبية التي تنتاب متعاطي القات: التوتر، والقلق النفسي مع الشرود الذهني، والهلوسة، والأرق، وعدم النوم، والكوابيس أحياناً. ومن أضراره الفسلجية صعوبة التبول، والإفرازات المنوية اللاإرادية بعد التبول، بسبب تأثير القات على المُوثة (غدّة البروستات) والحويصلة المنوية، مع الضعف الجنسي عند الإدمان على القات، إضافةً إلى تسارع ضربات القلب وزيادة ضغط الدم. وللقات تأثير في زيادة نسبة السكر في الدم، مما يجعل متعاطيه أكثر عرضة للإصابة بمرض السكري، كما يقلل نسبة البروتين في الدم، مما يؤثر في نمو الجسم، وهذا يفسر الهزال وضعف البنية لدى المتعاطين للقات.

واستعمال القات المزمن يسبب نتائج سلبية على وظائف الكبد، مع اسوداد دائم في الأسنان (بصبغة خضراء)، وقابلية الإصابة بالقرحة. يؤدي انتزاع أو سحب القات (من الاستعمال) إلى كآبة متوسطة، ونعاس وسبات، مع كوابيس، وارتجافات بسيطة، مع تهيج نفسيّ. ولمّا كانت مستقبلات القات تشبه مستقبلات مادة الكوكائين، لذا فإنّ علاج إدمان القات شبيه بعلاج إدمان الكوكائين. فالدواء (بروموكربتين) يستطيع

khat. Furthermore, from 92% of the water used for irrigation in Yemen, khat cultivation alone utilised 50% of this water, making San"a (Yemen"s capital) the first capital in the World to be threatended by draught. According to Islamic and Qur"anic texts, Muslim scholars" verdict about khat ranges between total ban prohibiting the use of khat (by Egyptian scholars of al-Azhar, and Saudi scholars of Makkah and Medina), to allowing the use of khat with dislike (by scholars of Shafi"e and Zaidi schools of thought). [Arabic *qat*] See under **kat**



مقارنة الضرر الجسدي و الإدمان للمواد والأدوية المختلفة

(من مجلة لانسيت الطبيّة لآذار ٢٠٠٧م)

Comparison of physical harm and dependence regarding various drugs
(from The Lancet March 2007, 369 (9566): 1047–53)

كبح الرغبة الشديدة لتناول القات مع تقليل أعراض انتزاع القات في ٢٤ ساعة.

وقد أدرجته منظمة الصحة العالمية ضمن قائمة المواد المخدرة منذ عام ١٩٧٣م، وعدّته من المواد المسببة للإدمان عام ١٩٨٠م بعدما أثبتت البحوث احتواء نبتة القات على مادتين مخدرتين (انظر الجدول). والاهتمام الدولي بتعاطي القات يأخذ حجماً مشهوداً، فقد كتبت في هذا الصدد تقارير، وعقدت مؤتمرات تحت رعاية الأمم المتحدة ومنظمة الصحة العالمية والمنظمة العربية للدفاع الاجتماعي، والمجلس الدولي للكحوليات والمخدرات، وتزامن مع هذا الاهتمام الدولي المتزايد بالموضوع اهتمام مماثل آخذ في التصاعد بين المثقفين اليمنيين. ثم جاء كتاب (الثبات في حظر القات) الذي ألّفه الباحث الصومالي "مؤمن يوسف عالم جيلي" عام ١٩٩٨م جمع فيه النواحي الدينية والطبية في استعمال القات.

ويمثل القات ظاهرة اقتصادية واجتماعية: حيث يستهلك بعض اليمنيين الكثير من دخلهم لشراء أوراق القات بما يساوي ١٤.٦ مليون ريال عام ١٩٩٠م، وقد ارتفع إلى ٤١.٢ مليون ريال في عام ١٩٩٥م. بل إنَ الباحثين قدروا أنّ الأسر تستنزف ١٧٪ من مدخولهم الكلي على القات. وفي اليمن ٩٢٪ من المياه المستخدمة في الريّ والزراعة يستنزف القات ٥٠٪ من مياه الريّ والزراعة هذه، لذلك فإنّ صنعاء (عاصمة اليمن) تعدّ اليوم أول عاصمة مهددة بالجفاف في العالم. ويراوح رأي الشريعة الإسلامية وعلماء الإسلام في القات بين التحريم التام عند علماء الأزهر الشريف وعلماء السعودية، وبين الإباحة مع الكراهية عند علماء المذهب الشافعي والمذهب الزيدي.

quaestor [kwes"tor] (n.)

a Roman magistrate with financial responsibilities and judicial functions: a treasurer. [Latin quaerere, quaesitum, to seek. Arabic quastar, clever man; questar, treasurer].

قسطريّ

الجهبذ (النقاد الكبير). قسطار: مُنتقدُ الدراهم.

qualify [kwol"i-fi] (v.t.)

to ascribe a quality to: to render capable or suitable: to furnish with legal power: to mitigate. *–v.i.* to prove oneself fit for a certain position, or activity: to reach an accepted standard of attain-

خلَّ

خصّ (ضِدّ عمّ). أو خلصَ خلوصاً وخالِصة: صار خالِصاً والخالِص هو الصافي المُستخلص، خالِصة: خلة

ment, especially academic: *–pr.p.* **qual"ifying**; *pa.t.* and *pap.* **qual"ified**. *–ns.* **qualifica"tion**, that which qualifies: a quality or attainment that fits a person for a place and circa: limitation; qual"ifier. [French – Low Latin *qualificare* – Latin, *quails*, of what sort, *facere*, to make. Arabic *khalla, to specify* (opposite *amma*, to generalize. Or *khalasa*, to purify. *–ns. khulos, khalis* (the best of everything); *kalisah*, a rare quality. See Verse 38: 46 of Surat Sad (being one of the Abbreviated Letters) of Qur"an: "Verily We did qualify (choose) them for a special (purpose) – the remembrance of the Hereafter"].

خلصناها لهم. قال تعالى: ﴿ إِنَّآ أَخْلَصْنَـٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴾ [ص: ٤٦].

quality [kwol"i-ti] (n.)

that which makes a thing what it is, nature: kind or degree of goodness or worth: attribute: (*logic*) the character of a proposition as affirmative or negative. *–adj.* **qual"itative**, relating to quality. [Old French, *qualite"* – Latin *qualitas, -atis* – *quails*, of what kind. Arabic *khallat*, a (rare) quality, *–plural khilal. Thu al-khilal,* Abu Bakr Al-Siqqiq (the First Caliph after Prophet Muhammad), because he gave all his money for the sake of Allah. Or *khalis* (the best of everything); derived from *khalasa*, to purify. *–ns. khulos, kalisah*, a rare gifted quality. See Verse 38: 46 of Surat Sad (being one of the Abbreviated Letters) of Qur"an: "Verily We did qualify (choose) them for a special (purpose) – the remembrance of the Hereafter."].

خلة

خصلة جمعها خِلال، وذو الخِلال: أبو بكر الصدّيق (لأنه تصدّق بجميع ماله في سبيل الله). أو خالص: ما خلصَ من كلّ شيء خلوصاً وخالِصةً: صار خالصاً أي صافٍ مُستخلص، خالصة: خلة خلصناها لهم. قال تعالى: ﴿ إِنَّآ أَخْلَصْنَـٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴾ [ص: ٤٦].

quash [kwosh] (v.t.)

to crush: to annul. [Old French *quasser* (French *casser*) – Latin *quassare, intensive* of *quatere*, to shake. Arabic *kasara*, to break open; *qashara*, to peel off before crushing open].

كسرَه فانكسرَ

أو قشرَه قبل أن يسحق لبه.

quean [kwen] (n.)

a saucy girl: a woman of worthless character [Old English *cwene*, woman; Arabic *qain*, enslaved woman singer, or a concubine].

قيْنة

الأمة المُغنّية، القيْن: العبد.

queen [kwen] (n.)

queen goes back to prehistoric Indo-European *gwen-* "woman" and Greek *gune* "woman" (from which English gets ***gynaecology***), Persian *zan* "woman" (from which English gets *zanana* "***harem***"), Swedish *kvinna* "woman", and the now obsolete English *quean* "woman". In its very ear-

قيْنة

الأمَة أصلاً والمملوكة من قِبل قائد غنيّ أو آمير أو ملك، القيْن: العبد. أصل كلمة امرأة من الهنديّة الأوربيّة: جوين، ومن الإغريقيّة: جون (منها اشتقت الإنجليزيّة جاينيكولوجي أي علم النسائية)، ومن

liest use in Old English *queen* (or *cwene,* as it then was) was used for a "wife", but not just any wife: it denoted the wife of a man of particular distinction, and usually a king. It was not long before it became institutionalised as "king"s wife", and hence "woman ruling her own right". Arabic *qain*, enslaved woman, or a concubine obtained in the past in one of 4 ways: as a war"s loot, sold as a property in the slave market, as a gift presented by rich people, or as a woman willingly putting herself in the ownership of a rich leader, emir, or king. **For example, Queen Shajar al-Durr** (Arabic for "*String of Pearls*") (*Royal name*: al-Malikah Ismat ad-Din Umm-Khalil Shajar al-Durr) was originally a Turkish slave-girl (concubine/quean) bought by the last Ayyubid Sultan **as-Salih Najm al-Din Ayyub** (1205 –1249, and ruled Egypt and Sham 1240 – 1249). As-Salih regarded Shajar al-Durr highly, so he set her free and married her to be his wife. In June 1249, King Louis IX of France led the 7th Crusade against Egypt (in order to recapture Jerusalem) and landed in the abandoned town of Damietta, at the mouth of the Nile river. The widow, Shajar al-Durr played a crucial role after his death during the 7th Crusade against Egypt (1249-1250). She hid his death, and agreed about Baibars" military plan to defend Al Mansurah. The Crusade force was trapped inside the town and Crusaders leader (Robert d"Artois) was killed and his crusade force was annihilated by the Egyptian force and town population led by 4 of as-Salih Bahriyya Mamluks (see below). As-Salih was a man of great vision, since he recruited the Turkish Bahriyya Mamluks (named after their barracks on an island in the Nile: *Bahr al-Nil*), whom as-Salih had also purchased and/or recruited, had gained power in Egypt, and were ultimately responsible for defeating the crusade. They were loyal and called Salihiyya, after as-Salih. These Mamluks and Emirs met and installed Shajar al-Durr as the new monarch "Malikat al-Muslimin" (Queen of the Muslims) with Izz al-Din Aybak as Atabeg (commander in chief). She became the Sultana of Egypt on May 2, 1250 for 80 days, marking the end of the Ayyubid reign and the starting of the Mamluk era. The Abbasid Caliph al-Musta"sim in Baghdad and the Ayyubids in Syria, refused to recognize Shajar al-Dur as the new Sultana. This refusal was a great setback to the Mamluks in

الفارسيّة: زان (منها اشتقت الإنكليزيّة زانانه أو حريم)، وبالسويديّة: كفينا، ومن الإنكليزيّة القديمة المندثرة: قوين. ثم أصبحت: كوين (سوين كما كانت تسمّى) وهي تستخدم للزوجة، لكن ليس أي زوجة وإنما زوجة الرجل المُتميّز وعادةً ملك. ثم تطوّر المعنى لزوجة الملك، ومن ثمّ المرأة الحاكمة. ومصادر المرأة المملوكة آنذاك عدّة: إما من أسلاب الحرب وغنائمها، أو تشترى من سوق الرقيق، أو هديّة من غنيّ لآخر، أو أنّ امرأة تهب نفسها لتكون مُلكاً لقائد غنيّ أو أمير أو ملك. فمثلاً الملكة شجرة الدُّر (الملقبة بعصمة الدين أم خليل) هي أصلاً جارية تركية اشتراها السلطان الأيّوبي الملك الصالح نجم الدين أيوب ملك مصر والشام (١٢٠٥–١٢٤٩م وحكم مصر والشام من ١٢٤٠–١٢٤٩م)، ثم حظيت عنده بمكانة عالية حتى أعتقها وتزوجها. ثم تولّت عرش مصر مدة ثمانين يوماً بمبايعة المماليك وأعيان الدولة بعد وفاة السلطان الصالح نجم الدين أيوب، ثم تنازلت عن العرش لزوجها الملك المعز عز الدين أيبك التركماني سنة ٦٤٨ هـ/١٢٥٠م (بعد معارضة الخليفة العباسي المستعصم ورفض العلماء ولايةَ المرأة الحكم، وقاد المعارضة العلامة العزّ بن عبد السلام). وقد لعبت شجرة الدرّ (رحمها الله) دوراً تاريخياً بطولياً في أثناء الحملة الصليبية السابعة على مصر عام ١٢٤٩م؛ فقد أخفت خبر وفاة زوجها، وهي التي خططت لمعركة المنصورة، ووافقت على خطة بيبرس البندقداري لاستدراج القوات الصليبية إلى المدينة، التي انتهت بهزيمة الفرنجة شرّ هزيمة على أيدي أبطال مصر والمماليك، وأسر قائد الحملة لويس التاسع ملك فرنسة، وقتل الآلاف من جيشه وذلك عُقيب احتلال الفرنج لثغر دمياط في شمال مصر المحروسة. والجدير بالذكر أنّ السلطان الملك الصالح نجم الدين أيوب كان عسكرياً عبقرياً (لا يقلّ بطولة عن جدّه صلاح الدين الأيوبي) وكان يلقب بأبي الفتوح؛ لأنه استعاد القدس ثانيةً من الصليبيين عام ١٢٤٤م (حيث سلّمها أبوه الملك الكامل سلماً إلى فريدريك الثاني إمبراطور الروم المقدس في أثناء حملته الصليبية

Egypt; they therefore decided to instal Izz al-Din Aybak as a new Sultan. To please the Caliph and have his recognition, Aybak announced that he is merely a representative of the Abbasid Caliph in Baghdad. He married Shajar al-Durr who abdicated and passed him the throne after she ruled Egypt as a Sultana for about three months. Though the period of Shajar al-Durr"s rule as a monarch was of short duration, it witnessed two important events in history. Firstly, expulsion of Louis IX from Egypt that marked the end of the crusaders ambition to conquer the southern Mediterranean Basin; and secondly, the death of the Ayyubid dynasty and the birth of the remarkable Mamluk state which dominated the southern Mediterranean for many centuries. As-Salih was a military genius (just like his grandfather Saladin); he was known by his nickname ***Abu al-Fituh*** (father of conquests), because he recaptured Jerusalem (which had been handed over peacefully to Frederick II, Holy Roman Emperor by his father al-Kamil during 6th Crusade). He then, defeated his uncle (also named as-Salih) in Syria, who had also allied with the Crusader Kingdom of Jerusalem. In 1245 as-Salih captured Damascus, and was awarded the title of Sultan by Caliph al-Musta"sim in Baghdad). The Crusade forces were crushed by 4 of as-Salih Bahriyya Mamluks who would establish Mamlukes state that dominate the Islamic World and Mediterranean sea for decades: **Izz al-Din Aybak**, **Qutuz**, **Baibars al-Bunduqdari**, and **Qalawun**. The latest was a slave purchased by as-Salih (for 1000 dinars, hence his name ***Qalawun al-Alfi***: "the Thousand-man") who would later become an important Sultan who (with his succeeding son) finish the Crusaders presenec in Acre and expell them from Islamic World for good].

السادسة)، ومن ثم قام بدحر عمّه (واسمه الصالح أيضاً) المتواطئ مع مملكة القدس الصليبية آنذاك وانتزع منه دمشق عام ١٢٤٥م، فكافأه الخليفة العباسي المستعصم من بغداد بلقب السلطان. وكان الملك الصالح بعيدَ النظر فهو الذي اشترى أو استوظف المماليك البحرية (ويسمّون أيضاً المماليك الصالحية نسبة إليه) في جيشه الذين سحقوا القوات الصليبية مثل: عز الدين أيبك، وقطز، وبيبرس البندقداري، وقلاوون الألفي (لأنه اشتراه بألف دينار)؛ وكلٌّ واحد من هؤلاء المماليك صار من بعد ذلك سلطاناً وملكاً لمصر والشام عقيب المدة العصيبة لحكم شجرة الدر. وقد شهدت مدة حكم شجرة الدر (برغم قصر مدتها) حدثين مهمين في التاريخ: الأول: طرد لويس التاسع من مصر الذي مثّل مَعْلَماً لنهاية الأطماع الصليبية للسيطرة على حوض جنوب المتوسط؛ والثاني: هو نهاية السلالة الأيوبيّة ومولد دولة المماليك المُلفتة للنظر عالمياً، التي هيمنت على جنوبي المتوسط عدة قرون.

quintal [kwin"tal] (n.)

a hundredweight: 100 kilograms [French and Spanish *quintal* –Arabic *qintar* –Latin *centum,* a hundred].

كِنتال

عن العربيّة قِنطار أي مئة رطل (= ١٠٠ باوند في الولايات المتحدة الأمريكيّة، و= ١٢٠ باوند في بريطانية، و= ١٠٠ كيلوغرام في فرنسة).

quiver [kwiv"er] (n.)

a case for arrows. –*n.* **quiv"erful**, (*figurative*) a large family (Psalm cxxvii, 5). [Old French *cuivre*; probably Germanic; compare with Old High

كفر

الداخل في السلاح والستر والغطاء، كفرٌ: وِعاء طلع النخل؛ كِنانة السهام: جَعبة من جلد لِحفظ السهام.

German *kohhar* (German *kocher*), Old English *cocer*. Arabic *kafr*, the hidden weapon, and its cover; *kafar*, container of date-palm burgeons. Also *kinanah*, leather container of arrows].

quiz [kwiz] (n.)

لغز وألغوزة

an odd-looking person: a piece of banter or mockery: a public testing of knowledge, often competitive, for the amusement or edification of an audience. –v.i. to make fun of: to tease: to interrogate [Origin obscure. Arabic *luquz*, puzzle].

ما يُعمّى به، وجمعه ألغاز.

quota [kwo"ta] (n.)

قدّ

a proportional share: a part or number assigned. [Latin *quota* (*pars*), the howmanieth (part) – *quotus*, of what number? –*quot*, how many? Arabic *qadd*, enough portion; *qadr, miqdar*, measured amount of anything; *qadara*, to divide into portions].

الحصّة الكافيّة فيُقال قدّك درهَم، أي: درهم واحد يكفيك قدَرٌ ومِقدار: مبلغ الشيء، قدَرَ الرّزق: قسمه.

quote [kwot] (v.t.)

قتّ

to refer to: to cite: to give the actual words of: to adduce for authority or illustration: to give the current price of (shares, a commodity): (originally) to divide into numbered chapters, verses and circa. –*v.i.* to make a quotation. –*adj.* **qu"table**. –*ns.* **quota"tion**, act of quoting: that which is quoted: a price quoted. [Old French *quote*, to number – Low Latin *quotare*, to divide into chapters and verses – Latin *quotus*, of what number? –*quot*, how many? Arabic *qatt*, citing others (or others" sayings) or making a hearsay; *qatta*, to make a hearsay or to reduce the price; – *adj. qattat*, a person who makes a hearsay or refer to a story (after listening to people and then telling someone else what the people say)].

نمّ الحديث، قتّ أثرَه: قصه. رجل قتات وقتوت: نمام أو يسمع أحاديث الناس من حيثُ لا يعلمون، سواءٌ نمها أم لم يَنمّها.

Qur"an [kor"an] (n.)

قرآن

See under **Koran.**



rabbi [rab'i], **rabbin** [rab'in] (n.)

a Jewish expounder of the law: –plural rabb'is, rabb'ins –adjs. rabbin'ic, -al, pertaining to the rabbis or to their opinions, learning, and language. [Hebrew rabbi, my great one – rabb, great, master. Arabic Rabb, Lord; rabbani, ribbi, a divine master: a Jewish learned man, since Rabbis are identified with Rabbinical literature. Also Ahbar, plural of hibr or habr, a Jewish Doctor of Law; later the term was applied to those of other religions. See Verse 5:63 of Surat Al-Ma'ida (The Table) of Qur'an: "Why do not the Rabbis and Ahbar (the doctors of law) forbid them (Jews) from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works"].

رَبّ: الله

ومنه أُشتقّ ربّانيّ: وهو العارف بالله عزّ وجلّ، والرباني عند اليهود هو الرجل المتعلم؛ لارتباطه بالتعاليم الربّانيّة، بينما الحِبر والحَبر (وجمعها أحبار) هو دكتور القانون عند اليهود، ومن ثَمّ أُستخدِم المصطلح في الديانات الأخرى. قال الله تعالى: ﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ﴾ [المائدة: ٦٣].

Rabia I and **Rabia II** [rabi']

the 3rd and 4th month in the Islamic Hijri calendar (rabi', the spring season).

ربيع الأول وربيع الثاني

الثالث والرابع من أشهر التقويم الإسلامي الهجريّ (وجاء الاسم من موسم أو فصل الربيع).

rabble [rab'l] (n.)

a disorderly, noisy crowd, a mob: the lowest class of people. –Also *adj.* –*v.t.* to assault by a mob. – *ns.* **rabb'lement**, a rabble: tumult; **rabb'ling**, especially (*Scottish history*) the mobbing and ousting of the Episcopal 'curates' at the Revolution (1688). [Compare with Old Dutch *rabbelen*, to gabble, German *rabbeln*. Arabic *rabil*, mob: extensive plant growth and the tall winding plants; *zibil*, waste material (also *figurative* for low class of people)].

رَبِل

الكثرة (وصخب الناس)، أو نبات شديد الخضرة والملتفّ الطويل. وأيضاً زبل وزبالة: السّرقين (القذارة)، وتقال مجازيّاً لسقط الناس وطبقاته السفلى.

race [ras] (n.)

the descendants of a common ancestor: a tribal or national stock: a breed or variety: a division of mankind, a distinct variety of the genus *Homo*: peculiar flavour as of wine, by which its origin may be recognised. –*adj.* **racial** (*ra'shi-al*), of, relating to race. –*n.* **ra'cialism, rac'ism**, hatred, rivalry or prejudice accompanying difference of race: belief in inherent superiority of some races over others, usually with implication of right to

رَسّ

(بمعنى: العِرق، أي: مجموعة عنصرية)، ورأس الشيء: ابتداؤه، ورأس ورئيس القوم: سيدهم، وجمعه رؤوس، وتعني: رؤساء القوم إذا كثروا وعزّوا.

rule: discriminative treatment (double standards) based on that belief; **ra'cialist, rac'ist.** *–adj.* **rac'y.** **–race hatred**, animosity towards people of different race; race suicide, voluntary limitation of reproduction, causing the birth-rate to fall lower than the death-rate, and thus leading to extinction of the race. [French –Italian *razza*; of doubtful origin. Arabic *ras, ra'es*, head of the tribe and its *plural ro'os*, the proud populating nation; *rass*, origin of things, race].

rack [rak] (n.)

same as wrack (doublet of **wreck**), destruction. – **rack and ruin**, a state of neglect and collapse. See **wreck.**

رَكه رَكاً

طـرَحَ بعضـه علـى بعـض، وارتـكَ: ارتـجَ (فهـو الارتجـاج الشـديد الـذي يُحطّـم الشـيء إلى قِطـعٍ وحطـام). ورَكَ المرأةَ: جامَعها فجَهَدَها.

racket [rak'et] (n.)

a bat strung with catgut or nylon, for playing tennis and circa: a snowshoe of like design: (*plural*) a modern variety of the old game of tennis, played against a wall. – Also **racquet** (*rak'et*). [French *raquette* perhaps –Arabic *rahat* colloquial form of *raha*, the palm of the hand].

مِضرب التنس

مِضرب كرة الطاولة، عن العربيّة راحة، والراحة هي باطن اليد أو باطن الكفّ.

radar [ra'dar] (n.)

(radio) the technique of using reflection of radio waves for locating objects (aircraft, ships, landmarks and circa). A short radio impulse is transmitted and the reflected impulse received is examined electrically for direction of arrival and delay. Formerly known as radio-location (a more general term). [American code-word or acronym for **RA**dio **D**etecting **A**nd **R**anging (RADAR). Arabic *radd*, to reflect, rebound, or to echo; *murad'id*, repeating or talking (tool, or animal, or person]. See **Radio.**

رادّ

هـو المنعكـس، والراجـع، وذو الصـدى. مُـردِّد: معيـدٌ للكـلام (من آلـةٍ وحيوان أو إنسـان) وهـو رمـز مُختصـر للرادار المُشتقّ اسمه من الراديو (الرادّ).

Radio- [ra'di-o] (n.)

In composition denotes rays, radiation, radium, radius: radio, wireless: (of product or isotope) radio-active. – *ns.* **ra'dio**, wireless communication: a wireless receiving or transmitting set: a wireless message or broadcast; **radio-activity**, spontaneous disintegration, first observed in certain naturally occurring heavy elements (e.g. radium and uranium) accompanied by the emission alpha rays (or particles), beta rays (or particles) and gamma rays; **radio-therapy**, treatment of disease by radiation especially by X -rays, or by radioactive substances; **radio wave**, an electro-

رادّ (الراديو)

هو المنعكس، والراجع، وذو الصدى. والمُردد (الراديو): معيدٌ للكلام (من آلة، وحيوان أو إنسان).

magnetic wave of radio frequency. [Latin *radius*, a spoke, radius, ray. Arabic *radd*, to reflect, rebound, or to echo; *murad'id*, repeating or talking (tool, or animal, or person].

rag [rag] (n.)

worn, torn, or waste scrap of cloth: a tatter or shred: a worthless piece of any material: (in *plural*) tattered clothing: ragtime or a piece of ragtime music: (*colloquial*) a person in a state of exhaustion. *–adj.* made of rags. – *n.* **rag-fair**, a market for old clothes & circa. – *adj.* **ragg'ed**, shaggy: jagged: uneven: irregular: torn into rags: wearing ragged clothes. – *adv.* **ragg'edly**. – *ns.* **ragg'edness; rag'man**, a man who deals in rags; **rag'time**, music of American Negro origin, having more or less continuous syncopation in the melody. –**ragtag and bobtail**, riff-raff; **the rag trade**, the trade concerned with designing, making and selling clothes. [Old English *ragg*, inferred from the *adj. raggig*, shaggy. Arabic *rath*, worn, torn, or waste scrap of cloth or house furniture; *rakk, rakeek,* weak, thin and worn out].

رَثّ

هـو البـالي والسّقط مـن متـاع البيـت، و رَكّ، وركيـك: الضعيف جسدياً أو الضعيف في عقله ورأيه.

rage [raj] (n.)

overmastering passion of any kind, as desire or (especially) anger: frenzy: vogue: a thing in the vogue: violence (e.g. of the wind). *–v.i.* to behave with passion, especially with furious anger: to storm: to be prevalent and violent. *–adj.* **ra'ging**, violent, furious. *–adv.* **ra'gingly**. [French – Latin *rabies – rabere*, to rave. Arabic *rajja, artajja*, to shake up with emotional anger; *rawaj*, to popularise something; *ra'ej*, a thing in vogue or popular].

رَجّ، ارتجّ

اهتـزّ وتحـرّكَ واضـطرَبَ. ورواج: أي راجَ ونفـقَ في السـوق فهو رائج مشهور.

raid [rad] (n.)

Sudden swift inroad, originally of horsemen, for assault or seizure: an air attack. – *v.t.* to make a raid on: (*colloquial*) to help oneself to things from. – *v.i.* to go on a raid. *–n.* **raid'er**, one who raids: an aircraft over enemy territory. [Old English *rad*, a riding. Arabic *radda*, to react or to retaliate (militarily or otherwise); *r'ad*, the person who makes the raid; – *n. raddah, irtidad*].

رَدّه رَدّاً

صَرَفه (وجابهه)، وراده الشيء: رَدّه عليه، فهو رادّ. ومنه الرِّدّة، الاسم من الارتداد.

rail [ral] (n.)

a bar extending from one support to another, as in fences, staircases and circa: one of the steel bars used to form a track for wheeled vehicles: the railway as a means of travel or transport. –v.t.

رائل أي قاطِر

جاءت الإبل قِطاراً (بعضها إلى بعض على نسق) يقودها بعيرٌ (قاطِر).

to enclose or separate by rails. –ns. rail'car, a single railway coach operating as a unit with a light engine; rail'ing, a fence of posts and rails: material for rails; rail'way, a track laid with rails on which wheeled vehicles, especially locomotive engines and wagons, run: the system of rail transport. [Old French *reille* – Latin *regula*, ruler. Arabic *ra'il*, caravan of camels moving closely in one line (*kitar*) and led by a leading camel (*katir*)].

Rajab
the 7th month in the Islamic Hijri calendar.

رَجَب
الشهر السابع من أشهر التقويم الإسلامي الهجريّ.

rake [rak] (n.)
a dissolute person, especially a man of fashion; **rakehell** (*rak'hel*), an utterly vicious character such as might be found by searching hell. *–adj.* **rak'ish.** *–adv.* **rak'ishly**. [Old English *raca*; German *rechen*, rake, Old Norse *reka*, shove. Arabic *raqee'a*, a dissolute person].

رقيع
شخصٌ فاسق مُنغمس في الملذّات.

Ramadan, Ramadhan [ram-a-dan] (n.)
the 9th month in the Islamic hijri calendar. It is the blessed month of fasting during which God (Allah) sent down his sacred book (Quran) to Prophet Muhammad (peace be upon him) via Gabriel's revelation. Muslims fast this month annually; thus during Ramadan, the Muslims abstain from eating, drinking, and sexual desires from dawn to sunset; the month teach Muslims patience, endurance, generosity, kindness, and self-restraints from committing sins and bad habits (such as smoking, alcohol-drinking and backbiting).

رمضان
هو الشهر التاسع من أشهر التقويم الإسلامي الهجريّ. وهو شهر الصوم المبارك الذي أنزل الله عز وجل فيه كتابه المقدس (القرآن) على النبيّ مُحمّد ﷺ بوساطة الوحي جبريل. ويصوم المسلمون هذا الشهر سنوياً؛ ويمتنع المسلمون في أثنائه عن الطعام والشراب وشهوة الجماع من الفجر حتى غياب الشمس؛ ويعلّم هذا الشهر المسلمين الصبرَ والتحمّلَ والجودَ وعملَ المعروف، مع كبح النفس عن اقتراف الذنوب والعادات المشينة (كالتدخين وشرب الخمر والغيبة... إلخ).

Ramsay
The boy's name **Ramsay** pronounced RAM-say for boys, or *RAM-zee for girls*). In Arabic **Ramz**, symbol, **Ramzi,** symbolic: **rameez**, agile, **taramiz**, the strong. In Old English, and its meaning is "garlic island". Also possibly "raven island" or "Ram Island", or (Old Norse) "strong island". American Attorney General **Ramsey Clark,** who defended the deposed Iraqi president Saddam Hussein during year 2005. Ramsay has 3 variant forms: **Ramsey, Ramzey** and **Ramzi.** Baby names that sound like Ramsay are **Ramos** and **Remus**. Ramsay is an uncommon first name

رمزي
اسم علم مشتق من رمز، أي: إشارة أو إيماءة، والرميز: كثير الحركة، والترامز: القويّ الشديد الذي تمّت قوته. وكلمة رمزي بالإنكليزية: اسم علم للرجال (يلفظ رامزي) وللنساء (يلفظ رامساي)؛ ويعني بالإنكليزية القديمة "جزيرة الثوم" و"الجزيرة المضطربة" و"جزيرة الكبش"، لكنه في اللغة الإسكندنافية القديمة يعني "الجزيرة القوية المنيعة". ومنه اشتق اسم القانوني المُدعي العام الأمريكي رامزي كلارك الذي

for men but a very common last name for both men and women (1990 U.S. Census).

تبنّى الدفاع عام ٢٠٠٥م عن الرئيس العراقي المخلوع صدام حسين. وأسماء الأطفال المشابهة تشمل: راموس وريموس. ويُعدّ رامزي غير شائع كاسم أول للرجال، لكنه اسم شهرة شائع لكل من الرجال والنساء (حسب التعداد الأمريكي ١٩٩٠م).

ransom [ran'som] (n.)

redemption from captivity: price of redemption: a huge sum. *–v.t.* to pay, demand, or accept ransom. *-n.* **ran'somer.** *–adj.* **ran'somless.** [French *ranqon* – Latin *redemptio, -onis*, redemption. Arabic *rusoom*, sum of money defined to pay for the release of someone].

رسوم فدية تحرير الأسير

Raphael

a proper name of biblical Hebrew origin. The archangel **Raphael**'s name means '*God has healed* , reflecting his role. Nowadays, it is probably most closely associated with the Italian Renaissance painter. **Rafael** is a variant, and the Italian feminine **Raphaela** or **Rafaela** is sometimes found. This name in Arabic is **Israfeel.**

When Ayesha was asked with what (Du'a, supplication or prayer) did the Prophet (peace be upon him) opened his prayers with when he stood praying at night; she replied: when he stood praying at night, he opens his prayer saying: **"O' Allah, Lord of Jibraa'eel (Gabriel), Meekaa'eel (Michael) and Israfeel (Raphael), Creator of the heavens and the earth, Knower of all that is hidden and open! It is You that will judge between Your servants in those matters about which they used to differ. Guide me by Your Grace to the Truth concerning that about which they differed, for indeed You guide whomsoever You wish to a path that is straight".** (Narrated by Muslim).

Imam Abul-Ezz Al-Hanafi said in his book 'Explanation of Tahawi Belief ': The Prophets prayed to his God by His Lordship of **Gabriel, Michael, and Israafeel (Raphael) to guide him to the truth amid the controversy and differences, because the hearts are kept alive only by guidance. Allah had deputised life affairs to these 3 archangels: Gabriel is responsible to convey the revelation (from God to Prophet Muhammad), which is the life to the hearts; Michael is responsible for the rain-water, which is the life of all bodies and all animals;**

رافائيل أو إسرافيل

رافائيل (بالعبرية) أو إسرافيل (بالعربية) اسم علم لرأس الملائكة، ويعني: "البارئ بإذن الله"، وهذا يعكس دوره. وليس الاسم شائعاً، لكنه يرتبط اليوم باسم الرسّام الإيطالي الشهير "رافائيل" في عصر النهضة. والشكل الآخر للاسم هو رافايل مع المؤنث الإيطالي رافائيلا أو رافيلا. وقد سئلت عائشة (رضي الله عنها): بأي شيء كان رسول الله ﷺ يفتتح صلاته إذا قام من الليل؟ قالت: كان إذا قام من الليل افتتح صلاته: **«اللهم ربَّ جبرائيل وميكائيل وإسرافيل، فاطرَ السموات والأرض، عالمَ الغيب والشهادة، أنت تحكم بين عبادك فيما كانوا فيه يختلفون، اهدني لما اختلِف فيه من الحق بإذنك، إنك تهدي من تشاء إلى صراط مستقيم»** رواه مسلم.

قال الإمام أبو العز الحنفي في كتابه "شرح العقيدة الطحاوية": توجَّه ﷺ إلى ربّه بربوبية جبرائيل وميكائيل وإسرافيل أن يهديه لما اختلِف فيه من الحق بإذنه، إذ حياة القلب بالهداية. وقد وكَّل الله سبحانه هؤلاء الثلاثة بالحياة: فجبرائيل موكَّل بالوحي الذي هو سبب حياة القلوب؛ وميكائيل موكَّل بالقطر الذي هو سبب حياة الأبدان وسائر الحيوان لوالنباتا؛ وإسرافيل موكَّل بالنفخ في الصور الذي هو سبب حياة العالم وعود الأرواح إلى أجسادها. فالتوسل إلى الله سبحانه بربوبية هذه الأرواح العظيمة الموكلة بالحياة، له تأثير عظيم في حصول المطلوب.

and Israfeel (Raphael) is responsible for blowing the Trumpet (at the Day of Judgement), the cause of life hereafter and the reunion of souls with their bodies. Thus, a supplication to Allah, The Most High by these great spirits deputised to look after life affairs, has a great influence for Du'a (supplication or prayer) to be accepted.

-raphy [rafee] (n.)

suffix means repair (e.g. hernio-rhaphy meaning hernia repair) [Arabic *reyapha*, repair of clothes for instance]

ريافة

(مقطع لاحق بمعنى: ريافة: وهي إصلاح). ومنه تصليح الملابس أو ترقيع الفتق.

rascal [ras'kal] (n.)

a knave, rogue, scamp. *–ns.* **ras'caldom**, the world, or the conduct, of rascals; **rascality**, the rabble: the character or conduct of rascals. *–adj.* **ras'cally**. [Old French *rascaille*, scum of the people. Arabic *rathil, nathil*, utterly vicious man].

رَذِل أو نذِل

الدُّون الخسيس.

rayah [ri'a] (n.)

a non-Moslem subject of Turkey. [Arabic *ra'i'yah – ra'a*, to pasture].

رَعيّه

(هم غير المسلمين الواقعين تحت الحكم التركيّ) وهو لفظٌ مُشتقّ من رعى.

read [red] (v.t.)

to utter aloud, or go over with silent understanding (written or printed words): to observe and interpret (signs, or from signs, other than letters (*literally* e.g. to read the clock, the time; *figuratively* e.g. to read one, one's face, one's thoughts, meaning)): to study. *–v.i.* to perform the act of reading: to practice much reading: to study: *-pa.t.* and *pa.p.* **read** [*red*]. *–adjs.* **read** [*red*], versed in books, learned; **read'able** [*red'*-], legible: interesting and attractively written (often implying lack of enduring literary quality). *–ns.* **readabil'ity, read'ableness**. *–adv.* **read'ably**. *–ns.* **read'er**, one who reads or reads much: one who reads prayers in church or in a mosque: a lecturer, especially a higher grade of university lecturer: a proof-corrector: one who reads and reports on manuscripts for a publisher: a reading-book; **read'ership**. *–adj.* **read'ing**, addicted to reading. *–n.* the action of the verb read: public or formal recital, especially of a bill before Parliament: the actual words that may be read in a passage of a text. *–ns.* **read'ing-desk; read'ing-lamp; read'ing-room; read'-out**, output unit of a computer: data from it, printed, or registered on

ردّدَ

أعاد القراءة بعد قراءة مُعلمه للقرآن في الكتاتيب (والكتاتيب هي مدارس صغيرة لتحفيظ القرآن).

magnetic tape or punched paper tape: data from a radio transmitter. –**read between the lines**, to detect a meaning not expressed; **read-up**, to amass knowledge of by reading. [Old English *raedan*, to discern, read – *raed*, counsel; German *raten*, to advise. Arabic *radad*, to repeat and recite after the teacher reading of Qur'an in katateeb (small schools for reciting Qur'an)].

realgar [ri al'gar] (n.)

orange red dye derivative of arsenic which on burning gives rise to blue flame. [Middle English *realgar* – Latin *realgar*. Arabic *rah'j algar*, dust of cave].

رَهج الغار (أي غبار الكهف)

هو خام أحمر برتقاليّ من خامات الزرنيخ يُتخذ صبغاً، ويُطلق عند اشتعاله لهباً ضارباً لونه إلى الزرقة.

ream [rem] (n.)

20 quires of paper – **printer's ream**, 516 sheet: (*colloquial* in *plural*) large quantities (of written matter, e.g. of verse). [Middle English *reme, rem* from Old French *raime*. Arabic *rizmah*, a bundle].

رزمة ورق عن العربيّة

رِزْمة من الثياب وغيرها، وهو ما جُمع وشدّ معاً.

rebec or rebeck [re'bek] (n.)

a medieval instrument of the viol class. [Old French *rebec, rebebe* – Arabic *rabab, rebab*, a musical instrument].

رَباب أو رَبابة

آلة موسيقيّة.

recur [ri-kur'] (v.i.)

to revert (to): to come back (to the mind): to occur again: to come up or come round again, or at intervals: –*pr.p.* **recurr'ing**; *pa.t.* and *pa.p.* **recurred'**. –*ns.* **recurr'ence, recurr'ency**. –*adjs.* **recurr'ent**, returning at intervals; **recur'sion**, of a mathematical formula, enabling a term in a sequence to be computed from one or more of preceding terms. [Latin *recurrere –re-*, back, *currere*, to run. Arabic *carrara*, to come back again; –*n. tac'reer, tic'rar; carra*, to revert; –*adj. carrar*, the one who come back many times or who repeat running; *karra karratan ukhra*, to run (or to attack) again] Also see under **current.**

كرّر تكريراً وتِكراراً

أعاده عدة مرّات. وكرّ عليه: عطفَ عليه، وكرّ كرّةً أخرى: أغار عليه ثانيةً، فهو كرّار.

redemption [ri-dem(p)'sh(o)n] (n.)

act of redeeming: atonement. – *adjs.* **redemp'tive, redemp'tory**. [Latin *redimere, redemptum* (compare with redeem). Arabic *red'm*, act of repairing].

رَدَمَ

(في أثناء التصليح والإصلاح).

reef [ref] (n.)

a chain of rocks at or near the surface of water: a portion of a sail that may be rolled or folded up. –

ريف

أرضٌ قرب الماء أو عند امتزاج الماء بالأرض الخضراء.

v.t. to reduce the exposed surface of a sail: to gather up in a similar way. *–ns.* **reef'er**, one who reefs: a short jacket worn by sailors: any similar close-fitting double-breasted coat: an oyster found on reefs; **reef-knot**, a square knot. [Old Norse *rif* – Dutch *rif.* Arabic *reef,* the area in vicinity of water or where water mixes with greenery; *raffa*, to fly or to spread the wings like a bird; *roffa, rafraf*, protective cloths in support of shield and armour; *that rafeef*, ships used as a pass-over, so that 2-3 ships are brought together for the king].

رَفّ الطائر: بَسَطَ جناحيه ليطير. رُفه ورَفرَف: ثياب خضر حامية تتخذ على جوانب الدرع. وذات الرّفيف: السُفنُ التي كان يُعبَرُ عليها، وهي أن تنضد سفينتان أو ثلاث للملك.

reek [rek] (n.)

fume: vapour: smoke. *–v.i.* emit fumes, smoke, or (especially evil) smell (literally and figuratively). *–adj.* **reek'y** (Scottish **reek'ie**), smoky. [Old English *rec*; Old Norse *reykr*, German *rauch*, Dutch *rook*, smoke. Arabic *reeh, reeha, ra'iha*, smell (usually bad smell)].

ريح، ريحة، رائحة

(عموماً تعني: الرائحة غير الطيّبة).

refuse [ri-fuz] (v.t.)

to decline to take or accept: to renounce: to decline to give. *–v.i.* to make refusal. *–v.t.* **re-fuse** (*re-fuz*), to fuse again. *–n.* **refu'sal**, the act of refusing: the option of taking or refusing. [French *refuser* – Latin *refundere, refusum* – *fundere*, to pour. Arabic *rafadh*, to reject (doing something, or following his/her leader); *–adj. rafidh* and the rejected thing is *marfodh*].

رَفضَ

تركَ (العمل أوتركَ قائده) فهو رافِض، وذاك الشيء مرفوض.

reign [ran] (n.)

(*archaic*) realm: rule of monarch: predominating influence: time of reigning. –v.i. to be a monarch: to be predominant. [Old French *regne* – Latin *regnum* – *regere*, to rule. Arabic *rana*, what attract beholder of the might and beauty e.g. king or influential poet or famous singer].

الرّنا

ما يُرنى إليه لِحُسنِه (أو لِسطوة مُلكه، أو لجاذبيّة تأثيره وشهرته).

rekindle [re-kin'dl] (v.t.)

to kindle again: to set on fire, or arouse, anew. [Latin *re-*, again, **kindle**] See under **kindle** and **candle.**

قندَلَ

احترق بوهج جميل، أو قندَلَ مرّةً أخرى، عن العربيّة قنديل نار من زيتٍ شريف مُستخلصٍ من أزهار شجرة قندول وقندَليّ في الشام.

religion [re-lij'on] (n.)

belief in, acceptance of, or non-rational sense of, a superhuman unseen controlling power or powers, with the morality, worship, and dealings connected therewith: the rites or worship: any system of such belief or worship. *–ns.* **relig'ionist**, one attached to

ريليجين

دين أو مُعتقد الإيمان بقوة خالق البشر الغيبيّ الخارق القوى. وكل ما يتصل بهذا المعتقد من أخلاق وعبادات ومعاملات. وهو مشتقّ من اللاتينيّ "ري – ليكير" أي:

a religion: a bigot; **religiosity**, spurious or sentimental religious feeling or observance. *–adj.* **relig'ious**, of, concerned with, devoted to, or imbued with, religion: scrupulous. *–adv.* **relig'iously**. [Latin *religio, -onis* (*noun*), religious (*adj.*), perhaps connected with *religare*, to bind again, or perhaps connected with *relegere*, to re-read (to read again), *re*, again, *legere*, to read. (Apart from re-, again) Arabic *legra* (*leqra* i.e. *yaqra'*), to read in Northern African Muslims accent; *qara'a, yaqra'a*, to read; *-ns. qar'a, qira'ah, qur'an*; *–qari'*, the reader. Also *qa'ra'a*, to read and study with (others); *–ns. muq'ra'ah, qira'a*] Also see **lecture.**

يعيد القراءة. وبالعربية لكرا (لقرا: أي يقرأ قراءة) في لهجة مسلمي شمال إفريقية. وقرأه: تلاه، قرءاً وقراءة وقرآناً، فهو قارئ. قارأه مُقارأة وقِراءً: دارسة. وقراءة القرآن وإعادة القراءة والمُدارسة هي أساس الدين.

resin [rez'in] (n.)

any of a number of substances or products obtained from the sap of certain plants and trees (**natural resins**), used in plastics, etc: any of a large number of substances made by polymerization or condensation (**synthetic resins**) which though not related chemically to natural resins, have some of their physical properties, very important in the plastics industry and circa. *–adj.* **res'inous**, of , like, containing, of the nature of, resin. [French *resine* – Latin *resina*. Arabic/Persian *ratinj*, sap of trees on cutting the bark like pine tree, it either solidifies even though in fluidy state (called *wet tar*) or stays solid (called *razhinah*). Also *rasin*, fragrant plant used for therapeutic purposes, also called *Syrian ginger*, *qans;* also *ra'san*, to connect, *rasan*, rope].

راتنج

صمغ الأشجار كالصنوبر، وبالفارسية راتيانج على وزن رازيانج وهو مثل سائر الصموغ، إمّا أن يجمد من ذاته وهو مع ذلك سيّال ويُقال له حينئذٍ: زفت رطب، وإمّا أن يكون صلباً فيُسمّى حينئذٍ "رجنه" والظاهر أن أصل الكلمة يوناني بمعنى سالَ. يُرتِج: يُعامل بالراتنج. كذلك راسَن (فارسيّ مُعرّب): نبات طيب الرائحة ذو منافع طبية، ويسمّى أيضاً زنجبيل شاميّ وقنس، ومنه الرَسَن: الحبل (الرابط) من راسان أي المُوصّل.

retam [re tem] (n.)

an edible plant. [Arabic *ratam*, plant]

رَتم

جنبة من الفصيلة القرنيّة (نبات) عن العربيّة رَتم.

retina [ret'i-na] (n.)

the layer of the eye that is sensitive to light and receives the image formed by the lens. [Low Latin *apparently* –Latin *rete*, net. Arabic *ratina*, the glued layer mixed with fat; *rasina*, the perfectly compact layer].

رَتَنُ

خلط الشحم بالعجين، والرّاتينُ: صمغ للإلحام، ورصين: مُحكم. فالرتينة الرصينة وهي شبكيّة العين المكوّنة من الشحم اللاصق.

revel [rev'l] (v.i.)

to feast or make merry in a riotous or noisy manner: to take intense delight (with in): *–pr.p.* **rev'elling**; *pa.t.* and *pa.p.* **rev'elled.** *–n.* a riotous feast (often in *plural*) merry-making. *–ns.* **rev'eller; rev'elry, revelling**. [Old French reveler – Latin *rebellare*, to rebel. Arabic *rafal*, to enjoy a lucrative spoiled life].

رَفِلَ وأرفلَ

تبختر في حياته وجَرّ ذيله، يرفل في مشيته.

Rhazes [raz'is] (n.)

Abu Bakr Muhammed Ibn Zakariya (860-932 AD) Muslim Arabian Physician. Born at Rai in Persia, he was therefore known as Al Razi, or Rhazes. One of the greatest of the Arabian physicians and sometimes called the "Galen of Arabs"; he is ranked with Hippocrates (460-377 BC) in his portrayal of disease. He was selected among doctors to be in charge of a newly founded hospital; he then hanged 4 pieces of meat in different corners in Baghdad, and the piece of meat last to decompose indicated the area of the fresh air (with minimal germs). That spot of land was then chosen by him for building the proposed hospital; he must therefore be considered as the father of Modern Microbiology. As a Director of the hospital at Baghdad, he is said to have written 113 great works and 28 minor works. He is especially remembered for his classical description of smallpox and measles in which he clinically differentiated the 2 conditions (*Liber de variolis et morbillis*, Gerard's translation); he also differentiated between intestinal and urological colics. Indeed, his teaching of students at the bedside of patients in the hospital environment and his advent of clinical differential diagnosis made him the father of modern clinical education. He devised catheters with lateral holes in order to drain pus and used lead catheters, instead of inflexible bronze ones One of his works, the *Al-Hawi*, or "***Continens***" was a great encyclopedia of medicine which was translated and enjoyed a great reputation for hundreds of years after his death. A smaller, but equally interesting textbook was the **Mansuri**, or "Almansoris" (Gerard's translation titled *Liber ad Almansorem*).

أبو بكر محمد بن زكريّا الرازي

(٨٦٠–٩٣٣م) ولد في ريّ ببلاد فارس. وهو من أعظم أطباء العرب ويُسمّى بـ «جالينوس العرب»؛ كما أنه يُعد بمقام أبقراط (٤٦٠–٣٧٧ قبل الميلاد) في وصفه للأمراض. وقد اُختير من بين الأطبّاء ليكون مسؤولاً عن مُستشفى مُستحدث البناء؛ فقام الرازي بتعليق ٤ قطع لحم في أماكن مختلفة في بغداد، وقطعة اللحم التي تعفنت أخيراً أشارت لنقاوة الهواء (وقلة الجراثيم). كانت هذه البقعة من الأرض هي الموضع الذي اختاره الرازي لبناء المستشفى المطلوب؛ لذلك يجب عدّه (أبو علم الجراثيم الحديث). كتب الرازي بوصفه مديراً لمستشفى بغداد التعليمي ١١٣ عملاً كبيراً، و٢٨ عملاً صغيراً، وهو يُذكر خصوصاً بوصفه الكلاسيكي لمرضي الجُدَريّ والحصبة، وببراعته في التفرقة السريريّة لهذين المرضين؛ كما أنه قام بالتفرقة السريريّة بين المغص المعوي والكِلويّ. وفي الحقيقة فإنّ تدريسه الطلاب عند أسِرّة المرضى في جو المستشفى التعليميّ، واستحداثه تفرقة التشخيص السريريّة يجعله (أبو التدريس السريريّ الحديث). وقد قام بتصنيع أنابيب القثطرة بفتحات جانبيّة لتصريف الصديد، كما أنه استعمل أنابيب قثطرة من الرصاص بدلاً من البرونز عديم الانثناء. ومن أعظم أعماله «كتاب الحاوي» وهو موسوعة طبية هائلة ترجمت للغات عدة واكتسبت شهرة واسعة لمئاتٍ من السنين بعد موته. وله كتاب ممتع آخر لكنه أصغر يُسمّى بالكتاب المنصوريّ.

Rhododendron [ro-do-den'dron] (n.)

a genus of shrubs of the heath family, with evergreen leaves and large, beautiful flowers. [Greek *rhodon*, rose, *dendron*, tree. Arabic *rodha* (pronounced *roza* in English), garden of roses in and around a pond full of water; – *plural rawdh, Riyadh*; (while *dendron* is Greek)] See **rose.**

رودو ديـدرون

كلمة مركبة من رودو، وديندرون. رودو هي الوردة أو شجرة الورد مُشتقة من رَوضة: مستنقع الماء لاستراضة الماء فيها، وجمعها رَوضٌ ورِياض. وديندرون مقطع إغريقيّ يعني شجرة مُتفرّعة. فالكلمة تعني شُجيرة الورد.

rhyme, rime [rim] (n.)

the correspondence of sounds at the end of verses: poetry: a short poem. –*v.i.* to correspond

رَنمَ

صَوّتَ وغنى، رَنمَ الحمامُ والجندَبُ: ما استلذ صوته، وترنم وترنيم: تطريب وتغني.

in sound in such a way (with, to): to make rhymes or verses. *–v.t.* to put into rhyme. *–ns.* **rhy'mer**, a versifier, a poetaster: a minstrel; **rhyme'ster**, a poetaster, a would-be poet. – **without rhyme or reason**, without either pleasant sound or good sense: without reasonable or sensible purpose or explanation. [Old French *rime* – Latin *rhythmus* – Greek *rhythmos*. Arabic *ranam*. to sing or beautify the sound; *rannama* (said for pigeons and beetles), to produce beautiful sounds; *taranum, tarneem,* singing a song].

rial [ri yal] (n.)

money unit used in Iran. [Persian *rial* from Arabic *riyal*]. See **riyal** below.

ريال

وحدة نقد في إيران والمملكة العربيّة السعوديّة عن الفارسيّة وعن العربيّة ريال.

ribes [ri'bez] (n.)

raison plant. [Latin *ribes* from Arabic *rebas*, kishmish]. See under **sultana.**

ريّباس (الكشمش)

جنبة مُثمِرة (نبات) عن العربيّة: ريباس.

rice [ris] (n.)

a grass grown in warm climate: its grain, a valuable food. – *ns.* **rice'-bis'cuit**, a sweet biscuit made of flour mixed with rice; **rice'-pa'per**, sliced and flattened pith of a Formosan tree. [Old French *ris* – Latin *oryza* – Greek *oryza*, a word of Oriental origin. Arabic *ruz*, rice, originally grown in Southern India and Far East (China) but became popular in Arabia after the Mogul invasion].

رُز

أصله من جنوب الهند أو الشرق الأقصى (من الصين) واشتهر أكله في الجزيرة العربيّة بعد الغزو المغوليّ.

rich [rich] (adj.)

abounding in possessions, wealthy: abounding (in, with): costly, splendid, elaborately decorated: sumptuous: abundant: fertile: deep in colour: full-toned: full-flavoured: abounding in oily ingredients: full of absurdities, ridiculous, very amusing. *–adv.* **rich'ly**. *–n.* **rich'ness**. [Old English *rice*, great, powerful; German *reich*, Dutch *rijk*. Arabic *resh*, feathers of the bird (*plural ar'yash, riyash*), or the expensive dress; *riyash*, dress, prosperity and good living; *rash* (*figurative*) to get more feathers as a sign of wealth and prosperity, originally from royal gifts marked by feathers e.g. camels gifted by kings may be marked by ostrich feather as a sign of royalty; *rayasha*, to collect money and furniture; *–adj. m'raish*, rich].

ريش ورياشة (كناية عن الغنى)

ريش الطير، وجمعه أرياش ورياش، واللباس الفاخر، الرِّياش: اللباس والخصب والمعاش. ومنه راشَ يريشُ (السهم): ألزقَ عليه الريش (أو اغتنى). أعطاه مئةً بريشِها أي بلباسها وأحلاسها (جمع حِلس: كِساءٌ على ظهر البعير تحت الرَّحْلُ، وإن كان الرحل صغيراً على قدر سَنام البعير فيُسمّى قَتَبة، وجمعُها أقتاب)، أو لأن الملوك كانوا إذا حَبَوا حِباءً جعلوا في أسنِمَةِ الإبل ريش النعامة؛ ليُعرَفَ أنه حِباء المَلِك. رَيشه: جمع المال والأثاث فهو مَريش ومُرَيش. وقد سُمّي سبأ بهذا الاسم؛ لأنه أول من سبأ من العرب، وكان يقال له: الرائش؛ لأنه أول من غنم في الغزو، فأعطى قومه فسُمّي الرائش، والعرب تسمّي المال ريشاً ورياشاً (انظر تفسير ابن كثير سورة سبأ).

rid [rid] (v.t.)

to free from, clear of, disencumber (of): (rare) to deliver (from, out of): (rare) to expel: *–pr.p.* **ridd'ing**; *pa.t.* and *pa.p.* **rid** or **ridd'ed**. *–n.* **ridd'ance**, clearance: deliverance. **– a good riddance**, a welcome relief; **get rid of**, to disencumber oneself of. [Old Norse *rythja*, to clear. Arabic *radda*, to expel or refuse admission]; *raddahu* (said with something), to give it (that something) back].

رَدّ

صَرَفَ: رَدّه عليه: لم يقبله وخطأه، وراده الشيء: رَدّه عليه.

riff-raff [rif-raf] (n.)

the scum (of people): rubbish. [Middle English *rif* and *raf* – Old French *rif et raf*. Arabic *raf'raf*, funny pieces of clothes hanging from the arches of the house, and moving with air: the left-over that is folded].

رَفرَف

طرائف البيت، وسَقط الثياب المتدلية من الطاق التي ترفرف، وكلّ ما فضلَ فثنيَ.

Rigel [ri'jel] (n.)

Astronomy constellation of stars called *Rigel al-jabbar* or *left Rigel al-jouza* [Arabic *Rijl, Rigel*, leg (or foot)].

رِجل الجبّار أو رِجل الجوزاء اليسرى

(فلك) عن العربيّة رِجل.

ring [ring] (v.i.)

to give a metallic or bell-like sound: to sound aloud and clearly: to resound, re-echo. [Old English *hringan*; Old Norse *hringa*; German *ringen*; Danish *ringe*. Arabic *rannah*, sound-making; *ranna*, to make a sound].

رَنة: صوت

رَنّ رنينـً : صوّت صوتاً.

rind [rind] (n.)

bark: peel: crust: skin: fragrant item added to food for flavouring e.g. lemon zest. [Old English *rinde*; Dutch and German *rinde*. Arabic *rand*, fragrant tree (plant): scent sticks: privet foliage].

رَند

شجَرٌ (نبات) طيّب الرائحة، والعود، والآس.

riot [ri'ot] (n.)

wild revelry, debauchery: tumult: a disturbance of the peace by a crowd (legally 3 or more): an exuberance (e.g. of colour, emotion): a great, usually boisterous, success. *–v.i.* to take part or indulge in riot: to revel. *–ns.* **ri'oter, ri'oting**. *–adj.* **ri'otous**. *–adv.* **ri'otously**. *–n.* **ri'otousness**. **–run riot**, to act or grow without restraint or control. [Old French riot, riotte. Hindustani *raiyat*, Indian peasant. Arabic *ra'iyah*, a subject denoting a revolt by subjects or peasants (with low income) holding *ra'iyah* demanding a rise of wages. Also *ratit*, disturbance, shouting, stupidity, and stupid (used as noun and adjective); *aratta*, to become stupid]. See under **rayah** and **ryot**.

شغب يُخلّ بالأمن

مُشتقّ أصلاً من رَعيّة: مواطنون أو فلاّحون (ذو الدخل القليل، يحملون رايةً (علماً) احتجاجاً ومُطالبةً (لرفع الأجور). كما أنّ الرَّطيط هو الجلبة والصِّياح والحُمْقُ والأحمق ومنه أرَطّ: حَمِقَ.

risk [ˉisk] (n.)

hazard: chance of loss (injury) or gain: degree of probability of loss: person, things, or factor likely to cause loss or danger. *–v.t.* to expose to hazard: to venture. *–adj.* **risk'y**, dangerous. **–run a risk,** to expose oneself to, or to involve, the possibility of loss, injury or failure. [French *risque* – Italian *risco*. Arabic *rizq*, whatever given to Man by the Lord whether gain or loss, good or bad].

مُخاطرة

لفظ مُشتقّ من رِزق: كلُّ ما يُعطى للإنسان من الله سواء كان ربحاً أو خسارةً، خيراً أو سوءاً.

riyal [ri yal] (n.)

money coins with royal inscription used and exchanged in the Kingdom of Saudi Arabia. See **royal** below.

ريال

وحدة نقد في المملكة العربيّة السعوديّة عن العربيّة ريال.

road [rod] (n.)

a highway: a roadway: (*figuratively*) a path (e.g. the road to ruin). **–road'-worthy**, fit for the road. [Old English *rad*, a riding, raid. Arabic *rawd*, going to and fro, and going for target. *riad, ro-wad, raid,* a trodden path (by camels) to and fro; their intended target is called *murad, mustarad; murtad,* a trodden path. *Ra'idah,* the lady whose habit is to visit her neighbours; *ra'id*, the pathfinder to the target (place of good greenery)].

رَوْد

الذهاب والمجئ، والطلب. ومنه رِيادُ الإبل: اختلافها في المرعى مُقبلةً ومُدبرة، والموضع مُراد ومُستراد. مُرتادٌ أي طريقٌ مُستخدم. والرائِدة: الطوّافة في بيوت جاراتها. والرائِد: المُرسَل في طلب الكلأ.

roar [ror] (v.i.)

to make a full, loud, hoarse, low-pitched sound, as a lion, fire, wind, the sea: to bellow: to bawl: to guffaw: (of a diseased horse) to take in breath with a loud noise: to behave in a riotous, bullying, noisy manner (obsolete): to rush forward with loud noise from the engine. *–v.t.* to utter vociferously: to shout. *–n.* a sound of roaring. *–n.* **roar'ing**. *–n.* **roar'er**, a person who roars: a hoarse that roars as a result of disease. [Old English *rarian*; but partly from Middle Dutch, *roer*, stir, disturbance. Arabic *–n. za'ar, za'er*, loud sound of the lion coming out of its chest; *–verb za'ara*, to roar].

زأْر و زئير

صوت الأسد من صدره، زأرَ الفحلُ: ردّد صوته في جوفه ثم مَدّه.

rob [rob] (n.)

jelly of fruit juice. [Old French *rob* from Arabic *rob*, the essence of fruit juice].

رُبّ

ما يُخثر من عصير الثمار، عن العربيّة رُبّ.

roc [rok] (n.)

a fabulous bird, able to carry off an elephant – also **rok, ruc, rukh** (*rook*). [Persian/Arabic *rukh*]. See under **rook**.

رُخّ

طائر خرافيّ ضخم شديد القوّة (يحمل الكركدن – أو الفيل)، عن العربيّة رُخّ.

rock [rok] (n.)

رُخّ

a large outstanding natural mass of stone: (*geology*) a natural mass of one or more minerals, consolidated or loose: (*slang*) a diamond or other precious stone: a hard sweetmeat made in sticks: (*figuratively*) a sure foundation or support. *–n.* **rock'-bott'om**, bedrock: the very bottom, especially of poverty or despair. *–adj.* the lowest possible. *–n.* **rock'cake**, a small hard bun with irregular top; **rock'-crystal**, colourless quartz, especially when well crystallised; **rock'-dove, rock'-pigeon**, a pigeon that nests on rocks, source of the domestic varieties; **rock'ery**, a heap of rock-fragments in a garden for growing rock-plants; **rock garden**, a garden of rockery, for rock-plants; **rock'-oil**, petroleum; **rock'-plant**, a plant adapted to growing on or among rocks; **rock'(-)salt**, salt as a mineral; **rock'-tar**, petroleum; rock'work (architect), masonary in imitation of rock; **rockery**. *–adj.* **rock'y**, full of rocks: like rock. **–on the rocks**, penniless; **the Rock**, Gibraltar. [Old French *roke* – Low Latin *rocca*. Arabic *rokh*, a mass of stones or building, castle made of stone].

كتلة من الصخر أو البناء، وهي القلعة (في لعبة الشطريج). والرُّخُّ: أي الصخرة هو اسمٌ آخر لجبل طارق، 'الذي يُطِلّ على مُلتقى البحر الأبيض المتوسّط ببحر الظلمات (أو المُحيط الأطلسيّ).

rock [rok] (v.t. and v.i.)

رَكه رَكاً

to sway to and fro, tilt from side to side: (*figuratively*) to startle, stagger. *–ns.* **rock'er**, one who rocks: apparatus that rocks: a curved support on which anything rocks: (*capital*) a member of a teenage faction in the 1960s who wore leather jackets and rode motor bicycle; **rock'ing**, a swaying backward and forward; **rock'ing-chair**, a chair mounted on rockers; **rock'ing-horse**, the figure of a horse mounted on rockers. *–adj.* **rock'y**, disposed to rock: shaky: unsteady: (*slang*) unsatisfactory, unpleasant. –**rock 'n' roll, rock and roll**, a simple form of jazz music, two-beat, strongly accented: dancing done to the music; **rock the boat**, to make things difficult for one's colleagues. [Old English *roccian*. Arabic *rakka*, to shake severely].

طرَحَ بعضه على بعض وارتكّ: ارتجَ، (فهو الارتجاج الشديد الذي قد يُحطم السفينة إلى قِطع وحطام). ومنه القول: رَكّ القارب (أو السفينة): كِناية عن محاولة تعقيد الأمور لأحد الزُملاء.

rodeo [ro'di-o, ro-da'o] (n.)

موضع تجمّع المواشي واستعراض رُعاة البقر مهاراتهم في الركوب والصيد

a place where cattle are assembled; a round-up of cattle; an exhibition of cowboy skill; a contest suggestive of a cowboy rodeo involving e.g. motorcycles. [Spanish from *rodear* to go round,

مُشتقّ من العربيّة: روضَة؛ من رَوّضَ وراضَ المهر رياضاً ورياضة، فهو رائض. أو دَوّار: مُستدار الرمل الذي يدور

from Latin *rotare* to wheel. Arabic *raw'dhah*, the place for training animals, derived from *raw'wadha*, *radha* to train (e.g. horses), *–adj. ra'idh*, *–ns. riyadh, riyadhah*. Also *daw'war, rounded circle of sand in which the beast move in circle around it. Da'irah, circle; daw'wara*, to make it round; *midwarah*, rounded place for she-camels, where a camel-trainer can look after them and milk them].

حولـه الـوحش. والـدائرة: الحلقـة، والـدوّرَة: أي جعلـه مُدوّراً. والمُدوَرَة من الإبل: هـي الـتي يـدور فيهـا الـراعي ويحلبها.

rogue [rog] (n.)

رَوْغ

a vagrant: a rascal: a mischievous person (often playfully or affectionately). *–v.t.* to cheat. *–n.* **roguery** (*rog'er-i*), knavish tricks: fraud: mischievousness. *–adj.* roguish. *–adv.* **rog'uishly; rogues' gallery,** a police collection of photographs of criminals. [uncertain etymology, but it is contemporary slang term roger 'beggar who pretended to be a poor university student in order play on people's feeling. This was based on Latin *rogare*, to ask, source of English **interrogate, prerogative** and **arrogant**. Arabic *ragha* (with fox and man), to deviate from the standard (to play tricks and cheat); *–ns. rough, rawaghan*. Also *aragha, irtagha*, to ask; *mura'waghah*, wrestling. The Arabic poet says: He gives a lip service in your face but he is a rogue like a fox-case] Also see **arrogant, interrogate,** and **prerogative**.

مُراوِغ محتال، من راغ الثعلب والرجل رَوْغاً ورَوَغان: مال وحـاد عـن الشـيء (بمعنـى احتـال)، أراغ وارتـاغ: أراد وطلب، والمراوغة: المصارعة.

قال الشاعر:

يُعطيكَ من طرف اللسان حلاوةً

ويروغ عنك كما يَروغُ الثعلبُ

roof [roof] (n.)

رَفّ

the top covering of a building or vehicle: a ceiling: the upper covering of any cavity: an upper limit. *–n.* **roof'ing**, covering with a roof: materials for a roof: a roof. *–adj.* **roof'less.** *–ns.* **roof'-garden**, a garden on a flat roof; roof'-tree, the beam at the peak of a roof. **–roof of the world**, the Pamir, a very lofty plateau in central Asia. [Old English *hrof*; Dutch *roef*. Arabic *raff* (plural *rufof*), high arch or shelf or large sand dune. *rafeef*, ceiling; *raffa*, to fly high (for a bird) spreading its wings and becoming conspicuous above the roofs.

شِبه الطـاق يُجعـلُ عليـه طرائـف البيـت كـالرّفرَف، جمعهـا: رُفـوف، وكـلُّ مُشـرِف مـن الرمـل. والرّفيـف: السـقف. ورَفَّ الطـائرُ: أي بَسَـطَ جناحيـه ليطير ويصبح واضحاً فوق الرفوف.

rook [rook] (n.)

رُخّ

a gregarious species of crow. –n. rook'ery, a breeding-place of rooks in a group of trees: a breeding-place of penguins or other gregarious birds, or of seals. [Old English hrok –Persian /Arabic rukh, a magnificent bird] See under roc.

غراب اجتماعيّ (مع بقية جنسه) مُشتقّ من العربيّة الرُخّ: وهو الطائر الضـخم القـوّي. وموضـعُ الرُخـي: هـو موضـع توالـد الغربـان الاجتماعيّـة وغيرهـا (كـالبنجوين والفقمة).

rook [rook] (n.)

a castle in chess. [Old English *rok* – Old French *roc* – Persian/Arabic *rukh*] See under **roc.**

رُخّ (في الشطرنج)

القلعة عن العربيّة رُخّ عن الفارسيّة رُخ.

rose [roz] (n.)

the flower of a plant of many species (genus *Rosa*, family *Rosaceae*), white, yellow, pink, or red: the shrub bearing it, generally prickly: light crimson. –*adjs.* **roseate**, rosy: rose-scented; **rose'-wa'ter**, water distilled from rose-leaves. –*n.* **rose'wood**, valuable heavy dark-coloured wood of certain trees, said to smell of roses when fresh-cut. [Old English *rose* – Latin *rosa*. Arabic *rodha* (pronounced *roza* in English), garden of roses in and around a pond full of water; –*plural rawdh, Riyadh*].

وردة أو شجرة الورد

(الأبيض، والأصفر، والأحمر، والورديّ أو لون الورد)، وهي أصلاً مُشتقة من رَوضة: مستنقع الماء؛ لاستراضة الماء فيها، وجمعها: رَوضٌ ورِياض؛ ولأنها روضة (جنينة أو حديقة)، لذا سُمّيَ الورد باسمها (وتلفظ روزه بالإنجليزية).

rotl [rot'el] (n.)

a unit of weight. [Arabic *rit'l* or *rat'l*].

رَطل أو رِطل

وحدة وزن؛ عن العربيّة رَطل أو رِطل.

rotten [rot'n] (adj.)

putrefied: decaying: corrupt: unsound: disintegrating. –*ns.* **rott'enness: rott'enstone**, a decomposed silicious lime-stone, used for polishing metals. –**rotten borough**, one of the boroughs disfranchised in 1832, where the electorate had almost disappeared through depopulation.
[Old Norse *rotinn*; Old English *rotian*, pa.p. *rotod*. Arabic *nat'n*, state of being decomposed, corrupt and unsound; –*adj. natin, mun'tin*].

نتن

تفسّخ مع رائحة كريهة، فهو نتِن ومُنتِن ضِدّ الفوْح (فوح رائحة المسك).

rouge [roozh] (n.)

a powder used to colour the cheeks or lips; a red polishing powder for plate. –*v.t.* to colour with rouge. –*v.i.* to use rouge: to blush. –*n.* **rouge-et-noir** [*roozh-a-nwar*], a gambling card game played on a table with two red and two black diamond marks – also called *trente-et-quarante*. [French *rouge* – Latin *rubeus*, red. Arabic *rash* or *rath*, to powder the face; *rash* or *ruthath*, powder or fine droplets].

روش من رَشّ

نفضَ، رَذّ رَذاذاً: الصغار من القطر كالغبار أو البودرة.

royal [roi'al] (adj.)

of a king or queen: kingly: magnificent: founded, chartered, or patronised by a king or queen. –*n.* a large size of paper: (also royal sail) a sail immediately above the top-gallant sail: a stage having antlers with twelve points. –*ns.* **roy'alty**, kingship:

راية

العلم رمز عظمة المملكة، ريال، ورِجال: الرجل الأول والأقوى في مملكته أي الملك. راعي: المسؤول الأكبر (الراعي أي راعي الرَعيّة)، كما قال النبي مُحمّد ﷺ:

the character, state, or office of a king: kingliness: the person of the sovereign: a royal family or its individual members: a right or prerogative granted by a king or queen, especially a right over minerals: payment to an author, composer & circa for every copy sold or every public performance. [French – Latin *regalis*, regal. Arabic *raya, riyal, (rijjal)*, denoting to the king or to the strongest man in the country. Also Arabic *Ra'i*, the ultimate responsible person for his/her *ra'iyah* (subjects); Prophet Muhammad (peace be upon him), said: ***'all of you are ra'i (responsible), and all of you are responsible for his ra'iyah (subjects)'***. Sanskrit *Raja, Rajah.* However, words like *Rai, Raya, Rao* are words used in vernacular dialects of south India].

«كلكـــم راعٍ، وكلكـــم مســـؤولٌ عـــن رَعيتـــه». وبالسنسكريتيّة راج وراجا. بينما تستعمل كلمة راعي وراية وراو في جنوب الهند.

rrhea or **-rrhoea**

رشح: عرق

a suffix in medical terms, meaning abnormal flow or discharge. Medical examples include:

- **Dia-rrhea** abnormal frequency and liquidity of fecal discharge [Latin *dia*, through, *rrhea*, flow, literally 'through-flow'. Arabic *rashah, rasheeh, rashih*, a discharge, a sweat *plural rawashih*, the process is called *tarsheeh*]
- **Gono-rrhea:** a sexually transmitted contagious infection of the mucous membrane of the genital tract [Greek *gonos*, seed, *rrhea*, flow, from *rheein*, to flow. Arabic *rashah, rasheeh, rashih*, a discharge, a sweat *plural rawashih*, the process is called *tarsheeh*]
- **Oto-rrhea:** a discharge from the ear, especially a purulent one [Greek *ous, otos*, ear, *rrhea*, flow. Arabic rashah, rasheeh, rashih, a discharge, a sweat *plural rawashih*, the process is called *tarsheeh*]
- **Pyo-rrhea:** periodontitis with purulent discharge from inflamed tooth-sockets [*pyo-*, pus, *rrhea*, discharge]
- **Rhino-rrhea:** free discharge of a thin nasal mucus [rhino-, nose, rrhea, flow. Arabic *rashah, rasheeh, rashih*, a discharge, a sweat *plural rawashih*, the process is called *tarsheeh*].

(مقطعٌ لاحق في المصطلح الطبي) وجمعه: رواشح؛ والرشيح والراشح: هو العرق؛ والعملية منه: هي عملية الترشيح. انظر المصطلحات الطبية الآتية:

- **إسهال معوي:** يمتاز برشح الغشاء المخاطي المعوي الملتهب مع استفراغ متكرر، وسيولة البراز بصورة غير اعتيادية.
- **السَّيَلان:** مرض تناسلي (جنسي) مُعدٍ، يمتاز برشح تقيحيّ (صديديّ) بسبب التهاب الغشاء المخاطي للقناة التناسلية.
- **ثرّ أُذُنيّ:** أي رشح الأُذُن وتقيّحها.
- **تقيّح اللثة:** الرُّعال مع رشح القيح من الأسنان.
- **ثرّ أنفيّ:** أي رشح أنفيّ.

rubai [roo-ba'e] (n.) *–plural* **Rubaiyat** [roo'ba-yat]

رُباعيّ وجمعه رُباعيّات

a Persian verse form consisting of four-line stanzas: (specifically in plural with capital) those written in Persia by Omar Khayyam in the late 11^{th} century or early 12 century, and translated by Edward Fitzgerald in 1859. [Arabic *ruba'iyat, plural* of *ruba'iyah*, quatrain].

قصيدة فارسيّة من أربعة أسطر، وكان من أشهرها رُباعيّات عمر الخيّام في آخر القرن الـ ١١ أو بداية القرن الـ ١٢، وقد ترجمها للإنجليزيّة «أدوارد فيتزجيرالد» في ١٨٥٩م.

rubbish [rub'ish] (n.)

fragments of ruinous buildings: waste matter: litter: trash: nonsense. *–adj.* **rubb'ishy**, worthless. [Origin obscure; apparently connected with rubble. Arabic *dab'sh*, food leftovers and waste matter: used old furniture; *–adj. mad'bosh* (said with land), the ravaged lands by locusts].

دَبشٌ

القشـر وسَـقط المتـاع وأثـاث البيـت. وأرضٌ مَدبوشـةٌ: أي أكلَ الجرادُ نَبتها.

ruffle [ruf'l] (v.t.)

to make uneven, disturb the smoothness of: to wrinkle: to disorder: to agitate, to disturb the equanimity of. *–v.i.* to grow rough: to flutter. *–n.* a frill, especially at the wrist or neck: annoyance: a quarrel: agitation. [Origin uncertain. Compare with Low German *ruffelen*. Arabic *rafila*, *arfala*, to be spoiled in cloths or in behaviour; *yarful*, to walk arrogantly with the tail of cloths trailing, *rifal*, the one with long (cloth) tail, obese, and big dress].

رَفِلَ وأرفلَ

جَرّ ذيله وتبختر يرفل في مشيته، الرِفل: طويل الذنب وكثير اللحم والواسع من الثوب.

ruin [roo'in] (n.)

downfall, collapse, overthrow: complete destruction: bankruptcy: irrevocable loss of position or reputation: cause of ruin: broken-down remains, especially of a building (often in *plural*). *–v.t.* to reduce or bring to ruin. *–n.* **ruina'tion**, act of ruining: state of being ruined. *–adj.* **ru'inous**, fallen to ruins, decayed: bringing ruin. [Latin *ruina* – *ruere*, to tumble down. Arabic *aranu*, became bankrupt due to death of their sheep, and hence they are *marinun; reen*, to be ruined irrevocably; *rana*, whatever things that defeat (someone)].

أرانوا

أي: هلكت ماشيتهم (فافتقروا)، وهم مُرينون. ورِينَ به: وقعَ فيما لا يستطيعُ الخروج منه، وكلّ ما غلبَكَ رانكَ.

ruth [rooth] (n.)

pity, sorrow, remorse. *–adj.* **ruth'ful**. *–adv.* **ruth'fully**. *–adj.* **ruth'less**, pitiless: unsparing. *–adv.* **ruth'lessly**. *–n.* **ruth'lessness**. [Middle English *ruthe, reuth*. From **rue** – German *reue*, Old High German *hriuwa*, mourning. Arabic *rath, rathatha,* simplicity and weakness attracting sympathy; *ratheeth*, so wounded in battle as to attract pity].

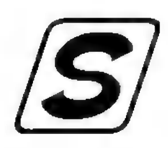
رَثّ

البساطة والضعف مما يستدرّ العطف. رَثيث: هو الذي يُحمَل من المعركة رَثيثاً؛ أي جريحاً به رَمَق، بما يستدرّ العطف والرحمة.

ryot, raiyat [ri'ot] (n.)
an Indian peasant. [Hindustani *raiyat* – Arabic *ra'iyah*, a subject].

رَعيّة مُشتقّ من رعى

والرعية المواطِن، وهي هنا الفلاّح أو المُزارِع.



Saatchi & Saatchi (n.)

a proper name for the famous London-based marketing agency, named so after their ancestors' trade of watch- craftsmanship. [Arabic *sa'atchi*, the person dealing with watches (and jewelry)].

ساتجي وساتجي

اسم علم لوكالة التسويق الشهيرة في لندن، مُشتقّ من ساعجي أو ساعاتي؛ أي المتعامل والمتاجر بالساعات (والمجوهرات) نسبةً لصنعة أجداد مؤسسي الوكالة.

sabbath [sab'ath] (n.)

among the Jews, Saturday, set apart for rest from work: (also **sabb'at**) witches' midnight meeting. –*adj.* of, or appropriate to, the Sabbath. –*n.* **Sabbata'rian**, a very strict observer of the Sabbath. –*adj.* pertaining to the Sabbath or to Sabbatarians. –*n.* **Sabbata'rianism; Sabb'ath-break'ing**, profanation of the Sabbath. –*adjs.* **sabbat'ic, -al**, pertaining to, or resembling, the Sabbath: enjoying or bringing rest. –**sabbatical year**, (*historically*) among the Jews, every seventh year, in which the ground was left untilled, and circa: a year's vacation e.g. from a university post. [Hebrew *Shabbath*. Arabic *sab't*, Saturday; *sabata*, to rest without motion or work (to hibernate); –*n. sobat*. See Verse 2:65 of Surat Al-Baqarah (The Cow) of Qur'an: "And you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: Be you apes, despised and rejected"] See under **Sunday.**

سبْت

يومٌ من الأسبوع، مُشتقّ من سَبَتَ سُباتاً: ارتاحَ ونامَ وأكثرَ النوم (من دون حركة أو عمل). قال الله تعالى: ﴿وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَٰسِـِٔينَ﴾ [البقرة: ٦٥].

Sabians [Se'bians](n.)

A nation used to live in Musal (Iraq) and say 'La ilaha Illallah' (none has the right to be worshiped but Allah) and used to read Az-Zabur (the Psalms of the Sabians) and they were neither Jews nor Christians. See Verse 2:62 of Surat Al-Baqarah (The Cow) of Qur'an: "Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve"].

صابئون، جمعُ صابئ

أُمة كانت تعيش في موصل العراق (وما زالت بقاياهم في العراق حتى اليوم)، يشهدون أن لا إله إلا الله، ويقرؤون مزامير داود، وهم ليسوا يهوداً ولا نصارى.

قال الله تعالى: ﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة ٦٢].

sac [sak] (n.)

a pouch (also used in *biology*). [French, –Latin *saccus*, a bag. Arabic *ziq*, a leather sac; *sika'*, a leather bag used for drinking water or milk].

زِقّ

سِقاء أو جلد يُجَزّ ولا يُنتف للشراب. سِقاء: جلدُ السّخلةِ إذا أجذعَ، يكون للماء واللبن.

saccharine [sak'a-rin, -ren] (adj.)

pertaining to, or having the qualities of, sugar. – *n.* **sacch'arin**, an intensely sweet crystalline solid, used as a substitute for sugar. [French *saccharin* – Latin *saccharum*, sugar. Arabic *sukkari*, pertaining to sugar].

سُكريّ

ذو علاقة بالسُكر (سَكرين).

saddle [sad'l] (n.)

a seat for a rider: a pad for the back of a draught animal. [Old *English sadol, sadel;* Dutch *zadel*, German *sattel*. Arabic *sadal*, the cover of howdah (a pavilion or seat fixed on the back of a camel or elephant); *sarj*, saddle; *–plural suroj*].

سرْج

جمعها سروج. سَدْل: الستر (جمعه سُدول) وهوما أسبلَ على الهودج. (والهودج مَحملٌ له قبّة، كانت تركب فيه النساء على ظهر جملٍ أو فيل).

Safar

the First month in the Islamic Hijri calendar (*Safara*, to be empty).

صَفر

ثاني شهر في التقويم الإسلامي الهجريّ.

safari [sa-fa'ri] (n.)

an expedition or caravan, especially of hunting: a long expedition involving difficulty or danger and/or requiring planning. [Swahili – Arabic *safari*, pertaining to long travel whether for hunting or for commerce; *sufra*, traveller's food and munitions needed for a long journey].

رِحلة

وعلى نحو خاصة رحلةُ قنص أو تجارة، عن العربيّة: سَفريّ، نسبة إلى سَفر سافرَ سَفرة. وكذلك سُفرَة: زاد الرحّال ومتاعه.

safflower [saf-lou'ar] (n.)

a yellow plant. [Middle French *saffleur, safleur* – Italian *saffiore, zaffrole*. Arabic *us'for* or *nabat as'far*, yellow plant].

قِرْطِم أو قرْطم

عُصْفر (نبات)، عن العربيّة: أصفر أو نبات أصفر.

saffron [saf'ron] (n.)

a species of crocus: a colouring substance prepared from its yellow stigmas. –adj. orange-yellow. [Old French *safran* – Arabic *za'faran*; also *za'faran-ya*, a quarter in Baghdad where saffron used to be cultivated].

زَعفران

مادة صفراء مُلوِّنة (نبات) عن العربيّة: زَعفران، وتستخلص من مياسم زهره الصفراء. والزَعفرانيّة: منطقة في بغداد يُزرع فيها الزَعفران.

sagittal [saj-i-tal] (n.)

vertical, arrow-like. [Arabic *shaqooli* (*adj.*from *shaqool*), a vertical scale, used for weighing and for checking building verticalness].

شاقوليّ

مُشتقّ من شاقول: وهو ميزان عمودي للوزن، ولتحرّي استقامة البناء.

sahara [sa-ha'ra] (n.)

the great desert in North Africa: any desert place (*literally* and *figuratively*). [Arabic *sahra'*, desert].

صحارى

جمع صحراء، وتعني الصحراء الكبرى شمال إفريقيّة، أو أي مكان خاوٍ (لغوياً ومجازياً).

sahib [sa'hib] (n.)

a term of respect given in India to persons of rank and formerly to Europeans: respectable friend or Sir. [Arabic *sahib*, friend; *sahaba*, the companions of Prophet Muhammad].

الصاحب

لقب بمعنى سيد، كان الهنود يخاطبون به شخصاً أوربياً ذا مكانة اجتماعيّة (سير). أو منصب رسميّ عن الهنديّة، وعن العربيّة: صاحب. وصاحب الشيء مالِكهُ.

saint [sant] (n.)

a holy person, one eminent for virtues: one of the blessed dead. [French, – Latin *sanctus*, holy. Arabic *say'yid*, a noble man, or a descendant of Prophet Muhammad] See under **Sayyid.**

سَيِّد

المُنحدِر من العِترة النبويّة الشريفة. أو قدّيس.

saker [sa'kar] (n.)

a bird similar to vulture. [Middle English *sagre*; Middle French *sacre*. Arabic *sak'r*].

صقر

عن العربيّة: صقر، طائر كبير لاحم.

sal [sal] (n.)

(chemistry, pharmacy) salt. [Latin. *Salis*, salt (*plural* of grain of salt). Originally most commercial salt was obtained by the evaporation of sea water. Arabic *sal,* to come out as the salty water releases the coarse sea salt grains (after water evaporation under sun heat); *salla*, to extract and to remove gently; *milh sa'el*, liquid salt, easily poured; *salis*, easily manipulated. Arabs discovered and extensively used salt, gypsum and borax. The following nouns are all etymologically related words to ***sal***.

سائل الملح

مُشتقّ من سالَ سيلاً: جرى. وسَله: انتزعَ الشيء (ومنه سل الملح من ماء البحر) وأخرَجَه في رفق. وسائل الملح أو الملح السائل: ملح ذائب يجري بالماء. والسَلِس أي السهلٌ الليّنٌ المُنقاد، عِلماً أن العرب هم الذين اكتشفوا الملح والجبس (الجصّ) والبورق واستعملوها بكثرة. الأسماء الآتية هي كلمات مُشتقةٌ من أصل كلمة «سائل الملح»:

–ns. – **salt** (*solt*)

sodium chloride, or common salt, used for seasoning, either mined from the earth (**rock salt**) or obtained by evaporation from brine and sea water: that which preserves from corruption: (*chemistry*) *plural* as mixture of salts used as a medicine. The Old English *salt*, *sealt*; German *salz* are derived from Latin *sal* and Greek *hals*; from Arabic *salit, masloot*, extracted or separated (or obtained from sea salt evaporation); *–verb salata*, to separate from. *–n. salt*, process of extraction); also *solatah*, material extracted: *solt*, fine grains like barely. For example Retba lake, situated north east of Dakar in Senegal (in West Africa) is a seascape, droughts have cut it off the Atlantic Ocean, turning it into a salt water lake with one of the highest salt water levels with 380 gm of salt per litre, whereas seawater normally varies between 30-38 gm per litre; all year round, men and women busy themselves gathering the

سَلِتٌ ومسلوتٌ

مُستخرَج (من ماء البحر) مُشتقّ من سَلتَ: أي استخرج واخرجَ، سَلت: عملية الاستخراج، أيضاً سُلاته: ما يُسلت، السُّلت (بالضمّ): الشعير أو ضربٌ منه. فمثلاً بُحيرة "رطبة" الواقعة في شمال شرق دكار في السينيغال (في غرب إفريقية)، كانت شرماً، لكن الجفاف فصلها عن المحيط الأطلسيّ وحولها إلى بحيرة مياه مالحة، تناهز كثافة الملوحة فيها ٣٨٠ غراماً من الملح في اللتر الواحد، في حين أن ملوحة البحار والمحيطات تتراوح عادة بين ٣٠–٣٨ غراماً في اللتر الواحد؛ وينهمك الرجال والنساء طوال السنة في جمع الملح المترسب في قيعان هذه المياه البيضاء. أملَحَ الماء: صارَ مِلحاً وكان عَذباً، والملح أيضاً يعني المَلاحة والعلم والطعام الضروري كالحليب والشحم والسَّمَن. كان بالماضي

salt deposited at the bottom of these whitish waters. Also *amlaha*, to become salty (for water transforming from clean pure water into salty one). Salt is commonly known in Arabic as *milh* (which can literally also mean beauty: essential knowledge: essential food stuff such as milk, meat, and fat). In earlier times, each salt had a distinctive name of its own, such as gypsum, borax, alum, etc. – **salt of the earth**, the most worthy people; **take it with a grain (or pinch) of salt**, to believe with some reserve; **salt road** the route for transport of salts in bags from North African coast (where it is obtained by spade from the bottoms of salty lakes and lagoons(to the main city centres and to sea ports for export to Europe.

كلّ ملح له اسمٌ كالجبس والبورق والشبّ. وملح الأرض: أي خير ناسِ الأرض، والمُمالحَة: المواكلة والرّضاع. وطريق الملح: طريق تجارة أكياس الملح من ساحل إفريقيّه الشمالي حيث يُستخرج بالمِسحاة من قعر الأهوار والبحيرات المالحة المُتصلة بالبحر، ثم يُنقلُ بالأكياس إلى المدن الكبرى والمرافئ للتصدير لأوربة. وكان الجنود الروم يشترون أكياس الملح الغالية آنذاك بانتظام ويتقاضون عليها أجراً من الرؤساء الروم يسمّونه (سلاريوم)، فأصبحت كلمة سالاري اسم الأجرة (المُرَتب) الشهرية (أُنظر تحت).

- salad

etymologically, a 'salted' dish (see below under **salad**).

سلطة

مزيج الخضراوات مع الزيت والملح. والسليط: الزيت.

- salary (*sala'ry*)

is derived from Latin *salarium*, a derivative of *sal* 'salt' since it originally means 'allowance given to Roman soldiers for buying salt' (salt being in former times a valued commodity, over which wars were fought, rather than taken for granted as it is today). It soon broadened out to mean 'fixed periodic payment for work done', and passed in this sense via Anglo-Norman *salarie* into English.

سالاري

الأُجرة الشهريّة لِقاء شراء أكياس الملح (المسلوت من سائل الملح) التي يتقاضاها جنود الروم الذين يبتاعونها من مرافئ شمال إفريقيّة. فأصبحت كلمة سالاري اسم الأجرة (المُرَتب) الشهرية الثابتة لِقاء أي عمل يُعمل. وكان الملح آنذاك مادّة الطعام الضروريّة التي تقوم من أجلها الحروب.

– sauce (*sos*) or **salsa** (*sal'sa*)

a dressing poured over food: (*figuratively*) anything that gives relish: (*colloquial*) impudence. Both sauce and salsa are derived from French *sauce* – Latin *salsa –sallere, salsum*, to salt – *salsus*, salted, whose feminine form *salsa* was used in vulgar Latin for a 'brine dressing or pickle'. This later evolved into Italian and Spanish *salsa* 'sauce'. In Arabic food preparation *sas*, means to perfect the food by good cooking and additives; *–n. saus*. The noun **saucer** (*so'ser*) pertains to a dish for salt or sauce: a shallow dish, especially one placed under a tea or coffee cup. The derivative **saucy** 'cheeky' no doubt arose from the 'piquancy' or 'tartness' of sauces as good companions to food and social gathering (e.g. he is a saucy fellow). Arabic 'someone *sasa* and seesa', to train and be trained socially.

صوص أو صلصة الطعام

مُشتقّ من ساسَ الطعام يُساسُ سَوْساً إذا أحكم طبخه (مثل: سُسْتُ الرعيّة سياسةً: أمرتها ونهَيتها). وفلانٌ مُجَرَّبٌ قد ساسَ وسِيسَ عليه: أدَّبَ وأُدِّبَ.

– saline

is from Latin *salinus*, an adjective formed from *sal*, salt. Physiological saline was introduced by H Kronecker (1839-1914), professor of physiology at Bern, in 1879 as a substitute for blood in perfusion experiments.

سائلي

(أو سَيلي، مشتقة من سالَ) أي ذو صِلة بسائل الملح.

Sal Ammo'niac,

ammonium chloride mentioned by Pliny and Dioscorides, but apparently meant rock salt. Arrian called it a mineral salt and said it came from the Libyan desert. The true composition of salt was determined by Tournefort in 1700.

سائل ملح الأمّونيا

(أو ملح النشادر) انظر تحت أمّونيا.

Sal Volatile (*vol-at'l-li*),

aromatic spirits of ammonia (or ammonium carbonate). When ammonium chloride and calcium carbonate are heated together, a reaction occurs which forms calcium chloride (which remains) and ammonium carbonate (which is 'volatilised').

سائل ملح الأمّونيا

الطيّار انظر تحت أمّونيا.

Sal Petrae, Salpetre

or rock salt containing potassium nitrate, nitre [Latin sal, salt, *petra*, a rock. Old French *salpetre*. Arabic *butr*, mountains; *batra*, mountainous place in south Jordan *en route* to Tabouk in the vicinity of a mosque, where Prophet Muhammad passed through and prayed]. So-called because it occurred naturally in lime caves on the surface of rocks. Production of salpetre was started in England about 1625. Boyle demonstrated that it yielded aqua fortis (nitric acid) and potash. Lavoisier (1777) and Davy (1807) worked out its chemical composition and stated it to be potassium nitrate.

سائل ملح البتراء

(لوجوده على سطح صخور وكهوف الكلس الجيريّة) في منطقة البتراء الجبليّة في جنوب الأردن على الطريق إلى تبوك، حيث سار النبي وصلى بقربها ﷺ. بُتْرٌ: أجْبُلٌ مُطِلاّت على زبالة. أُنتجَ سائل ملح البتراء في إنجلترة عام ١٦٢٥ وأظهرَ العلماء بويل ودايفي ولفوازيه تركيبه الكيمياوي من نترات البوتاسيوم.

salaam [sa-lam] (n.)

a word and gesture of salutation in the East, chiefly among Muslims: obeisance: greeting. [Arabic *salam*, peace from greeting *Assalamu Alikum* (peace be upon you) said by Muslims before and after meetings; Hebrew *shalom*].

سلام

تحيّة عن العربيّة سَلام وهو اسم من التسليم كالكلام اسم من التكليم، والسلام أصلاً النجاة والأمن أو السِّلم

salad [sal'ad] (n.)

a cold dish of vegetables or herbs (either raw or pre-cooked) generally seasoned with salt, oil, and vinegar.–*ns.* **sal'ad-dress'ing, sal'ad-oil,** sauce, olive-oil, used in dressing salads. –**salad days,**

سلطة

مزيج الخضراوات مع الزيت والملح (سلطة). والسليط: الزيت.

days of youthful inexperience. [Etymologically, a salad is 'salted' dish. Romans were fond of assorted vegetables with a dressing, and this often consisted of brine and hence the name *herba salta* 'salted vegetables'. French *salade* – from vulgar Latin *salata,* a noun use of feminine past participle *salare*, to treat with salt (derivative of *sal*, salt). Arabic *saleet,* oil and *khal'ta*, literally means a mixture of vegetables with oil and salt (salad)]. See under Sal.

Saladin

صلاح الدين

a proper name derived from the Arabic name of the famous Muslim Sultan Salahuddin Al-Ayubi (of Kurdish origin) who ruled Egypt and Syria and then conquered the Crusaders in the battle of Hattin in 1187 A.D. and liberated the city of Jerusalem from the Crusaders, after 3 months of Hattin victory in the same year (1187 A.D.). He allowed an honourable safe exit of all Crusaders out of the kingdom of Jerusalem to the sea-port to be taken by ships to Europe; this is in contrast to the Crusaders' capture of Jerusalem in 1099 A.D. and their savage massacre of 70,000 Muslims and Jews inhabitants. Saladin is therefore respected in the West. His name is probably corrupted into the English names of Sladen and Sladin. -**Saladin tithe or tythe** [t'idh] (n.) the tenth of the produce of land and stock taken originally as a tax for church purposes of providing for the third crusade in 1189 A.D. (following Saladin's victory in battle of Hattin and his Islamic conquest of Jerusalem in 1187 A.D).

اسم عربي للسلطان الناصر صلاح الدين الأيوبي ملك مصر والشام، الذي قهر الصليبيين في معركة حطين عام ١١٨٧م، ثم قام بتحرير القدس الشريف بعد ثلاثة أشهر من العام نفسه (١١٨٧م). وقد سمح صلاح الدين بخروج مشرّف وآمن للصليبيين إلى الموانئ لتقلهم السفن من هناك إلى أوروبة؛ وهذا عكس ما فعله الصليبيون حين دخلوا القدس عام ١٠٩٩م، فقتلوا ٧٠ ألفاً من سكانها المسلمين ومن اليهود. لذلك فالأوروبيون يحترمون اسم صلاح الدين. ولعل اسم "سليدن"، واسم "سلادن" هما تحويران لاسم صلاح الدين في الإنكليزية. وضريبة عشر صلاح الدين: هي الضريبة المضروبة على الأوروبيين لحرب صلاح الدين، وذلك بأخذ العشر من محاصيل أراضيهم ومن ممتلكاتهم لتأخذها الكنيسة؛ لأجل تمويل الحملة الصليبية الثالثة عقيب انتصارات صلاح الدين في معركة حطين وفتح القدس عام ١١٨٧م.

Salamander [sal'a-man-der] (n.)

سَمَندَر

A genus of tailed amphibians, nearly related to the newts, harmless, but long dreaded as poisonous, once supposed able to live in fire: a spirit inhabiting the element fire. *–adj.* **salaman'drine,** like a salamander: enduring fire. [French *salamandre* – Latin – Greek *salamandra*: probably of Eastern origin. Arabic *samandar*, *samaider*, salamander; *samandal*, an Indian bird or amphibian that does not burn in fire].

سَمَيْدر، وسَمَندَل: عظاية زُعم أنها قادرة على العيش في النار (دويبة كسام أبرص).

salep [sal'ep] (n.)

سحْلب

the dried tubers of various orchids (*Orchidaceae*): the food prepared from them. [French or Spanish *salep*; Turkish *salep.* Arabic *sahleb*, a

مادة نشوية تستخرج من بعض نباتات الفصيلة السحلبية، ويُتخذ منها شراب ساخن يشبه الحليب

starchy sweet beverage (similar to milk) drunk hot in the morning].

(اللبن) ويُتناول عادةً في الصباح عن التركيّة وعن العربيّة سَحْلب المُصَحّفة عن خصى الثعلب وهو نبات من السّحلبيّات.

saliva [sa-li'va] (n.)

the spittle – one of the digestive fluids, mainly the product of the **salivary glands**. *–adjs.* **sa-li'val, sa'livary**, pertaining to secreting or conveying saliva. *–v.t.* **sal'ivate**, to produce, or discharge, saliva, especially in excess. *–n.* **saliva'tion**, a flow of saliva, especially, in excess. [Latin *saliva*. Arabic *sulfa* (or *lumja*), salivation during eating; rowal (i.e. saliva) associates eating and drinking; *salafa*, irrigate a land to cultivate it; *so'lafah*, wine; *saloof*, a leading camel (salivating), when approaching water].

سُلفه

لُمْجة (ما يتعللُ به قبل الغداء من اللمج: الأكل بأطراف الفم)، ولعل منه الرّوال أي لعاب الدواب الذي يصاحب الأكل والشرب. وسَلفَ الأرضَ: حَوّلها للزرع. وسُلافه: خمر. والسلوف: الناقة تكون في أوائل الإبل إذا وردت الماء.

saloop [sa'loop] (n.)

a drink made of salep, later of sassafras. See **salep**.

السّحْلب

أو شراب ساخن يُعدّ من مادة السحلب، وهي نبات من السّحلبيّات. عن العربيّة سَحْلب.

salvo [sal'vo] (n.)

a simultaneous discharge of artillery, or of bombs: a round of applause: –plural salvo(e)s (sal'voz). [Italian *salva*, salute –Latin *salve*, hail! Arabic *salea*, to grill or burn in fire; *sila'a*, fire, fuel, or grilled meat].

صلى

شوى أو ألقى في النار للإحراق، والصِلاء: الوقود أو النار أو الشِواء.

saluki [sa'loo'ki] (n.)

a slim fast hunting dog. [Arabic *saluki*, slim hunting dog].

سَلوقيّ

كلبٌ من كلاب القنص، عن العربيّة: سَلوقيّ، والسَّلوقيّ (أو السَّلاقيّ) كلبٌ منسوب إلى بلدة سَلوق اليمنية القديمة.

same [sam] (adj.)

identical: not different: unchanged. *–n.* **same'ness**, the being the same: tedious monotony. **–at the same time**, still, nevertheless. [Old English *same*; Latin *similis*, like; Greek *homos*. Arabic *sinu*, same category; *sunwan*, two similar things].

صِنْوٌ

على شاكِلة واحِدة، وهما صِنْوان.

samovar [sam'o-var] (n.)

a Russian tea-urn. [Russian word, adopted and used by Turkish and Arabic *samawar*].

سَماوَرْ

إناء لإعداد الشاي، عن الروسيّة والتركيّة (وكلمة مُعرّبة).

Samson [sam'soon] (n.)

any man of unusual strength, so called after the ancient Hebrew hero (Judges 13-19) who had once killed 1000 men with the jawbone of an ass. The name can be interpreted as a diminutive of the Hebrew for 'sun' [Arabic shamsun] or as meaning 'son of the sun-god Shamash' [Arabic ibn al-shams, son of the sun]; and this latter, with the similarities between his adventures and those of demi-gods of other cultures such as Greek Heracles (Hercules is the Roman form of Heracles) and the Babylonian Gilgamesh, has led to suggestions that he represents a reworking of the myths of a sun god. His strength comes from his vow never to cut his hair, but Delilah (his mistress), learning his secret, cuts it and delivers him back to his enemies, the Philistines, who blind him. As his hair grows back, his strength returns, and when he is paraded for public display, he pushes down the pillars of the temple, so destroying the Philistines as well as himself. It is said that Samson story has inspired state of Israel to acquire nuclear weapon of mass-destruction in case it was conquered by its enemies, so that it will then destroy its enemies and itself, just like Samson; this is what the Jews call ***'Samson's option'***. **Sampson**, an alternative form, is the usual spelling of the surname. [Hebrew. Arabic shamshon from shamsun (sun). See above text].

شمشون

الرجل الجبّار ذو القوّة الخارقة والبطل عند القدماء العبريين (اليهود) الذي يُقال إنه: قتل مرّةً «١٠٠٠» رجل بعظمٍ لفكّ حمار. واسمه تصغير للشمس بالعبريّة (بالعربيّة شمسٌ تقرأ شمسون) أو تعني ابن الشمس. وأوجه الشبَه بين مُغامراته مع أنصاف الآلهة في الثقافات الأخرى، مثل: هِرَقل اليوناني، وجلجامِش البابليّ؛ أدّت لاقتراحات بأنه يُمثل تكوين أسطورته من إله الشمس. وقوّة شمشون تكمن في إصراره بعدم قصّ شعره، ولكن عشيقته «دليله» عرفت سِرَّ قوّته فقصّت شعره وسَلمته لأعدائه الفلسطينيين الذين أعموا بصره. ولكن عندما نما شعره ثانيةً، عادت إليه قوّته، وفي أثناء استعراضٍ عامّ قام شمشون بدفع أعمدة المعبد فدمّر مَن فيه من الفلسطينيين مع تدمير نفسه هو أيضاً. يُقال إنّ دولة إسرائيل استلهمت من قصة شمشون حيازتها على السلاح النووي الفتاك للدمار الشامل تحسّباً لأي محاولةٍ لتدميرها لكي تقوم هي حينئذٍ مثل شمشون بتدمير أعدائها ونفسها هي أيضاً (على المبدأ القائل: «عليَّ وعلى أعدائي»)، وهذا ما يُسمّيه اليهود بـ «اختيار شمشون». واسم "سامبسون" هو شكلٌ بديل لشمشون، ولكنه يُستعمل كاسم شهرة. ومنه اسم الحقيبة الإنكليزية المشهورة بمتانتها "سامسونايت" أي الشمشونية.

Samuel [sam'wel] (n.)

the last of the judges of Israel, and a prophet second to Moses. In Arabic samaw'al, meaning the gift of God; he was destined for a holy life from birth: his mother Hannah (Ann), desperate to have children, had vowed to God that if she had a son he would be dedicated to His service. The infant Samuel was therefore taken to the Temple to Eli (Arabic Ali, high, elevated) to bring up. Sam or Sammy are short forms. He anoints both King Saul and David (the events concerning him are related in 1 Samuel).

صموئيل أو سموأل

آخرُ حُكماء إسرائيل، وهو النبيّ الثاني (بالدرجة) بعد موسى (عليه السلام). وصموئيل أو سموأل معناه بالعربيّة كما في العبريّة: عطيّة الله. وقد قدِّر له حياة التعبّد منذ الولادة؛ لأن أمه حنا (أو آن) المُتهالكة للحصول على أطفال نذرتْ ابنها لخدمة الله. الابن صموئيل أو سموأل أخذ للمعبد وسُلمَ لـ «إيلي» (وبالعربية: عليّ أي العالي) لتربيته. ويُقال إنه كرّس (أي مسح بالدهن) كلاً من الملكين شاؤل وداود (وأحداثه مذكورة في سفر صموئيل الأول من العهد القديم). والأشكال المختصرة للاسم هي: سام وسامي.

sandal [san'd(a)l] (n.)

a sole bound to the foot by straps: an ornate shoe or slipper. *–adj.* **san'dalled**, wearing sandals. *–n.* **san'dal-wood**, a compact and fine-grained tropical wood, remarkable for its fragrance. [Latin *sandalium* –Greek *sandalion*, diminutive of *sandalon* Low Latin *santalum* – Greek *sandanon*, sandalwood. Arabic *sandal*, type of fragrant red/white wood, which is used in Arabic Medicine as a therapy for some tumours and fevers].

صَندَل

خشب أجوده الأحمر أو الأبيض من شجرٍ هندي طيب الرائحة، يُستخدم مُعطِراً، وطبيّاً يستخدم مُحلِلاً للأورام وهو نافع للحميّات، كما يستخدم في صناعة الخُفُف جمع خُفّ.

sanitary [san'i-tar-i] (adj.)

pertaining to the promotion of health, especially by drainage and sewage-disposal. From **sane**, sound in mind: rational, sensible. *–adv.* **sane'ly**. *–ns.* **santary-towel**, an absorbent cotton pad for use in menstruation; **sanita'tion**, sanitory condition: methods and apparatus for making and maintaining house healthy; **sanit'rium** or **sanato'rium**, (U.S.) a hospital especially for convalescence: a health station. [Latin *sanus*, healthy, *sanitas*, health; French *sanitaire*, health. Arabic *san or hasan*, to protect somebody's life; *sawnah or hasanah*, *his'n*, well protected place (also called *Masah'a*)].

صانه صَوناً

حَفظه. حَصَنَ: صَانَ. والصونة أو الحِصْن: كلُّ موضع حصين لا يوصَل إلى جَوفِه، (ومنه الحَصانة). ويُسمَّى أيضاً مَصحة (لحفظ الصحّة).

santir [san'tir] **santour** [san'toor] (n.)

musical instrument [Arabic *sin'teer, san'teer*, or *san'toor* – Greek *psalterion*, guitar]

السِّنطير والسَّنطور

آلة موسيقيّة شبيهة بالقانون، عن العربيّة: سِنطير أو سنطير أو سَنطور. وعن اليونانيّة بسالتيريون: قيثارة.

saphena [sah-fe'nah] (n.)

either of two large superficial veins of the leg: – **great sa-phe'nous vein**, the longest vein in the body, extending from the dorsum of the foot to just below the inguinal ligament where it opens into the femoral vein. **–short sa-phe'nous vein**, the marginal vein from behind the medial malleolus passing up the back of the leg to the knee joint, where it opens into the popliteal vein. **–sa-phe'nectomy,** excision of a saphenous vein. [Latin; Greek *saphenes*, manifest. Arabic *safeen* or *al-safin*, the conspicuously visible or the clear. Al-safin was quoted in the "Canon" of Avicenna].

الصافِن

وريدٌ ضخم في الساق (تشريح). عن العربيّة: صافِن أو سافِن وسَفين وهو الواضِح للعيان. وقد أشار إليه ابن سينا في كتابه «القانون في الطب».

sapphire [safir, or saf'ir] (n.)

a brilliant precious stone, a variety of corundum, generally of beautiful blue colour: the colour of sapphire. *–adj.* of sapphire: deep pure blue.

صَفير

حجرٌ كريم أزرق غالٍ كالصفر (الذهب والنحاس). والكلمة مُعرّبة من اليونانيّة.

[French, – Latin *sapphirus* –Greek *sappheiros*. Arabic *safeer*, precious like gold (*saffar*), may be corrupted from Greek].

Saracen [sar'a-sen] (n.)

(originally) a Syrian or Arab nomad: a Muslim: an opponent of the Crusaders. [Latin *Saracenus* – Late Greek *Sarakenos*. Arabic *Sharq'yeen*, Easterners or Arab Muslims as called by Crusaders during their invasion of Muslim World].

شرقيّون

أو شرقيّين، وهم أهل المشرق من العرب المسلمين كما سمّاهم أعداؤهم الصليبيون (في أثناء حملاتهم العسكريّة على العالم الإسلاميّ).

Sarah [sara'] (n.)

Is Hebrew for ''princess' and the name of the wife of Abraham (the father of Prophets) and the mother of Isaac, Abraham's 2nd son. The name takes from **Sara** in the Greek New Testament. **Sadie, Sal, Sally** and even **Sallie** are short forms. In Ireland the name has been used to anglicise the native **Saraid** ('excellent'), probably influenced by the similarity of the names and by the fact that Sarah was originally called the even more similar-looking **Sarai** ('contentious'), before her name was changed as a sign of God's blessing. Arabic ***sarah, sarrah***, a beloved woman who makes her husband happy, derived from *suror*, happiness. Also Sarah means the woman who keeps her secret, derived from *sirr*, a secret.

سارة وسارّة

اسم علم، يعني المرأة المحبوبة التي تسرُّ زوجها، والاسم مُشتقٌ من السرور. وسارَّة أيضاً: المرأة التي تكتم سرّها، مُشتقةٌ من سِرّ. في العبريّة تعني أميرة. وسارة هي زوجة النبيّ إبراهيم (أبو الأنبياء) وأمّ النبيّ إسحاق (عليهم السلام). والأشكال المصغرة الأخرى للاسم تشمل: ساري، وسال، وسالي؛ وفي إيرلندة حوّلوا اسم "سارايد" الإيرلندي (ويعني الممتازة) إلى اسم "ساراي" الإنكليزي (ويعني مثيرة الجدل)؛ بسبب التشابه اللفظي، قبل تحويله تبرّكاً إلى اسم "سارة".

sash [sash] (n.)

a band or scarf worn round the waist or over the shoulder. [Arabic *shash*, a turban cloth].

حِزام

نِطاق، وِشاح عن العربيّة شاش: نسيج قطنيّ رقيق.

Satan [sa'tan] (n.)

the enemy of mankind: the devil: the chief of the fallen Jinn (not angels). *–adjs.* **Satan'ic, -al** (or without capital letter), pertaining to, or like, Satan: devilish. *–adv.* **satan'ically**. [Old French, – Hebrew *satan*, enemy – *satan*, to be adverse. Arabic *Shai'tan*, Satan or devil].

الشيطان

روحٌ شِرّيرة، أو جنيٌّ مُتمرد يُغري الناس بسلوك سبيل الضلال. عن العربيّة شَيطان: روحٌ مُتمرد يُضرب به المثل في الخبث والعدوان، وهو أيضاً كلُّ عاتٍ مُتمرد من إنس أو جنّ أو دابّة.

Sateen [sa-ten] (n.)

a glossy fabric of cotton or wool. [see **satin**].

زيتونيّ

مشتقّ اسمُهُ من لون الزيتون، وهو الساتن: نسيجٌ حريري صقيلٌ (انظر تحت).

satin[sat'in] (n.)

a closely woven silk with a lustrous and unbroken surface. *–adj.* made of satin: resembling satin. *–ns.* **sat'inet, satin-ette**, a thin species of satin: a cloth with a cotton wrap and woolen

ساتن

نسيجٌ حريري صقيلٌ زيتونيّ، مشتقٌ اسمُهُ من لون الزيتون أو من ميناء تسوتونج (الآن تسين كيانج) في جنوب الصين، حيث يُصدّر الساتن. عربيّاً الشتنُ هو

weft; **sat'in-stitch**, an embroidery stitch, flat or raised, repeated in parallel lines, giving a satiny appearance and making both sides alike; **sat'inwood**, a beautiful ornamental wood from East and West Indies, having a smooth, satiny texture. *–adj.* **sat'iny**, like, or composed of, satin. [French *satin* apparently –Low Latin *seta*, silk. From Arabic *zaituni*, which denoted 'of *Zaitun*' – and *Zaitun* was the Arabic rendering of *Tseutung*, the former name of a port (now *Tsinkiang*) in southern China from which satin was exported. *Sateen* is an alteration of satin, on the model of *velveteen*. Also Arabic *astan*, denote to plant origin of reflective quality; *shatan*, long rope].

النسجُ والحياكـة؛ فهـو شـاتِن وشـتون. وعربيّـاً أيضـاً كلمـة أسـتن وأسـتان ذات صلـة بأصـول الشـجر الباليّـة. والشـطن: الحبـل الطويـل. فهـو نسـيج مُحـاك مـن أليـاف النبات وحباله.

Saul [sol] (n.)

proper name and in Arabic it is called ***Talut***; Saul is the Hebrew for 'asked for (child)'. The Old Testament Saul is elected the first king of Israel, but God's favour was later taken from him and given to king and prophet David. **Talut** is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel. The people of Israel raised all sorts of petty objections to him; their chief consideration was selfishness: each one wanted to be leader and king himself. See Verse 2:247 of Surat Al-Baqarah (The Heifer or Cow) of Qur'an: "Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: Allah hath chosen him over you, and hath gifted him abundantly with knowledge and bodily prowess: Allah granteth His authority to who He pleaseth; Allah is all-embracing, and He knoweth all things."

Saul of Tarsus, the young Jewish man who persecuted Christians; and when St Stephen, the first person to be martyred for his Christian faith, was stoned to death as blasphemer after accusing the Jewish Elders of rejecting the Messiah and his teachings; Saul was among those who supported his execution. However, this Saul of Tarsus (who never saw or heard Jesus), had later claimed to see the light on the road during his travel from Jerusalem to Damascus in 35 AD, and had suddenly converted to Christianity, claiming he had divine revelation, and then changed his name to

شاؤل

أو «صول» اسم علم مشتقّ من صالَ: قاتل صولاً وصاولَ مُصاولةً أي واثبه. وبالعربيّة طالوت: وهـو أول ملك لبني إسـرائيل وقـد انتقـل ملكـه للـنبيّ داوُد بعـد قتـل داوُد لجـالوت. وطـالوت طويـل جميـل لكنـه ينتمـي لقبيلـة بنيـامين (أو بنجـامين)، أصـغر القبائـل الإسـرائيليّة، فأبدى بنو إسرائيل اعتراضاتهم عليه بسبب أنانيتهم لأنّ كلاً منهم كان يريد المُلك والقيادة لنفسه.

قال الله تعالى: ﴿ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴾ [البقرة: ٢٤٧].

وصـول: أيضـاً هـو اسـم شـاؤل اليهـوديّ الشـاب مـن "طرسوس" الذي شارك في اضطهاد النصارى؛ بل شارك في قتل القديس "ستيفن" أول شهيد للنصرانية وقد اتّهم سـتيفن كبـار اليهـود بمعـاداتهم للمسـيح وتعاليمـه، فاتهمه اليهود بالكفر وقتلوه رمياً بالحجارة. وبعد ذلك ادّعى شاؤل هذا برؤيته للنور في أثناء رحيله من القدس إلى دمشق في عام ٣٥ للميلاد فتحوّل للنصرانيّة فجأةً بعد ادعائه تلقي الوحي، ثم غيّر اسمه إلى القديس بول (بـولص)، وقـام بعـد تنصّـره بتحريفـات جذريّـة لـدين النصرانيّة والإنجيل عبر تأليفه لـ ١٤ رسالة (بالرغم من أنـه لم يـرَ أو يُصـاحب أو يسـمع المسـيح قـط) ومـن

St Paul. Following his converstion to Christianity, he radically modified the Bible and Christian faith through 14 letters he wrote. Among the modifications he introduced are: the idea of God father and Jesus son instead of the Oneness of Lord God; and the personification of God in the body of Jesus who descended to take the punishment for the sins of the World and humanity. Also see under **Talut.**

تحريفاته: إحلال فكرة الإله الأبّ والمسيح الابن محل عقيدة التوحيد، كما أنه جاء بفكرة تجسيد الإله بشخص المسيح لافتداء خطايا العالم (تعالى الله عن ذلك علواً كبيراً). ودور بولص اليهودي في تحريف النصرنية يشبه ويُضاهي دور عبد الله بن سبأ (ابن السوداء اليهودي اليماني) في محاولته تحريف العقيدة الإسلامية وتأسيس مُعتقد السبئية (التي تقوم على المغالاة في عليّ بن أبي طالب رضي الله عنه).

sausage [sos'ij] (n.)

chopped meat seasoned and stuffed in a tube of gut or formed into the shape of a tube: anything of like shape. *–n.* **sau'sage-roll**, minced meat cooked in a roll of pastry. [French *saucisse* – Low Latin *salsicia* –Latin *salsus*, salted. Arabic (*colloquial*) *suguk*, sausage; Turkish *susu'*].

سُجُق

وبالعاميّة التركيّة "سوسؤ" وهي: قطع اللحم المُتبل والمحشيّ داخل المعي، حيث تقطع بشكل أنابيب.

sauté [so'te] (adj.)

fried lightly and quickly. [French. Arabic *satwa*, *shawa*, to cook well on fire;*–adj. mista'wee, mash'wee*].

ستوى استوى

من مستوٍ أو شوى مشوي: مطبوخ جيداً على النار.

savage [sav'ij] (adj.)

in a state of nature: wild (of an animal): (*archeology*) uncivilised: ferocious, furious. *–n.* a human being in an uncivilised state: a brutal, fierce, or cruel person. *–adv.* **sav'agely**. *–ns.* **sav'ageness; sav'agery**, the condition or behaviour of a savage: ferocity. [Old French *salvage* – Latin *silvaticus*, pertaining to the woods – *silva*, a wood. Arabic *samaj*, ugly and bad behaviour. Also *hamaj*, incompetent bad management; small flies that fall on the faces of sheep and donkeys; old emaciated sheep].

همَج

سوء التدبير في المعاش، أو ذباب صغير يسقط على وجوه الغنم والحمير والغنم المهزولة.

save [sav] (v.t.)

to set aside for future use: to obviate the necessity of. *–v.i.* to be economical. *–prep.* except [French *sauver* –Low Latin *salvare* – Latin *salvus*, safe. Arabic *se'wa*, except].

سِوى

أي عدا (باستثناء).

savvy, savvey, savey [sav'i] (informal v.t. and v.i.)

to know: to understand. –n. general ability: common sense: know-how skill. –adj. knowlrdgeable, shrewd. [Spanish *sabe* from *saber*, to know, from Latin *sapere*, to be wise.

صفيّ (جمعه: أصفياء وصفوة)

الخالص من الشيء أو المُصطفى. أيضاً سبَرَ: امتحن غور الجرح (ومارس الحياة). مسبور: مُمتحن خبير بالحياة.

Arabic *safey*, the best of everything; also *sabara*, to experience; *–adj. masboor*, experienced].

sayyid [say'id] (n.)

a noble man: descendant of Prophet Muhammad. [Arabic *sayyid*].

سَيِّد

المُنحدر من العِترة النبويّة الشريفة.

scale [skal] (n.)

the dish of a balance: a balance – chiefly in plural: (*capital plural*) Libra, one of the signs of the zodiac. *–v.t.* and *v.i.* to weigh, as in scales: to show (a specified weight) in scales. *–n.* **scale'-beam** the beam or lever of a balance. [Old Norse *skal*, bowl; compare with Old English *sceale*, shell, Dutch *schaal*, German *schale*. Arabic *shacool*, tool of balance used mainly in building].

شاقول

ميزان عمودي للوزن، ولتحرّي استقامة البناء.

scallion [skal'yan] (n.)

See under **shallot**.

عسقلانيّ

أو البصل العسقلانيّ (نبات): نوعٌ من البصل الصغير الحجم بنكهة الثوم والكرّاث، ينمو في عسقلان وهو ميناء في الجزء الجنوبيّ من فلسطين. وهذا النوع من البصل ينتمي لفصيلة البصليّات (البصل، والبصل الأخضر، والكرّاث، والثوم، والبصل العسقلانيّ).

scarlet [skar'lit] (n. and adj.)

scarlet originally denoted a sumptuous sort of cloth, which came in various colours, not just red. Red was evidently the commonest colour. [the term was borrowed from Old French *escarlate*; Italian *scarlatto*, scarlet, from Arabic/Persian *saqalat* 'rich cloth'. The Persian and Arabic terms were for scarlet cloth and the name scarlet became associated with the red colour than the cloth. Scarlatina or scarlet fever was so-named from the colour of skin rash. Italians called it scarlatina in 1527 and then distinguished it from measles. In 1675, the English Sydenham gave a full account of it and named it scarlet fever (or scarlatina).

صَقِلة أو صقيل

جليّة اللون أو جليّ اللون (برّاق)، وقد استخدمه العرب والفرس المُصطلحَ للباس الصقيل القرمزي اللون، فأصبح المُصطلح مُرتبطاً باللون القرمزيّ الأحمر، بدلاً من اللباس الصقيل. ومن اللون القرمزيّ اشتقت الحُمّى القرمزيّة اسمها في عام ١٥٢٧م، وتميّزت عن مرض الحصبة. وفي عام ١٦٧٥م وَصَفَ الإنجليزي سايدنهام الحُمّى القرمزيّة وصفاً كاملاً.

schism [sizm] (n.)

a breach or division, especially in the unity of a church: the contentious temper or conduct that leads to such disunity: a body or faction formed by breach or division. *–n.* **schismat'ic**, one who separates from a church on account of difference of opinion. *–adjs.* **schismat'ic, -al**, tending to, or

قِسْمَة

التجزئة، من قسّمَ: فرّقَ، والقِسم هو الجزء أو النصيب.

of the nature of, schism. *–adv.* ***schismat'ically.*** [Greek *schisma*, a cleft *–schizein*, to split. Arabic *kis'ma,* division; *kasam,* to divide; *kis'm*, a divided portion taken (after *kis'ma* or division)].

schedule [shed'ul, (U.S.) sked'ul] (n.)

a slip or scroll with writing: a list, inventory, or table: a supplementary, explanatory, or appended document: a form for filling in particulars, or such a form filled in: a time-table, plan, programme, or scheme. *–v.t.* to form into, or place in, a schedule or list: to plan, appoint, arrange. *–p.adj.* **sched'uled,** (*originally U.S.)* planned, appointed, arranged (for, to happen at, a specified time). [Old French *cedule* –Low Latin *sc(h)edula*, diminutive of *scheda*, a strip of papyrus – Greek *schede.* Arabic *jad'wal,* schedule (e.g. arithmetic jad'wal or schedule of multiplication); *jadal*, to counteract in a cross-conversation; also *jad'wal* means a small river].

جَدوَل

نحـو جـدول الضـرب في الحسـاب. جَدَلَـه: صـرَعه في الجدال والمُجادلة. وأيضاً جَدوَل هو النهر الصغير.

school [skool] (n.)

a place for instruction and education, especially of children: a method of instruction: the disciples of a particular teacher, or those who hold a common doctrine or tradition: the body of instructors and students in a university, college, faculty, or department. *–v.t.* to educate in a school. *–ns.* **school'-board**, formerly, an elected board of school managers for a parish; **school'ing**, instruction at school: maintenance at school: tuition: training, discipline. [Old English *scol* – Latin *schola* – Greek *schole*, leisure, school. Arabic *saqil* (*–plural saqalah*) originally a place to clean and polish swords, tools and book-covers (*literally*), or the place to instruct and polish people's practical knowledge and to polish the personality of trainees (*figuratively*). –verb *saqala*, to polish; *–ns misqala*, the bead (tool) used for polishing; *saiqal*, the one who polishes swords].

صاقِل

جمعهـا صَقلة، مُشـتقٌ مـن صَقله أي جَـلاه، وتسـتخدم معنوياً مثل صقل السيوف والأدوات وغلاف الكتب، أو مجازياً مثل صقل المعرفة وصقل الشخصيّة. والمِصْقلة: خرزة يُصقلُ بها. والصّيقل: شحّاذ السيوف وجَلاّؤها.

science [si'ens] (n.)

knowledge ascertained by observation and experiment, critically tested, systematized, and brought under general principles. *–adj.* **scientific**, according to, or versed in, science. *–adv.* **scientifically**. *–n. sci'entist*, one who studies science, especially natural science. [French – Latin *scientia – sciens, -entis, pr.p.* of *scire*, to know. Arab-

صنعة

عَمَلُ الصانع، والصِناعة هـي حِرفته، ومنـه مثلاً صنعة وصـناعة الطـبّ. والمصـنع جمـع مصـانع: المبـاني مـن القصـور والحصـون والمبـاني الضـخمة الـتي تسـتخدم للتصنيع.

ic *san'ah*, practice of a worker based on knowledge; *sina'ah*, profession e.g. *san'ah wa sina'at al-tibb*, practice and profession of Medicine; *mas'na'*, factory (*plural masani'*), a building among palaces and castles designed for industrial work].

scoop [skoop] (n.)

ساكب أو آلة السكب من سَكَبَ

a hollow vessel or concave utensil, in which water or loose material can be raised and removed: the material so removed. – *v.t.* to raise and remove in a concave utensil: to bail until dry: to dig (out). [Probably partly Middle Dutch *schope*, bailing-vessel, partly Middle Dutch *schoppe*, shovel. Arabic *sacab*, to pour (fluid or loose material) out of a container into another; *–adj. sacoob, oscoop*, the poured (fluid)].

(الماء أو الطعام السائل): صَبّه فانصَبّ، وماءٌ سَكوب وأسكوب: مُنسكِب أو مسكوب.

scorn [skorn] (n.)

سخرَ سُخريَةً

extreme contempt: object of contempt. *–v.t.* to feel or express scorn for: to refuse with scorns. *–n.* **scorn'er.** *–adj.* **scorn'ful.** *–adv.* **scorn'fully.** [Old French *escarn*, mockery; of Germanic origin; compare with Old High German *skern*, mockery. Arabic *sakhara*, to make mockery of; *sokh'rya*, scorning; also *sokh'rah*, the person under contempt; *sokharah*, the person accustomed to contempt people].

هزأ منه هُزءاً. وسَخرَ فهو ساخر أو سُخرَة، سخرة: هو المسخور منه.

scorpion [skor'pi-on] (n.)

عقرُبان

any one of an order of animals belonging to the same class as spiders, with head and thorax united, pincers, four pairs of legs, and a segmented abdomen including a tail with a sting. *-n.* **Scor'pio,** a constellation and a sign of the zodiac. (Latin *scorpio, -onis* – Greek *skorpios*. Arabic *ocroban or acraba,* a scorpion].

أو عقربَه.

scrap [skrap] (n.)

خراب

a remnant: a small piece: parts, or articles, discarded because unusable for their original purpose. refuse. *–v.t.* to consign to the scrap-heap: (*figuratively*) to discard: *–pr.p.* **scrapp'ing;** *pa.p.* and *pa.t.* **scrapped.** *–n.* **scrap'-book,** a blank book for extracts, prints, and circa; **scrap'-heap, scrap'-yard,** a place where old iron is collected: rubbish-heap (*literally and figuratively*); **scrap'-iron. scrape'-metal,** scraps of irons or other metals, of use only for re-melting; **scrap'-mer'chant,** one who deals in scrap metal. *–adj.*

أي البقايا والأدوات الخربة (الخربانة).

scrapp'y, fragmentary: disconnected. *–n.* **scrapp'iness**. [Old Norse *skrap*, scraps. Arabic *kharab*, scrap].

scratch [skrach] (v.t.)

to draw a sharp point over the surface of: to leave a mark on by so doing. *–v.i.* to use the claws or nails in tearing or digging. *–ns.* a mark or tear made by scratching: a slight wound; **scratch'er.** *–adj.* **scratch'y**, like scratches. **–start from scratch,** to start from nothing. [Perhaps Middle English *cracchen*, to scratch. Arabic *kharrash*, to scratch with nails: to cause minor abrasion; *takharash* (with dogs), to scratch each others in a fight].

خرّشة

خدَشة (فرَكة بيده وأظفاره مُسبّباً سَحَجة)، وتخارشت الكلاب: تهارشت.

scum [skum] (n.)

foam or froth: matter rising to, and floating on, the surface: anything superfluous or worthless. *–v.t.* to take the scum from, to skim: *–pr.p.* **scumm'ing**; *pa.t.* and *pa.p.* **scummed.** *–n.* **scumm'er.** [Danish *skum*, German *schaum*, foam. Arabic *s'kham*, soot or dirt: (*figuratively*) worthless or bad people or profession e.g. prostitutes are the scum of the earth)].

سَخم

سواد. والسُخام: الخمر السّلِسَة، والسُخامي: الفحم وسوادٌ القِدْر. وهو مُسَخم أي به سَخيمة (حقد). وتطلق مجازيّ على الإنسان قذر أو على المهنة القذرة كقولك: «الزانيات هم سَخم أو سُخام الأرض».

scurf [skurf] (n.)

a small flakes or scales of dead skin, especially on the scalp: a crust of flaky scales: an incrustation. *–adj.* **scurf'y.** *–n.* **scurf'iness**. [Old English (Anglo-Saxon) *scurf, sceorf,* from *sceorfa* from *sceorfan*, to scrape. Arabic *qrafa*, to scrape and scale; *jaqarrafa* (with wound), to become incrusted with flaky scales; *–adj. maqroof* (with man), emaciated and slim; *iqtarafa*, to acquire something bad or to commit a sin; also *–adjs. qarif, aqraf.*, shabby contemptible. (*Colloquial*) *muqrif, mustaq'raf*, shabby looking person].

قِرف

قِشر (وما يتقشر). تقرّفت القرحة: تقشّرت. ورجل مقروف: أي ضامر لطيف. اقترف ذنباً، أي اكتسب أو فعل شرًّا. وأيضاً قرِف وأقرَف، أي: هجين تافه. وبالعاميّة رجل مُقرِف (مُستقرَف)، أي: كريه المنظر.

scurvy [skur've] (adj.)

scurft: shabby: vile, contemptible. *–n.* a disease (see below). *–adv.* **scur'vily**, in a scurvy manner: meanly, basely. *–n.* **scur'viness**, state of being scurvy: meanness. [see **scurf**].

رجل مقروف

أي رحل ضامر لطيف. اقترف ذنباً، أي اكتسب أو فعل شرًّا. وأيضاً قرِف وأقرَف، أي: هجين تافه. وبالعاميّة رجل مُقرِف (مُستقرَف)، أي: كريه المنظر.

scurvy [skur've] (n.)

a disease due to deficiency of ascorbic acid (vitamin C) in the diet and marked by weakness, anaemia, spongy gums, a tendency to mucocutaneous haemorrhages and a brawny induration of

إسقربوط

(بالعلميّة) أو بَثَعٌ (بلغة طبّ العرب): ظهور الدم في الشفتين خاصة، وشفة باثعة: أي يبثع فيها الدم حتى تكد تنفطر، وهو أبثع، وهي بثعاء، (كما أنّ بثع

the muscles of the lower limbs. Its earliest record was an outbreak of scurvy in the Crusade of 1260, known as winter disease on land before being remarked among sailors. Jacques Cartier described scurvy on his voyage to Canada in 1535; he learned from the Indians (Muslims) of an infusion of leaves from cone bearing trees "which worked more wonders than all the physicians of Louvain and Montpellier". The Dutch and Portugese were the first to cure it with lemon juice (about the end of 16th century). –**infantile (haemorrhagic) scurvy**, a nutritional disease of infants characterized by the same symptoms as scurvy in adults. [see **scurf**].

"بالغين" تعني ظهور الدم في الجسم مع الشفتين). وهو مرض بسبب قلة فيتامين (سي) في الغذاء، ويمتاز بالضعف وفقر الدم، مع لثة إسفنجية وميل لتدمّي وتشقق الغشاء المخاطي الجلدي مع تصلب عضلات الأطراف السفلى. وأول ظهور موثّق للإسقربوط أو البثع كان في الحملة الصليبية عام ١٢٦٠م، ويسمّى أيضاً مرض الشتاء على البرّ، قبل معرفته بين البحّارة. وقد وصف جاكز كارتير البثع في رحلته إلى كندا عام ١٥٣٥م؛ وتعلم من الهنود (المسلمين) نقيع أوراق أشجار حاملة الكوز «الذي يعمل عجائبَ أكثر من جميع أطباء لوفين ومونتبيليير». وكان الهولنديون والبرتغاليون أول من عالج المرض بعصير الليمون (في نهاية القرن الـ ١٦). والإسقربوط أو البثع الطفوليّ الدمويّ: مرض نقص التغذية، ويمتاز بأعراض إسقربوط نفسها أو بثع البالغين.

scuttle [skt't] (n.)

a shallow basket: (also **coal-scuttle**) a vessel for holding coal. [Old English *scutel* – Latin *scutella*, a tray. Arabic *satt'l*, shallow container with a handle].

سطل

وعاء (طسَيْسَة أي طاسة أو طست صغير) له عروة.

Sear [ser] (n.) (usually **sere**)

dry and withered. *–v.t.* (rarely **sere**) to dry up: to scorch: to cauterise: to render callous or insensible. [Old English *sear*, dry, *searian*, to dry up; Low Germanic *soor*, Dutch, *zoor*. Arabic *sa'ara*, to lit the fire; *sa'ar*, to render insensible].

سَعَرَ

أوقدَ النار وأحرق؛ أو صعر: مالَ وجهه من دون إحساس.

secure [si-kur'] (adj.)

free from danger, safe. *–v.t.* to make safe (from, against): to make (a person) sure in possession of (e.g. to secure him a position). *–adj.* **secur'able**, that may be secured. *–adv.* **secure'ly.** *–ns.* **secure'ness; secur'ity**, state of being secure: freedom from fear or anxiety: certainity: a guarantor. [Old French *enseurer –en,* and *seur*, sure. Low Latin *adscurare -ad*, to, *securus*, safe. Latin *securus – se-*, without, *cura*, care. In the 17th century the term became 'to provide cover against loss, damage, etc' (for which previously the more usual term had actually been *assure*). Arabic *surrah*, the money purse; *sirar*, a secured safe-keeping of money. Assr, what secure the house, *assirah*, rope for tying the bottom of *khiba'* (secure place for the best lac-

يؤمِّن

من التأمين، أصلاً من أشارَ يشير أو أصرّ يُصرّ. والصُرّة: شرج الدراهم ونحوها، وصِرار: ما يُشدّ به، وجمعها أصِرّة. أصْر: أن تجعل للبيت إصاراً، آصرة: حبلٌ يُشدّ به أسفل الخِباء (موضعٌ خفيّ من الناقة النجيبة وكانت هي أخص المال) وجمعها أواصر. وأيضاً سور: حائط المدينة (لحمايتها) جمعها أسوار، سِوار معصم المرأة: ما يحيط به، وجمعه أسورة وأساور. وأيضاً الشوار: متاع البيت، أو ذكر الرجل وخصياه وأسته (يعني أخصّ عورته).

tating camel, which is the best that money can buy at that time); –*plural awassir*. Also *soor*, city wall (for protection), *plural aswar*; *siwar*, bracelet surrounding woman's wrist, *plural aswirah, asawir*. Also *sho'war*, house furniture: Man's genitalia (penis, testicles) and ass, i.e. the special security or special parts] Also see under **insure.**

sella tursica [sell'a torsi'ka] (n.)

سَلَه

Turkish saddle or the fossa for the pituitary body formed by the sphenoid bone in the base of the skull. [Latin *sella*, a seat or chair or stool without any support for the head or back (often made of leather straps), so that the chair is folded up and carried away. *Tursica* means Turkish. The Romans and Greeks did not use saddles (they rode on a cover tied on to the back of the horse. Only the saddles of the Turks, Arabs and Bedouins had high backs. Saddles and stirrups were seen in Europe in the 4th century A.D. Arabic *sella or sarj turki*, Turkish saddle or basket].

أو سرج تركيّ: تركيبٌ كالكرسيّ في العظم الوتدي للجُمجمة تجلسُ عليه الغدّة النخامية. كان الروم والإغريق يركبون الحصان على غطاء مربوط إلى ظهر الحصان دون استخدام السرج. أمّا الترك والعرب والبدو فاستخدموا السرج ذا المساند العالية (مثل: الكرسي أو المقعد للراحة في السفر). ولم تدخل السروج وأربطة الرِكاب إلى أوربة إلا في القرن الرابع بعد الميلاد.

Selma [sel'ma] (n.)

سَلمى

Proper feminine name derived from peace. It is popular in Sweden from the fame of the Selma poems of the Finno-Swedish poet Frans Mikael Franzen (1772-1849) and the Swedish writer, Selma Lagerlof (1858-1940). The name spread from Scandinavia to the English-speaking world through Scandinavian immigration in the United States. **Zelma** is an occasional variant. Arabic ***salam***, peace: it is one of beautiful names of Allah; ***salamah***, a tribe of Ansar; ***umm salamah***, Prophet Muhammad's wife. Also ***Sal'ma***, one of Prophet Muhammad's companions (*sahabiya*).

اسم عَلم مؤنث مُشتقّ من السلام. وهو اسمٌ شائع في السويد لشهرة قصائد سَلمى للشاعرالفنلندي السويدي "فرانس مايكل فرانزن" (١٧٧٢–١٨٤٩م) والكاتبة السويديّة "سَلمى لاجرلوف" (١٨٥٨–١٩٤٠م). وقد انتشر الاسم مع هجرة الإسكندنافيين إلى الولايات المتحدة. و"زلما" هو شكل آخر للاسم. بالعربيّة سلام: السلم والسلام والإسلام، والسلام هو أحد أسماء الله الحسنى. سَلمَه: أحد بطون الأنصار، وأمّ سَلمَه: زوجة النبيّ مُحمّد ﷺ. وسَلمى: إحدى صحابيّات النبيّ مُحمّد ﷺ.

semantic, semantics [si-man'tik] (adj.)

سيما

pertaining to meaning, especially of words. –*n.* (in *singular* or *plural*) the science of the development of the meaning of words. [Greek *semantikos, sema*, sign. Arabic *sima*, sign. *Semaphore* borrowed from French which etymologically means 'signal-carrier'] Also see **semaphore.**

أو سمة منطق القدماء وهو علم معاني الكلمات وتطورها.

semaphore [sem'a-for] (n.)

سيما - فور

a signaling apparatus, consisting of an upright with arms that can be turned up and down. [Greek *sema*, sign, pherein, to bear. Arabic *sima*, sign. *Semaphore* borrowed from French which

حرفياً: حامل الإشارة، ولفظ "سيما" مشتق من إشارة، ولفظ "فور" مشتق من فيرين؛ أي يحمل. وهو جهاز لتنظيم الإشارات لمرور القطارات.

etymologically means 'signal-carrier'] See **semantic.**

Semite [Sem'- or sem'it] (n.)

a member of Semites (Arabs and Jews speaking the Semitic language – Arabic and Hebrew languages are very similar) and any of the peoples said to be descended from Shem, or speaking a Semitic language as Hebrew or Arabic. *–adj.* **Semit'ic**, pertaining to the Semites. [Greek *Sem*, Shem. Arabic *Sam*, son of Noah; *Sham*, the land where the descendants of Sam have resided (Syria, Lebanon, Palestine and Jordan)].

ساميّ

ذو صلة باسم "سام": ابن نوح، وأحد الساميّين (وهم العرب واليهود الذين يتكلمون اللغة السامية – حيث إن اللغة العربية والعبرية هما لغتان متشابهتان جداً). ولفظة شام أو الشام مشتقة من سام: وهي الأرض التي سَكنها الساميّون من ذريّة سام (وهي أرض سورية، ولبنان، وفلسطين، والأردن).

senna [sen'a] (n.)

the purgative dried leaflets of several species of cassia **Senna tea**, a drink made from these. **Senna** is perennial shrub and senna leaves have stronger action than senna pods; they act as stimulant laxative (laxatives include 5 groups: bulk-forming laxatives, stimulant laxatives, faecal softeners, osmotic laxatives, and bowel cleansing solutions); senna leaves are similar to *aloe* and *rhubarb* in having as active ingredients of ***anthraquinone*** derivatives and their glucosides. The latter are called ***sennosides*** or ***senna glycosides***. The ***anthraquinone derivatives*** include many important drugs, such as laxatives (dantron, senna glycosides, and emodin purgative resin found naturally in aloe and in rhubarb); anti-malarial (rufigallol); and anti-neoplastics used in cancer treatment. Senna are presented in tablets (pure form) or granules (mixed with bulk-forming laxatives e.g. Ispaghula husk) under the commercial preparations such as **Senna, Senokot,** and **Manevac**, acting on the lower bowel to alleviate constipation. It increases peristaltic movements of the colon by irritating the colonic mucosa. The plants are most often prepared as an infusion tea. [Arabic sana].

السَّنا

نباتٌ يُتخذ من أوراقه المُجففة مُسهل، (وشاي السنا هو نقيع أوراقه). ومنه فصيلة تسمّى العشرق (اسمه العلمي Senna italica). والسَّنا: نبتة دائمة الخضرة، وأوراقها أكثر فاعلية من براعم أزهارها؛ وهي تعمل كمُليّن محفِّز (والمُليّنات تحوي ٥ مجاميع طبية هي: مُليّنات تكبير حجم البُراز، والمُليّنات المُحفِّزة، ومُنعمات تسهّل انزلاق البُراز، ومُليّنات تناضحية، ومستحضرات تطهير الأمعاء السائلة). وأوراق السَّنا تشبه الألوّة والراوند في احتوائها على المواد الفاعلة: أنثراكوينون ومشتقاتها من غليكوزيد. وتسمّى الأخيرة سنازيد أو سَنا غليكوزيد. وتحوي مشتقات أنثراكوينون العديد من الأدوية الطبيّة المهمة، كالمُليّنات (دانترون، سنا غليكوزيد، راتين إيمودين المُليّن الموجود طبيعياً في الألوّة والراوند)؛ ومضادات الملاريا (روفيغالول)؛ ومضادات علاج السرطان. وتحضّر مستحضرات السَّنا طبياً على شكل حبوب (سنا خالص) أو على شكل حبيبات (سنا ممزوج مع مُليّن تكبير حجم البُراز كقشرة إسباغولا) وتباع تحت أسماء تجارية مثل: سَنا، سَنوكوت، مانيفاك، التي تعمل على الأمعاء الغليظة لعلاج الإمساك. وتقوم بزيادة حركات التقلص التمعجية للقولون عبر تهييج غشاء القولون المخاطي.

senate [sen'at] (n.)

a legislative or deliberative body, especially the upper house of a national legislature – as in U.S., Australia, Canada, South Africa: the governing

سِنّ

ومنه كَبرَت سنّهُ (وزادتْ حكمتُه وتجاربُه)، فهو مُسِنّ أي كبير السِنّ، أو مُواطِنٌ جليلُ القدر (بالعاميّة

body of certain British universities. *–ns.* **senator**, a member of a senate; *-adjs.* **senile** (*se'nil*), pertaining to, or attendant on, old age: showing the feebleness or imbecility of the old age (*-n.* **senility**); **senior** (*sen'yor*), elder: older in office or higher in standing: more advanced. (*-n.* **seniority**). *–Spanish ns.* **senor** (*se-nyor*), a gentleman, prefixed to a name, Mr.:*–feminine* **senora** (*se-nyo'ra*), a lady. [Latin *senatus – senex, senis*, an old man; Latin *senilis – senex, senis*, old. Arabic *sanna*, to get older and wiser, *musinn*, the elder. Also *musinn*, an old senior citizen; (*colloquial*) *khitiar*. Also *sanna*, to make laws; *asanna*, to set an exemplary conduct that can be followed by people (such conduct is called *sunnah* as in the *sunnah* of Prophet Muhammad and his following 4 Caliphs)].

خِتيار). وسَنَّ: أي نهَجَ القوانين، وسَنَّ الأمرَ: بيّنه. وأسنّ: نهجَ سلوكاً مِثالياً ليتبعه الناس (وهذا السلوك يُسمّى سُنّة؛ كما في سُنة النبيّ مُحمّد ﷺ وخلفائه الأربعة رضي الله عليهم).

sepoy, seapoy [se'poi] (n.)

an indigenous native soldier or policeman in India, disciplined and dressed in the European style (historically during British rule of India). [Urdu and Persian *sipahi*, horseman (or foot soldier). Arabic (*colloquial*) *abu sibahi*, but also *sa'bi*, the one who conquers the enemy and takes him as a *sabi* (prisoner - from the verb *saba*)].

سيبوي

الجنديُّ الهندي الذي ينضبط ويلبس لباس الأوربيين (وبرزت تاريخياً في أثناء الاحتلال البريطانيّ للهند)، واللفظة مُشتقةٌ من الأورديّة والفارسية "سباهي": راكب الفرس (فارس – وقد يكون جندي مُشاة أيضاً)، وبالعامية العربية أبو سباهي؛ كما أن السّابيّ هو الذي يسبي العدو ويأخذه سَبِيّاً (أي سجيناً) مُشتقة من الفعل سَبَى.

sept [sept] (n.)

prefix means seven: in ancient Ireland, a division of a tribe: a similar division elsewhere, as a division of a Scottish clan. *–n.* **September**, the ninth, originally the seventh month of the year (the Roman year started with March). *–adjs.* **septenary** (*sep-ten'a-ri*), numbering or based on seven; **septennial** (*sep-ten'i-al*), lasting seven years, or happening every seven years. [Laten *septem*, seven; *septenarius*, consisting of seven. Probably also means sect; influenced by *septum*. Arabic *sab'a*, seven].

سبعة

عدد ٧، وفي لغة آيرلندة القديمة فرع قبيلة. ومنه الشهرالتاسع "سبتمبر" الذي هو أصلاً الشهر السابع (لأن السنة الرومانية تبتدأ بشهر مارش "آذار").

sequin [se'kwin] (n.)

an old Italian gold coin, worth about 47p: a spangle. [French – Italian *zecchino – zecca*, the mint or coin; of Arabic origin *sikka*, special imprint on Dirhams (Arabic coins); *sikki*, Dinar (higher Arabic coin); – plural *sukok*].

السُّكوين

نقد ذهبيّ إيطاليّ وتركيّ قديم. الترترة، اللمعة: واحدة من النثار المعدني اللماع الذي تزيّن به بعض الملابس النسويّة، عن العربيّة سكه: حديدة منقوشة يُضرَبُ عليها الدراهم (نقود عربيّة). والسِكّيّ: الدينار، وجمعها سُكوك.

seraglio [se-ra'li-o, se-ra'lyo] (n.) (*plural* **sera'glios)**
women's quarter in a Muslim house or palace: a harem: a collection of women such as mother, sisters, wives and/or concubines: a Turkish palace, especially that of the sultans at Constantinople. [Italian *seraglio*, from Latin *sera*, a door-bar, confused with Turkish *saray, serai*, a palace. Arabic *sar'ah*, the top of the thing; *sariya,* cloud moving at night].

سَراي

القصـر، خصوصـاً قصـر السـلطان بالآسـتانة. موضـع الحـريم في القصـر مـن الأمهـات والأخـوات والزوجـات والمملوكات (تركيّة مُعرّبة).

serai [se-ra'i] (n.)
a khan or caravanserai: a harem: a seraglio (non-standard). [Turkish/ Persian *saray, serai*, a palace – Arabic *sar'ah*] see under **seraglio.**

سَراي

قصـر السـلطان أو موضـع حريمـه في القصـر (تركيّـة مُعرّبة).

serendipity [ser-en-dip'I-ti] (n.)
the faculty of making happy chance finds. [*Serendip*, a former name used by Arabs for Ceylon island; also *serdab*, a secret building under ground cooled by water in the summer (Persian, Turkish and Syrianic *serd*, cold, *ab*, water). Later, Horace Walpole coined the word (1754) from title of fairy tale, 'Three Princes of Serendip', whose heroes 'were always making discoveries, by accidents and sagacity, of things they were not in quest of'].

السّرنديبيّه

موهبـة اكتشـاف الأشـياء النفيسـة أو السـارّة مُصـادفةً، استخدمها الكـاتب الإنجليزي «هوراس والبول» في عـام ١٧٥٤م في روايته: أمراءُ سرنديب الثلاثة. وكـان العرب يسمّون جزيرة سيلان بـ «سرنديب». وأيضاً سرداب: بنـاء تحت الأرض يُجعل فيه الماء في الصيف ليبرد، مركـب مـن سـرد: بـارد، ومـن اب: مـاء. وكـان النـاس يتعللـون (يتشـاغلون بالحـديث والطعـام) ويرتـاحون صـيفاً في السرداب، حيث يقضون جُلّ وقتهم فيه؛ لأنّ فيه كـلّ ما يُفرح ويُبهج.

serf [surf] (n.)
a person in modified slavery, especially one attached to the soil (*plural* **serfs**). *–n.* **serf'dom,** condition of a serf. [French – Latin *servus,* a slave. **Arabic sairafi (money-dealer), mutasarrif (land-dealer); also *Sarafan*** (probably *plural* of *serf),* money processed by slaves responsible for counting copper, lead, dates].

صيرفي المال والمتصرف بالأرض، والصّرَفان

(قـد يكـون جمـع صـرف): وهـو النحـاس، والرصـاص؛ والتمر يُعِدّه العبيد.

sergeant, serjeant [sar'jant] (usually with g) (n.)
a non-commissioned officer next above a corporal: (with g) an officer of police: (with j) formerly a barrister of the highest rank (in full, **serjeant-at-law**). *–ns.* **ser'gean(t)cy, serjean(t)cy**, office or rank of sergeant, serjeant; **ser'geant-** (or **serjeant-)at-arms**, an officer of a legislative body for making arrests and circa; **ser'geant-major,** the highest non-commissioned officer: formerly,

وكيل رقيب، رقيب، أو رقيب أول

رتبة عسـكرية لمن يصرّف خدمـة الفرسـان والسيوف في الجـيش. مـن سَـرَج وأسـرَجَ أي شـدّ السُّـرجَ علـى ظهـر الفرس. فهـو إذاً سـارِج الحصـان وراكبـه مـن الشـرطة والجيش، سـريج: قـين تنسَـب إليـه السـيوف السـريجية (أي تصنيعها). سَرّجه تسريجاً: بهّجَه وحَسّنه. والسـرّاج: ممـتهن حرفـة السـراجة. والصَـرف والصـيرفي: صـاحب

an officer of rank varying from major to major-general; **ser'geantship, ser'jeantship.** [French *sergent* – Latin *serviens, -entis, pr.p.* of *servire*, to serve. Arabic *saraja, as'raja*, to tie the saddle over the horse-back; *sareej*, the servant specialized in swords' making; *sar'raja*, to look after (tools) and beautify them and he is *sarij*, thus *sarij*, is the horse-rider among police and army; *sareej*, the servant who makes swards called after his name (*sareeji'yah*); *sarraj*, the expert in profession of *sirajah* (art of suturing and making sadles). Also from *sarf, sairafi*, the one skilled in general care and management and/or payment of ransom and/or justice and/or the expert in all affairs, like the expert in exchange of money].

الحيلة والتدبير والفدية والعدل والمحتال في الأمور، كصرّاف الدراهم.

servant [sur'vant] (n.)

one hired to work for another: a labourer: a domestic: one who is in the service of the state or a public body: (Bible) a slave: one who endeavours to please another: a term of civility, as 'your humble servant'. – **servants' hall**, a servants' sitting-and-dining room. [French *pr.p* of *servir* – Latin *servire*, to serve. Arabic *sairafi*, expert in money exchange. *Tasreef*, dealing and selling in money and commodities; *sarraf*, to deal and manage; *sarafan* (probably *plural* of *serf*), money processed by slaves responsible for counting copper, lead, dates].

الصَّيْرَفِيّ

المُحتال في الأمور كصرّاف الدراهم. والصَّرف والصيرفي: صاحب الحيلة والتدبير والفدية والعدل. صَرّفته في الأمر تصريفاً فتصرّفَ: قلبته فتقلب، تصريفٌ في الدراهم والبياعات: إنفاقها. والصَّرَفان: هو النحاس، والرصاص، والتمر يُعِدّه العبيد.

serve [surv] (v.t.)

to be a servant to, to work for: to attend or wait upon: to obey: to worship: to treat, behave towards: to be of use to or for: to suffice for: to help to food: to distribute (food) at table: (law) to deliver or present formally: to undergo (a prison sentence): to operate (a machine, a gun): to strike (a ball) to begin a rally in tennis and circa: (of male animals) to copulate with. –v.i. to be employed as a servant: to perform appointed duties: to be used (for): to suffice, to avail. –n. the act of serving in tennis and circa. –ser'ver, one who serves, especially at meals, mass, or tennis: a salver: a fork, spoon, or other instrument for distributing or helping at table. –serve as, to act as: to take the place of; serve one out, to take revenge on some one; serve one right, to be no worse than one deserves; serve up, to bring to table. [French – Latin *servus*, a slave. Arabic *serf*, to deal with, to pay or exchange money, and to manage things with personal skills or tricks.

صرف

مُشتقّ من صَرّفته في الأمر تصريفاً فتصرّفَ: قلبته فتقلب، تصريفٌ في الدراهم والبياعات: إنفاقها، وهو صَيْرَفِيّ: مُحتال في الأمور كصرّاف الدراهم. قال الله تعالى: ﴿فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا﴾ [الفرقان: ١٩].

See Verse 25:19 of Surat Al-Furqan (The Criterion) of Qur'an: "so ye cannot serf (avert your penalty or deal and manage), nor (get) help"] See also under **serf** and **servant.**

service[sur'vis] (n.)

condition or occupation of a servant: employ: employment in one of the armed forces: work: duty required in any office: (*in plural*) the armed forces: a public administrative department or its personnel: public religious worship or ceremonial. *–ns.* **serviette** (ser-vi-et), a table napkin [French]; **servitor**, one who serves, a servant; **servitude** (sur'vi-tud), state of being a slave slavery: state of slavish dependence: menial service [Latin *servitudo – servus*, slave]; **servo(-)mechanism,** a system providing for remote control and/or manual control of heavy machinery. *–adj.* **servile** (sur'vil), pertaining to slaves or servants: suitable to a slave: meanly submissive, cringing [Latin *servilis - servus*]. – adj. ser'vic-eable, durable: useful: durable or useful, implying 'not ornamental'. [French – Latin *servitium – servus,* slave. Arabic *serf*] See under **serve.**

خدمة الصَرف

أصلاً مُشتقّ من صَرّفته في الأمر تصريفاً فتصرّفَ أي قلبته فتقلب. وصَرْفُ الدراهم: فضلُ بعضه على بعضٍ في القيمة، والصَيْرَفي هو المُحتال في الأمور كصرّاف الدراهم. تصريفٌ في الدراهم والبياعات: إنفاقها. والصَّرَفان: هو النحاس، والرصاص، والتمر يُعِدّه العبيد.

serrate [ser'at] (adj.)

notched like a saw. *–v.t.* to notch. *–n.* **serra'tion,** state of being serrated: (usually in plural) a saw-like tooth. [Latin *serratus – serra*, a saw. Arabic *shar shara*, to serrate or to cut; *shir'shirah*, serration; *mushar'shir*, serrated].

شرْشَرَةُ

قطعَة (أو قصقصة)، شرشِرة: القطعة من كل شيء، فهو مُشرشِر.

sesame [ses'a-me] (n.)

annual herb of Southern Asia, whose seed yields valuable oil. –**open sesame,** charm by which door of robbers' cave flew open in 'Ali Baba and the Forty Thieves': (*figuratively*) a magic key. – **sesamoid bone**, a bone close to big toe of the foot. [French – Latin –Greek. Arabic *simsim*, sesame].

السِّمْسِم

(نبات) عن العربيّة: سِمْسِم، يُزرع في جنوب آسية، ويُستخرَجُ من بذوره زيت مفيد.

seven [sev'n] (adj.)

the Indo-European term for 'seven' was *septm.* This evolved Laten *septem*, (as in September), Greek *hepta* (as in heptathlon), and Germanic *sebun.* And *sebun* in turn has diversified into German *sieben*, Dutch *zeven*, Swedish *sju*, Danish *syv*, and English *seven.* Arabic *seb'a*, seven].

سبعة

العدد ٧.

sew [so] (v.t.)

سوّى

to join or fasten together with a needle and thread. *–v.t.* to ply the needle: – *pa.t.* **sewed** (*sod*); *pa.p.* **sewn** (*son*) or **sewed** (*sod*). *–ns.* **sew'er; sew'ing**, act of sewing: what is sewn; **sew'ing-machine**. [Old English *siwian, seowian.* Arabic *sawa*, to repair and make it perfect].

أصلحَ بينهما (بالخياطة) تسويةً بالسواء والتماثل.

Shaban, Shaaban [sha'ban]

شعبان

the 8th month in the Islamic Hijri calendar.

ثامن شهر في التقويم الإسلامي الهجريّ.

shackle [shak'l] (n.)

شِكال

a prisoner's or slave's ankle-ring or wirst-ring, or the chain connecting a pair: a coupling of various kinds: (*plural*) fetters, manacles: a hindrance. – *v.t.* to fetter: to join or couple by a shackle: to impede. [Old English *sc(e)acul*. Arabic *shakkal*, chain between the hands and ankles (or between baggage and carrier): also a name of the rope].

اسم الحبل: وثاقٌ بين اليد والرجل (وبين الحَقب والبطان).

shadoof or **shaduf** [sha-doof] (n.)

الشادوف

a contrivance for raising water by a bucket on a counterpoised pivoted rod. [Egyptian Arabic *shaduf*].

آلة بدائيّة لرفع المياه، تستخدم في مصر لأغراض الريّ، عن العربيّة: شادوف.

shaitan [shai-tan] (n.)

الشيطان

See under **satan.**

روحٌ شرّيرة، ويطلق خاصّةً على جنيٍّ مُتمرد يُغري الناس بسلوك سبيل الضلال. عن العربيّة: شَيطان: روح مُتمرد يُضرب به المثل في الخبث والعدوان، وهو أيضاً كلّ عاتٍ مُتمرد من إنس أو جنّ أو دابّة.

sharif [sher'if] (n)

الشريف

See under **Sheriff.**

سليل العِترة النبويّة، عن العربيّة: شريف.

Shah [sha] (n.)

شاه

the monarch of Persia. [Persian – Arabic. Also *Shahinshah*, the king of kings must strictly be applied to 'Allah' (the God) and is forbidden to be applied to human kings. Also in Arabic *sha'ih*, sharp observer, or great owner of sheep].

ملك، أمّا شاهنشاه، أي: ملك الملوك، هو لقبٌ يجب أن يكون لله وحده، ولا يجوز للبشر. ورجلٌ شائه: رجل حديد البصر، أو مالك شاءٍ كثيرة.

shag [shag] (n.)

شقّ وشقشقَ

ragged mass of hair, or the like: a long coarse nap: a kind of tobacco cut into shreds: the green cormorant. *–adj.* **shagg'y**, covered with rough hair, wool, or other growth: rough, rugged: unti-

صَدَّعَ وقطّع إلى قطعٍ على نحو غير مُنظم. والشقّ: جوبة ما بين الشفرين من جهاز المرأة. والشِقيّة: ضربٌ من الجملع. والشقيّ: المُعسر غير المُطيع.

dy. –n. **shaggi'ness.** –**shaggy dog story** (from the shaggy dog featured in many), a whimsical story humorous from its length and the inconsequence of its ending. [Old English *sceaga.* Arabic *shaqa, shaga, or shaq'aqa*, to cut or to shred into pieces, making a mess and be untidy; *shaqi*, disobedient].

shake [shak] (v.t.)

شكّ بالشوكة

to move with quick, short motions, to agitate: to disturb the stability of: to upset the composure of: to make to tremble or totter: to cause to waver. –*v.i.* to be agitated: to tremble: to thrill. – *pa.t.* **shook** (*Bible*) **shaked**; *pa.p.* **shak'en**. –*n.* a shaking: a tremulous motion: (*literally and figuratively*) a damaging or disconcerting blow: (*music*) a rapid alternation of two notes. –*adj.* **shak'y,** shaking or inclined to shake: loose: tremulous: precarious: unreliable. –*adv.* **shak'ily**. –*ns.* **shak'iness, -shake hands**, to salute by grasping the hand and moving it up and down; shake off, to get rid of; **shake the head**, to move the head from side to side in token of reluctance, disapproval. [Old English *sc(e)acan.* Arabic *shakka*, to shake violently after being pricked by shawka (spike or arm); *shak'wa*, leather-made container, shaken violently to separate butter from milk]. See also **shock.**

(مثل سُلّاء النخل أو السلاح): أدخلها في جسمه فانتفضَ بعنف، أو شكا أمره لله فتحرك بشدّة بالدُعاء. شَكوَة: وعاء من أدَم (يُخض بشدّة لفصل) الماء من اللبن، مُشتقّ من شَكّ: حرك الشكوة بشدّة لمَخض اللبن.

Shallot [sha-lot] (n.)

عسقلانيّ

is onion from 'Ascalon', an ancient port in southern Palestine. The Romans called it *Ascalonia caepa* 'Ascalonian onion', or ***ascalonia*** for short In vulgar Latin this became *escalonia*, which passed into Old French as *escaloigne* (in English called **scallion** and is till used for **'spring onion'** in America and elsewhere). Thus Old French variant of onion species with garlic flavour, *eschalotte* developed. English took this over as *eschalot* ('Eschalots are now from France become an English plant', John Mortimer, *Whole Art of Husbandry* 1707), and soon looped off the first syllable to produce *shallot*. See under **scallion.**

أو البصل العسقلانيّ (نبات): نوعٌ من البصل الصغير الحجم بنكهة الثوم والكرّاث، ينمو في عسقلان، وهو ميناء في الجزء الجنوبيّ من فلسطين. وهذا النوع من البصل ينتمي لفصيلة البصليّات (البصل، والبصل الأخضر، والكرّاث، والثوم، والبصل العسقلانيّ).

shame [sham] (n.)

شيّم أو حشم

the sense of humiliation due to fault or failure: modesty: dishonour, disgrace: a thing to be ashamed of. –*v.t.* to make ashamed: to disgrace. –*adj* **shame'ful**, disgraceful. –*adv.* **shame'fully.**

من الحياء. بالعاميّة سخام: عبارة الحياء والانقباض من الشيء.

–*n.* **shame'fulness.** –*adj.* **shame'less**, immodest: brazen. –*adv.* **shame'lessly.** –*n.* **shame'lessness.** [Old English *sc(e)amu*; German *scham*. Arabic *shayem* or *hasham*, shame; (*colloquial*) *sckam*, an interjectional phrase of being ashamed of something].

shammy [sham'i] (n.)

a soft leather, originally made from chamois-skin. –Also *adj.* [*chamois*. Arabic *shamy* pertaining to *Sham* (land of Sam, son of Noah, which includes nowadays Syria, Lebanon, Palestine and Jordan) where this type of leather is processed and produced]. See **chamois.**

شامي

ذو صلة بالشام: وهي الأرض التي سَكنتها ذريّة سام (في سورية، ولبنان، وفلسطين، والأردن)، حيث يُصنع الشاميّ: وهو جلد شامي مُستخلص من جلد الظبي المدبوغ.

Shampoo [sham-poo] (v.t.)

To massage: to wash and rub (the scalp and hair): to clean (carpet and circa) by rubbing with a special preparation: –*pa.t.* and *pa.p.* **shampooed.** –*n.* **shampoo**, act of shampooing: a soap or other preparation for this purpose. [? Hindustani *capna,* to squeeze. From Arabic *shaboob*, agent used to improve beauty and make the old person look younger; *shabba*, to become younger and to beautify the hair; *tash'beb*, becoming smart looking, fit for women].

شبوبٌ

المُحسِّن للشيء، وما يوقد الشباب (أي الفتاء). وشبّ: اتقد شباباً (نشاطاً) وغيّرَ لون الشعر، تشبيب: النسيب بالنساء (أي مُنتسباً لهن).

shamrock [sham'rok] (n.)

a trifoliate leaf or plant, the national emblem of Ireland: various suggestions have been made as to the identity of the original shamrock, but in living popular tradition it is usually accepted to be one of the clover, the lesser yellow trefoil. [Irish *seamrog*, Gaelic *seamrag*, diminution of *seamar*, trefoil. Arabic *shomrock, shimrack*, denotes a branch carrying dates or grapes; mountain's top. –plural *shamareeck*].

شِمراخ وشمروخ

العِذق أو العِثكال عليه بُسرٌ أو عنبٌ، أو هو قمّة الجبل وجمعه شماريخ.

shape [shap] (v.t.)

to form, to frame: to model. To mould (literally and figuratively). –*v.i.* to take shape, to develop:. –*pa.p* **shaped, shapen.** –*n.* form or figure: external appearance: condition (e.g. in good shape; in no shape to do it): that which has form or figure: an apparition: a pattem: (*cookery*) a jelly, or the like, turned out of a mould. –*adj.* **sha'pable, shape'able; shape'-less,** having no shape or regular form: lacking symmetry. –*n.* **shape'lessness.** –*adj.* **shape'ly**, having shape or regular form: well-proportioned. –*n.*

شبه

مِثل الشكل، وجمعه أشباه. شَبُه عليه الأمر تشبيهاً: التبس عليه (أشكل).

shape'liness, –**shape up**, to develop: to be promising. –**take shape**, to assume a definite form or plan. [Old English *sciep – pan*, to form, make; Old Norse *skapa*, German *schaffen*. Arabic *shibeh*, taking shape of, look like; *–plural ash'bah; shobbiha*, to get confused (because of similarity)].

Sharia [sha-re'a] or **Shariat** [sha-re'at] (also without capitals) (n.)

شريعة

the body of Islamic religious law (**also Sheria** or **Sheriat**). [Arabic *shari'a*, law based on Qur'an and Sunna].

القانون الإسلامي المبنيّ على القرآن والسُنة النبوية.

shatter [shat'er] (v.t.)

شطرَهُ

to dash to pieces: (figuratively) to wreck, ruin, derange. –*v.i.* to break into fragments. [Perhaps Low German. Arabic *shattara*, to break into pieces].

قطّعه إلى أجزاء (أو أشطر وشطور).

Shawal, Shawwal

شوّال

the 10th month in the Islamic Hijri calendar. **Eid al-Fitr (Id al-Fitr)** represents 1-3 Shawwal; it is the Muslim 'Feast of Breaking Fast' celebrated on the first day after the completion of fasting month of Ramadan.

عاشر شهر في التقويم الإسلامي الهجريّ. وفي أوله يكون عيد الفطر: وهو عيد الاحتفاء بالإفطار في أول يومٍ بعد انتهاء صيام شهر رمضان، حيث يكون من ١ إلى ٣ شوال.

shawl [shol] (n.)

شال وشول وشَوال

a wrap or loose covering for the shoulders. –*v.t.* to wrap in a shawl. [Persian –Arabic *shal*].

هو ما يُشال، أي: يُرفع، من شال يشيلُ: رفع يرفع؛ ثم صار يطلق على كلّ قطيفة خفيفة تُشالُ وتوضع على الكتفين.

shear [sher] (v.t.)

شرَّ

to cut, especially to clip with shears: (Scottish) to reap with sickle. –*v.i.* to separate. –*pa.t.* **sheared**; *pa.p* **sheared** or **shorn**. –*ns*. **shear'er; shear'ling**, a sheep only once sheared. –n.plural shears (originally Scottish) scissors: now usually a larger implement of similar kind, with pivot or spring: hoisting apparatus (same as **sheers**). [Old English *sceran*; Old Norse *skera*, to clip, German *scheren*, to shave. Arabic *sharra*, to cut with *maishar* (i.e. shear); *shar'shara*, to cut into pieces (each piece is called *shar'sharat*)].

أي قطع. يُقال شرّ بالميشار (شيرز)، ونشرَ بالمنشار. شرشرَ أي قطعَ إلى قطع عدة (كل قِطعة تسمّى شرشرة).

sheep [shep] (n.)

شياه

a genus of beardless, wooly, wild or domesticated, animals closely allied to goats: (*figurative-*

جمع شاة (الواحدة من الغنم، وتطلق على الذكر والأنثى).

ly) a silly, helpless creature: –plural sheep. *–ns.* **sheep-cote**, an enclosure for sheep; sheep'-dog, a dog trained to watch sheep, or of a breed used for that purpose; sheep'-shearer, one who shears sheep; **sheep'-shearing; sheep'-skin**, the skin of a sheep: leather or parchment prepared from it; **sheep'-walk**, a range of pasture for sheep. [Old English *sceap*; German *schaf.* Arabic *shee'ah*, sheep].

sheik or sheikh [shak] (n.)

an Arab chief: a Hindu convert to Islam: (*slang*) a young man considered by girls to be irresistibly fascinating. [Arabic *shaikh* (feminine is *shaikha*), Arabic noble or chief; *sha'kha*, to grow old].

الشيخ

شيخ قبيلة أو حاكم عربيّ عن العربيّة شيخ (مؤنثه شيخة)، وشاخ: تقدّمَ سنُّه.

Shem

See under **Noah.**

سام

ابن نوح – انظر تحت كلمة "نوح".

Shemitic.

same as **Semitic.**

ساميّة

ذات صلة بـ "سام بن نوح"، وشام: هي الأرض التي سَكنتها ذريّة سام (في سورية، ولبنان، وفلسطين، والأردن).

sherbet or **sherbert** [shur'bet](n.)

fruit juice: an effervescent drink, or powder for making it: a kind of water-ice. [Turkish and Persian *sherbet*, from Arabic *sharab*, a drink; *shariba*, to drink, whose initial (*shr*) sound was originally imitative of the sound of noisy drinking or slurping. *–n. sharbah*, whose plural *sharbat* passed into Turkish as *sherbet* or *shorbet*. English took over the former as sherbet, and originally used it for a 'cooling Middle Eastern drink, made with melted snow or slashed ice'. Its modern application, to a powder for making sweet fizzy drinks did not emerge until the mid-19 century. Italian adopted *shorbet* as *sorbetto*, which reached English via French as **sorbet**].

شراب أو شربات

نوع من الشراب المُثلج الذي يُعدّ من عصير الفاكهة المحلى، أو من عصير الفاكهة المحلّى واللبن أو بياض البيض عن الفارسيّة: شربَت، وعن العربيّة شرْبة: الشربة من الماء ما يشرب دفعةً واحدة، وجمعها شرَبات. وقد دخلت اللغة التركيّة نحو: سربت أو شربت أو شوربت (شوربة).

Sheria [sha-re'a] or **Sheriat** [sha-re'at] (also without capitals) (n.)
Same as **Sharia.**

شريعة

القانون الإسلامي المبنيّ على القرآن والسُنة النبوية.

Sherif or shereef, also sharif [sha-ref] (n.)

a descendent of Prophet Muhammad through his daughter Fatima: a prince especially the Sultan of Morocco: the chief magistrate of Mecca: a Muslim ruler [Arabic *shareef*, noble, lofty, illustrious].

الشريف

سليل العِترة النبويّة، عن العربيّة شريف: أمير، لاسيما سلطان المغرب. كبير قضاة مكة. قائد مسلم.

sheriff [sher'if] (n.)

(*historically*) the king's representative in a shire, with wide judicial and executive powers: now in England, the chief officer of the Crown in the county with duties chiefly honorary rather than judicial: in Scotland, the chief judge of the county (also **sheriff-principal**): (U.S.) elected officer who enforces law in a country and circa. *–ns.* **sher'iffalty, sher'iffdom, sher'iffship**, shrievalty; **sher'iff-sub'stitute**, the acting-sheriff in a Scottish county or city, appointed by the crown: *–plural* **sher'iffs-substitute**. [Old English *scirgerefa – scir*, shire, *gerefa*, a reeve – German Craf, count. Arabic *shareef*, a noble man, and/or a tribal chief, and/or the descendant of Prophet Muhammad through his daughter Fatima].

الشريف

ممثل الملك في إنجلترة أو قاضي الإقليم. مُشتقّ أصلاً من العربيّة الشريف: سليل العِترة النبويّة.

Shia or **Shiah** [she'a] (n.)

the sect in Islam, or a collective name for its adherent sects that recognizes Ali (Prophet Muhammad's cousin and son-in-law) and his successors as the true imams (compare with **Sunni**). [Arabic **shi'a**, sect] *–n.* and *adj.* **Shiite** [she'it], a member of this (now chiefly Iranian) sect (also **Shiitic**). **Shiism** [she'izm], the teachings and beliefs of this sect.

شيعة

فرقة من الإسلام أو اسم جامع للفرق التي تعدُّ عليًّا (ابن عمّ النبيّ مُحمّد ﷺ وزوج ابنته عليهم السلام) وأولاده الأئمة الحقيقيين للإسلام. قارنهم بالسُّنة.

shield [sheld] (n.)

a broad plate carried for defence against weapons and missiles: anything that protects: a person who protects: defence: the escutcheon used for displaying arms: a trophy shaped like a shield.
v.t. to protect by shelter. *-adj.* **shield'less**, defenceless. [Old English *sceld*; German *schild*; Old Norse *skjoldr*, protection. Arabic *sard*, shield; *tasreed*, the profession of manufacturing military shields].

سَرْدٌ

اسم جامع للدروع وسائر الحلَق. والتسريد: نسج الدروع (وصنعتها). قال الله تعالى: ﴿ أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ [سبأ: ١١].

Shiraz [shi'raz] (n.)

(also called in France **Syrah**) a variety of red grape now grown chiefly in Australia: the dark, tannic red wine made from this grape. [Arabic/Persian Shiraz, a city in Iran, the original place for this type of grape].

شيرازي

نوعٌ من العنب الأحمر الذي يُزرّع وينمو الآن في أستراليه. وتصنع منه خمرة داكنة الحمرة عفصيّة. والاسم مُشتقٌ من مدينة شيراز الإيرانيّة الموطن الأصليّ لهذا العنب.

shock [shok] (n.)

a violent sudden impact with heavy blow: unpleasant surprise. [Apparently borrowed from French *choc, choq*, verb *choquer*, to strike,

صدمة الشكّ

من شكّ أي جُرِحَ، أو شكّ بالشوكة (مثل سُلاّء النخل أو السلاح كالرمح أو النبل) أدخلها في جسمه أو جسم

whose origins are unknown (perhaps from a Germanic source). Arabic *shakka*, to be injured by *shawk* (spike): to injure someone by sharp instrument (e.g. arrow or spearhead): to shake violently; – *shak'wa*, a complaint in general or complaint of ill-health in particular, or an illness, from verb *shaka*, to complain; –also *shak'wa*, a leather-made container, shaken violently to separate butter from milk]. See also **Shake.**

خصمه فانتفضَ بعنف. شكوى: شِكاية أو شكواء المرض من شكا يشكو. شَكوَة: وِعاء من أدَمٍ (يُخض بشدّة لفصل) الماء من اللبن، مُشتقّ من شَك: حرك الشكوة بشدّة لَمخض اللبن.

show (now rarely **shew**) [sho] (v.t.)

شوّف

to exhibit, to display: to cause or allow to be seen or known. *–v.i.* to appear: to come into sight: to be visible. *–pa.p* shown or showed. *–n.* act of showing: display: a spectacle, an entertainment: (*colloquial*) a theatrical performance: (*colloquial*) a social gathering: appearance: parade, pretence. *–ns.* **show'-business** (also *colloquial* ***show'-biz***), the entertainment business, especially the branch of the theatrical profession concerned with variety entertainments; **show'er; show'man**, one who exhibits, or owns, a show: one who is skilled in showing off things (e.g. his own merits) so as to arouse public interest; **show'-room**, a room where goods or samples are displayed to the best advantage. *–adj.* **showy** (*shoi*), making a show, ostentatious, gaudy: given to show. *–adv.* **show'ily**. *–n.* **show'iness, – show fight**, to show readiness to resist; **show off**, to display or behave ostentatiously: to try to make an impression by one's possessions or talents; **show up**, to expose to blame or ridicule or disadvantage. –**a show of hands**, a vote indicated by raising hands; **good, bad, show**, well, not well, done: fortunate, unfortunate, occurrences. [Old English *sceawian*; Dutch *schouwen*, German *schauen*, to behold. Arabic *show'f*, to show; *show'f-ni*, show me].

من شاف (رأى)، وشوّف: يُري، وشوّفني: أي أرِني.

shriek [shrek] (v.i.)

صَرَخَ

to utter a shrill scream. *–v.t.* to utter with a shriek. *–n.* a shrill outcry: a wild, piercing scream. [Compare with screech from Middle English *scrichen.* Arabic *sarakha*, to shout loudly; *sariekh, sarkhah, sorakh*, loud shouting].

صاح بشدّة، والصرخة والصُراخ والصريخ: الصيحة الشديدة.

shrub [shrub] (n.)

شرُبّ

a low woody plant, a bush. *–n.* **shrubb'ery**, a plantation of shrubs. *–adj.* **shrubb'y**, full of shrubs: like a shrub: consisting of shrubs. [Old

الغمليّ من النبات (أي المُكثف، نسبة الى الغمْلول: الوادي ذو الشجر أو الطويل القليل العرض الملتفّ،

English *scrybb*, scrub. Arabic *shurbub*, a bushy plant; also *sharbah*, small date-palm tree sprouting out of a date-nut (the inside stone)].

والرابيـة، وكـلّ مُجتمـع أظلـمَ وتـراكم مـن كثافـة الشـجر). وأيضاً شرْبة: النخلة تنبتُ من النوى.

shrub [shrub] (n.)

a drink prepared from the juice of lemons or other acid fruit, with or without spirits: sweetened fruit juice or icy fruit juice. [Arabic *sharab*, beverage, or *sharrob*, beverage made of alcohol, fruit juice and sugar].

الشروب

شراب يتألف من كحول وعصير فاكهة وسكر، أو شراب من عصير الفاكهة المثلج، عن العربيّة: شراب.

shut [shut] (v.t.)

to close the opening of: to lock, bar, fasten: to forbid entrance into: to confine: to catch or pinch (in a fastening). *-v.i.* to become closed: to admit of closing: *-pr.p.* **shutt'ing**; *pa.t.* and *pa.p.* **shut**. *-n.* **shutt'er**, one who, or that which, shuts: a close cover for a window or aperture. **-shut down**, to stop working; **shut up**, to close firmly or completely: to confine: (*colloquial*) to cease speaking: (*colloquial*) to silence. [Old English *scyttan*, to bar; compare with *sceotan*, to shoot. Arabic *sadda*, to shut, or to close and repair the gap].

سَدّ

أغلقَ، وسَدَّ الثلمة: أصلحها.

sick [sik] (adj.)

unwell, ill: vomiting, or inclined to vomit: out of condition: suffering the effects (of): thoroughly wearied (of): disgusted: of or for the sick: of humour, comedy, macabre, gruesome. *-n.* **sick'ness**. *-adj.* **sick'ly**, inclined to be ailing: feeble: pallid: suggestive of sickness (e.g. a smile): slightly sickening: mawkish. *-ns.* **sick'liness; sick'-bay, sick'-berth**, a compartment for sick and wounded on a ship; **sick'-bed**, a bed on which one lies sick. *-v.t.* **sick'en**, to make sick: to disgust: to be disgusted: to become disgusting or tedious. *-adj.* **sick'ening**. *-adv.* **sick'eningly**. *-ns.* **sick'-leave**, leave of absence because of sickness; **sick'-list**, a list containing the names of the sick; **sick'-room**, a room to which one is confined by sickness. [Old English *seoc*; German *siech*, Dutch *ziek*. Arabic *sack'm, saq'm*, sickness or disease in body (as opposed to illness, disease in body or in mind); *sackman, saqmaan or saqeem*, sickman].

سقم وسقيم

مرض (يؤثر في البدن)، فهو سقيمٌ أو سقمان (أي عليلٌ مريض).

siege [sej] (n.)

(*archeology*) a seat, throne: an attempt to take a fortified place by keeping it surrounded by an armed force: (*figuratively*) a persistent attempt to

سَيجٌ وسياجٌ

حائط وما أُحيط به على شيء، مثل: النخل والكرم، وقد سَيَّجَ حائطه تسييجاً. ومنه سجن: مَحْبس مُسيَّج.

gain possession or control (of). *–n.* **siege'-train**, men, artillery and circa for laying siege to a place. **–lay siege to**, (*literally and figuratively*) to besiege, beleaguer, invent, to surround with armed forces in order to force to surrender; **state of siege**, a condition of suspension of civil law or its subordination to military law. [Old French *sege* (French *siege*), seat – Latin *sedes*, seat. Arabic *saij*, surrounding wall or plants; *sai'yaj*, to surround with wall; also *sejn*, prison or siege].

sieve [siv] (n.)

a vessel with a meshed or perforated bottom to separate the fine part of anything from the coarse. [Old English *sife*; German *sieb*. Arabic *saffa*, to sieve through; *–n. misfah*, a sieve].

صفى

خلص عن الكدَر، والمِصفاة: الراوق (آلة التصفية).

sign [sin] (n.)

gesture expressing a meaning, a signal: a mark with a meaning: a symbol, an emblem: a token, proof, outward evidence: a portent: a miracle: (*mathematics*) a conventional mark used as part of the description of quantity (e.g. +, –),or indicate an operation to be performed: a board or milestone in a long journey: (*Medicine*) an objective finding leading to diagnosis of a disease e.g. fever, skin rash, abdominal rigidity: (*astrology*) one of the twelve parts of the zodiac bearing the name of, but not coincident with, a constellation. *–v.i.* to make a sign: to sign one's name. *–ns.* **sign-board**, a board bearing a sign, especially of a shop or inn; **sign'er; signet** (*sig'*-), a small seal: the impression of such a seal: one of the royal seals for authenticating grants; **sign'post**, a post on which a sign is hung: a direction-post. – **sign away**, to transfer by signing; **sign in, out**, to sign one's name on coming in, going out; **sign on**, to engage by signature: to record arrival at work; **sign off**, to record departure from work: to stop work: to discharge from employment: to leave off broadcasting. [French *signe* – Latin *signum*. Arabic *sima*, sign].

سِمة

أي علامة، تُستعمل لإعلام مسافات الطريق في الرحلة الطويلة، وفي علامات الرياضيات للجمع والطرح وللمعادلات، كما تُستخدم في علامات تشخيص الأمراض في الطب، مثل: الحُمّى والطفح الجلدي والصَمَل (التصلب العضلي) البطني، كما تستخدم في علم الفلك والتنجيم، وهي واحدة من الأبراج الاثني عشر لتي تحمل أسماء كوكبة النجوم (دون مطابقتها لها).

silica [sil'i-ka] (n.)

a compound of silicon and oxygen (silicon dioxide), a white or colourless substance, the most abundant solid constituent of our globe, existing both in the crystalline and in the amorphous form, the best example of the former being rock-crystal, quartz, chalcedony, flint and sandstone,

سيليكا (أي: الصَلّ، والصَلْصال)

الصَلّ: وهو التراب النديّ، في حين أن الصَلْصال هو الطين الحرّ الذي خلِطَ بالرمل، أو الطين ما لم يُجعل خزفاً. والسيليكا: هي مركب السيليكون مع الأوكسجين، وهو عبارة مادة بيضاء أو دون لون، من

of the latter, opal. *ns.* **Sil'icate**, a salt of silicic acid; **silicon** (*-kon*), a non-metallic element (symbol **Si**; atomic no. 14); **sil'icone**, any organic derivative of silicon (used especially as heat-resisting plastics, lubricants, polishes & circa. . [Latin *silex, silicis*, flint. Arabic *sal*, sand, wet sand; *sal'sal*, clay mixed with sand, or the clay before pottery].

أكثر المواد وجوداً في الكون، حيث توجد بشكل بلوري (مثل: بللورات الصخور، والكوارتز أي المرو، والعقيق الأبيض، وحجر القدح الصوّان، والحجر الرملي) وغير بلوري (مثل: الأوبال). والسليكون عنصر غير معدني (رمزه Si ورقمه الذري ١٤) وتستخدم مشتقاته العضوية في تصنيع البلاستيك المقاوم للحرارة، وشحوم التزييت، ومواد الصقل والجلاء.

silk [silk] (n.)

سِلكه أو السُّلكة

a fibre produced by the larvae of silkworm moths, formed by the hardening of liquid emitted from spinning-glands: a similar fibre from another insect or a spider: an imitation (**artificial silk**) made by forcing a viscous solution of modified cellulose through small holes: a thread, cloth, or garment, or attire, made from silk fibres: the silk grown , or the rank, of a king's or Queen's Counsel. *–adj.* pertaining to, or consisting of, silk. *–adj.* **silk'en**, made of silk: dressed in silk: resembling silk: soft, delicate. *–n.* **silk'worm**, the larva of any of certain moths (especially a species long domesticated) which spins silk to construct a cocoon before changing to the pupa stage. *–adj.* **silk'y**, like silk in texture, soft, smooth: glossy. *–n.* **silk'iness**. **–take silk**, to become a King's or Queen's Counsel. [Old English *seolc* – French soie – Latin *sericum* – Greek *serikon*, neuter of adj. *serikos*, silken, (Capital) pertaining to the *Seres* –*Ser*, probably a native of China. Arabic *silka*, fine thread for tailoring (plural *silk*); *salaka, aslaka*, to pass through or to facilitate passage. Also *saraq*, threads of white silk or silk itself, from Persian *sarah*, threads of silk, originally means the precious, pure and good].

الخيط (الرفيع) يُخاط به، وجمعه: سلك، وجمع الجمع: أسلاك. وسَلك وأسْلك: أدخلَ أو ساعَدَ على إدخاله. سَرَقٌ: شقق من الحرير الأبيض أو الحرير بأسره، مأخوذ من الفارسيّ: سره، وهو شقق الحرير، وأصل معناه: الجيّد الخالص النفيس.

sill [sil] (n.)

صل

the timber, stone and circa at the foot of an opening, as for a door or window. [Old English *syl*; Old Norse *sylla*, Greek *schwelle*. Arabic *sal, salsal*, mud (around the frame of door and window) before it sets].

أو صلصال (الطين قبل خزفه) حول باب البيت وشباكه.

silly [sil'i] (adj.)

سَلى وسلاّه

harmless: simple: feeble-minded: foolish. *–adv.* **sill'ily**. *–n.* **sill'iness**. [Originally 'blessed', and so 'innocent', 'simple'. Old English *saelig, gesaelig*, happy, prosperous – *sael*, time, due time, happiness. German *selig*, blessed, happy. Arabic *salla*,

رضاه وأنساه، فتسلى، وهو مُسليّ، ثم تطور المعنى إلى: بسيط ساذج.

to make someone happy: to make someone forget his sadness; -*adj. musal'li*].

silo [si'lo] (n.)

a pit or air-tight chamber for storing grain or other loose materials, or for packing and preserving green crops for fodder. [Spanish – Latin *strus* – Greek *stros*, a pit. Arabic *sal'wah*, what stored for a happy day; originally from *salwa*, a bead stored in sand until it changes colour then the man searches for it and eat it to make him happy, then the meaning extended to grains' storage].

سَلوه

ما يُخزن ليوم يُتسلى به لاحقاً، وأصلها من السّلوى: خرزة للتأخيذ تدفن في الرمل فتسود فيبحث عنها ويُسقاها الإنسان فتسليه، ثم تطور المعنى إلى سَلوة تخزين الحبوب.

silt [silt] (n.)

fine sediment. –*v.t.* and *v.i.* to fill (up) with sediment. [Middle English *sylt;* compare with Danish and Norwegian *sylt*, salt-marsh. Arabic *silt, masloot*, extracted from the water bottom of rivers, derived from *salla*, to extract and to remove gently].

سِلتٌ

مسلوت أي غرين (طمْي) مشتقّ من سَلّه: انتزعَه (من قاع ماء النهر) وأخرَجَه في رفق.

Simon (n.)

a prper name which probably comes from the Hebrew word for 'to listen'. The name occurs frequently in the New testament, the best-known holder being the apostle **Simon Peter**. It is the Greek form of the Hebrew **Simeon**, the name of one of the tribes of Judah, and of the 'righteous and devout' old man who took the infant Jesus in his arms and blessed Him when He was presented at the temple. **Sim, Simmy and Simkin** are old pet forms of Simon, but Si is used now. **Simone** is a French feminine that has been gaining ground in recent years. Arabic **sim'an**, the hearing person, derived from *sam'*, the sense of hearing; *sama'a*, to hear; *istama'a* to, to listen to.

سمعان

اسم علم، وهو كثير السمع والاستماع، مُشتقّ من السمع: حِسّ الأذن وسمِع؛ أي ما وقر في الأذن من شيء تسَمعهُ. واستمعَ له وإليه: أصغى. وبالعبرية تعني: استمعَ وأصغى. والاسم يكثر استعماله في العهد الجديد، وأشهر حاملي الاسم «سمعان كبير الحوارين الذي سماه عيسى عليه السلام بطرس». والاسم شكل إغريقيّ للعبريّة سِمعان: وهو اسم إحدى قبائل جودا (أو يهودا)، كما أنه اسم الرجل الكهل التقيّ المُخلص الذي أخذَ المسيح الطفل بين ذراعيه ليباركه عند تقديمه في المعبد. وسم، وسِمي، وسِمكِن هي أشكال الدلال القديمة لاسم سمعان، لكن اسم "سأي" لا يزال مُستعملاً حتى اليوم. وسيمون هو المؤنث الإفرنجيّ الذي اكتسب شهرةً في السنوات الأخيرة.

simoom or **simoon** [si-moom, si-moon] (n.)

a hot suffocating wind which blows in northern Afric and Arabia and the adjacent countries from the interior deserts. –Also **simoon'**. [Arabic *samum –samm*, to poison. See Verses 56: 41-42 of Surat Al-Waqi'a (The Inevitable Event) of Qur'an: "The Companions of the Left Hand,- what will be the Companions of the Left Hand! (They will be) in the midst of a fierce Blast of Fire (*Simoom*) and in Boiling Water"].

السموم أو ريح السموم

ريح حارّة جافة مُثقلة بالغبار، تهبّ من الصحاري الآسيوية والإفريقيّة. وعن العربيّة: سَموم، وهي الريح ذات الحرّ الشديد النافذ في المسامّ. قال الله تعالى: ﴿وَأَصۡحَٰبُ ٱلشِّمَالِ مَآ أَصۡحَٰبُ ٱلشِّمَالِ فِي سَمُومٖ وَحَمِيمٖ﴾ [الواقعة: ٤١-٤٢].

sine [sin] (n.)

(*mathematics*) one of the 6 trigonometrical functions of an angle, the ratio in a right-angled triangle of the side opposite the angle to the hypotenuse (*abbreviation* **sin**): originally the perpendicular from one end of an arc to the diameter through the other. [As in the case of many other mathematical terms, English is indebted to Arabic for sine. But here the debt is semantic, not formal. The word *sine* itself is borrowed from Latin *sinus*, a curve, or anatomical fold, which later it came to denote the 'fold of a garment' and so it was a mistranslation of Arabic jayb, 'chord of an arc = *sinew*', through confusion with Arabic jayb, 'fold of a garment'].

ساين

باللاتينية الجيب، بالعربية أي جيب الزاوية (رياضيّات) المصطلح الذي تدين به اللغة الإنجليزيّة للعربيّة بالمعنى (المترجم) لا بالشكل، فالكلمة ذاتها جاءت من الترجمة العربية إلى اللاتينيّة بمعنى «منحنى» كما تعني أيضاً «الجيب» بالمعنى التشريحي، لكن بعد ذلك أختلط الجيب (وتر القوس هنا) مع الجيب العربيّ بمعنى الطيّة أو جيب القميص.

Singe [sinj] (v.t. and v.i.)

to burn on the surface, to scorch; *-pr.p.* **singeing**; *pa.t.* and *pa.p.* singed. *–n.* a burning of the surface, a slight burn. [Old English sen(c)gan. Arabic *sinaj*, the effect of lamp smoke in the wall (from the verb *sanaja*)].

سِناج

من سَنَج، وهو أثر دخان السِّراج بالحائط.

Sino- (also **Sin-**) [sin'o-] **Sinologue**

in composition, a prefix meaning Chinese. *–ns.* **sinol'ogy**, knowledge of Chinese history, customs, language, and circa: **sinoliogist, sin'ologue.** *–v.t.* and *v.i.* **sin'icise** (-siz); to make or become, Chinese. *–n.* **Sin'icism** (-sizm), a Chinese custom, idiom, and circa. [Greek, *Sinai* (*plural*). Arabic *Seni*, Chinese (adj.). *–n. Seen*, China].

صينيّ من الصين

صينولوجي: اختصاصيّ بدراسة اللغة الصينيّة وأدبها وتاريخها وثقافتها.

sinus [si'nus] (n.)

(*medicine*) an indentation, a notch: a cavity: *–plural sin'uses. –ns.* **sinua'tion**, winding; (*medicine*) **sinusi'tis**, inflammation of any one of the air-containing cavities of the skull which communicate with the nose. *–adjs.* **sin'uous, si'nusoid, si nusal**, wavy: winding: bending with suppleness. *–adv.* **sin'uously.** [Latin *sinus, -us*, a bend, fold. English is indebted to Arabic, though the debt is semantic, not formal. The Latin word *sinus* a curve, or anatomical fold, which later it came to denote a fold from Arabic *jayb*].

جيب

أو طيّة أو تجويف (طب)، وهو إحدى المصطلحات التي تدين بها اللغة الإنجليزيّة للعربيّة بالمعنى (المترجم) لا بالشكل، فالكلمة ذاتها جاءت من الترجمة العربية إلى اللاتينيّة: بمعنى «الجيب أو التجويف» في علم التشريح، ومنه الصفة جَيبيّ وجَيبانيّ والتهاب الجيب: وهو التهاب الجيب أو التجويف الهوائي (داخل الجمجمة) المتصل بالأنف.

Sinbad the Sailor

The hero of the story of this name in the *Arabian Nights entertainments*. He was a wealthy citizen of Baghdad, called 'The Sailor' because of his

سندباد أو السندباد البحري

قصة بطلٍ في قصص الليالي العربيّة (ألف ليلة وليلة). كان مواطناً غنيّاً من بغداد، سُمّي بالبحار نظراً

seven voyages in which, among many adventures, he discovered the Roc's egg and the Valley of Diamonds, and killed the Old Man of the Sea. Arabic **Sindibad**, although some writers thought **Sandabar** or **Sindibad** are based on different Arabic Romance of the Seven Viziers known in Western Europe as The Seven Sages (*Seven Wise Masters*). These names resulted from Hebrew mistransliterations of the Arabic equivalent of Bidpay (Arabic Baidaba), itself the name of the Indian narrator.

لرحلاته السبع؛ التي عبرها اكتشف بيضة الرُّخ، ووادي الماس، وقتل عجوز البحر. وكان اختلاف اسمه (سندبلد، سندابار، سنباد) نظراً لاختلاف رومانسيّة القصص حول الوزراء السبعة المعروفين في أوربّة الغربيّة بالحُكماء السبعة (الأساتذة الحكماء السبعة). وكان اختلاف الأسماء بسبب الترجمة العبريّة للكتاب المعرّب للفيلسوف «بَيْدَبا» الراوي الهندي.

Sip [sip] (v.t. and v.i.)

صَبّ

to drink in small quantities. – *pr.p.* **sipp'ing**; *pa.t.* and *pa.p.* **sipped.** – *n.* an act of sipping: the quantity sipped at once. [Compare with **sup**; Old English *sypian*] See under **sop, soup, sup, supper.**

مُشتقّ من صَبّ: أراقَ. وهي هنا البقيّة من الماء واللبن، والصَبيب: الماءُ المصبوبُ، والعسل الجَيّد.

Sippet [sip'et] (n.)

صُبَّه

A morsel, especially of bread with soup. [Apparently diminutive of **sop**; compare with **sip, sup**] See under **sop, soup, sup, supper.**

ما صُبَّ من طعامٍ سائل (كالمرق) أو رقيقٍ سيّال، والصُبّ: البقيّة من الماء واللبن، مُشتقّ من صَبّ: أراقَ.

Sir [sur] (n.)

ساري

a word of respect (or disapprobation) used in addressing a man: a word of address to a man in a formal letter: (Capital) prefixed to the Christian name of a knight or baronet (hence a knight or baronet) and formerly of a priest. *–v.t.* to address as 'sir'. [Old French *sire* from Latin *senior*, an elder. Arabic *sari* (plural *surat*), word to address leaders such as kings, officers, teachers; *saraya*, a group of army scouters and fighters; *asra*, to lift above others].

(جمعها سُراة): كلمة للتخاطب مع القوّاد؛ كالملوك والضُبّاط والمُعلمين. وسَرايا: مجموعة من كشافة ومُقاتِلي الجيش. أسرى به: رفعه فوق الآخرين. وقد قال حكيم العرب في الجاهلية وسيّد قومه (الأفوه الأودي) نسبة إلى بني أود:

لا يُصلح الناسَ فوضى لا سُراة لهم
ولا سُراة إذا جُهّالُهم سادوا
تُهدى الأمورُ بأهل الرأي ما صلحت
وإن تولت فبالأشرارِ تنقاد

sirocco [si-rok'o] (n.)

الشرقية

a name given in Italy to dust-laden dry (becoming moist farther north) hot wind blowing into southern Europe from North Africa. [Italian *s(c)irocco* – French *sirocco*. From Arabic *sharuq*, the east, hence 'east wind', a derivative of the verbal past form *sharaqa*, rose (the allusion being to the direction of the rising sun)].

ريح جافة وحارّة مُحمّلة بالغبار، تهبّ من شمال إفريقيّة إلى جنوب أوربة، وهي كلمة إيطاليّة مأخوذة عن العربيّة: شرق وشروق؛ أي: الريح الشرقيّة، من شرَقَ نسبة إلى اتجاه شروق الشمس.

six [siks] (adj. and n.)

سِت

the cardinal number next above five. *–n.* the figure 6 or vi denoting this. *–adj.* **six'fold**, repeated

العدد ٦.

six times: consisting of six. [Old English *siex*; German *sechs*, Gaelic *se*; also Latin *sex*, Greek *hex*; Sanskrit *sas*. Arabic *sit*].

sketch [skech] (n.)

a drawing, slight, rough, or without detail, especially as a study towards a more finished work: an outline or short account. –v.t. to make a rough draft of: to draw the outline of. –v.i. to practise sketching. –adj. **sketch'y.**, like a sketch: incomplete, slight: imperfect, inadequate. –adv. sketch'ily. –n. sketch'iness. [Dutch *schets*, probably – Italian *schizzo* – Latin *schedium*, an extempore – Greek *schedios*, off-hand. Arabic (*colloquial*) *shakhata, shakh'bata,* to draw lines between dots, in order to make an outline of a plan; originally derived from *khata, ikhtata, khata'ta,* to draw the lines for a plan; *–n. khottah, khittah*].

شخطَ

(وشخبَطَ) بالعامية: رسمَ خطوطاً بين النقاط تحضيراً لمخطط تمهيدي، والكلمة أصلاً مُشتقة من خطَّ واختطَّ وخطّطَ: أي رسم الخطوط تمهيداً لـ خطة أو خطة.

skirmish [skur'mish] (n.)

an irregular fight between small parties. –*v.i.* to fight slightly or irregularly. *–n.* **ski'misher**. [Old French *escarmouche*. Arabic *kharbasha*, to spoil relation; *kharrasha*, to skirmish; *takharashat alkilab*, dogs fought each other; (*colloquial*) *kharmish*, to skirmish in a fight].

خربَشَ

أفسدَ، خرّش: خدّشَ، تخارشت الكلاب: تهارَشَت. بالعاميّة خرمَش: خدّش في عِراك.

skill [skool] (n.)

expertness; (*Arachaic*) expert knowledge: a craft accomplishment (e.g. manual skills): a complex movement or action carried out with facility as a result of practice. *–adj.* **skil'ful**. *–adv.* **skil'fully**. *–n.* **skil'fulness**. *–adj.* **skilled**, expert. [Old Norse *skil*, a distinction, *skilja*, to separate. May also be derived fro English *scol* – Latin *schola* – Greek *schole*, leisure, school. Arabic *saqala*, to polish; *–n. saiqal*, the one who polishes swords; *saqil* (*–plural saqalah*) originally a place to clean and polish swords, tools and book-covers (*literally*), or the place to instruct and polish people's practical knowledge and to polish the personality of trainees (*figuratively*); *misqala*, the bead (tool) used for polishing] Also see **school.**

مهارة وبراعة مصقولة

مُشتقة أصلاً من صاقِل (جمعها صَقَلة) من صَقله أي جَلاه، وتستخدم معنويّاً مثل صقل السيوف والأدوات وغلاف الكتب، أو مجازيّاً مثل صقل المعرفة وصقل الشخصيّة. والمِصْقلة: خرزة يُصقلُ بها. والصّيقل: شحّاذ السيوف وجَلاّؤها.

skull [skul] (n.)

the bony case that encloses the brain: the head. –*n.* **skull'cap**, a cap that fits closely to the head. – **skull and crossbones**, a symbolic emblem of death and decay: symbol of fatal poison: symbol of free masons. [Middle English *scolle*; perhaps Scandinavian. Arabic *haikall*, skeleton].

هيكل

الضخم من كلّ شيء، وهو أيضاً عظام الإنسان بما فيه الجمجمة.

slay [slai] (v.i.)

(*obsolete*) to strike: to kill; *–pa.t.* slew (*sloo*); *pa.p.* **slain**. *–n.* **slay'er**. [Old English *slen*; Old Norse *sla*, German *schlagen*, to strike. Arabic *sala*, the embryo within the amniotic sac (said for sheeps and man, but the word *masheemah* is more appropriate for man); *salla*, to cut off the amniotic sac of the sheep, so it is *salia'a* (*–adj.*)].

سلى

جلدة فيها الولد من الناس والمواشي (الأفضل تسمية غشاء الولد من الناس مشيمة). وسَلى: انقطعَ سَلاها، فهي سَلياء. ثم تحوّل معنى الكلمة للذبح والقتل.

sled [sled], **sledge** [slej] (n.)

a vehicle with runners made for sliding upon snow: a framework without wheels for dragging goods along the ground. *–v.t.* and *v.i.* to convey, or to travel, in a sled. [Middle Dutch *sleeds*e. Arabic *zallaj, zallaq*, a sliding vehicle].

زلّاج

(زلّاجة) أو زلّاق (زلّاقة): المِزلقة.

sledge [slej] (n.)

a large heavy hammer. –Also sledge'-hammer. [Old English slecg –slean, to strike, slay. Arabic *zallaj, zallaq, mizlaj, mizlaq*, a long heavy bar used to close the door from behind (but the word key is originally used to open the lock device of the door from front); it can reach one metre in length and is made of heavy metal like iron. It is also used as a hammer for big things].

زلّاج

(زلّاق) أو مِزلاق (مِزلاج): المِغلاق يُغلقُ به الباب من الخلف (ويُفتحُ الباب بالمفتاح من الأمام). وقد يكون كبيراً يبلغ طوله متراً أحياناً، ويصنع من معدن ثقيل كالحديد، ويُستعمل كمِطرقة لدقّ الأشياء الكبيرة.

sleek [slek] (adj.)

smooth, glossy, and soft: having an oily plastered-down look: insinuating, plausible. *–v.t.* to make sleek. *–adv.* **sleek'ly**. *–n.* **sleek'ness.** [A later form of **slick**. See below].

زَلِق أو سالِك

الذي يدخل بسهولة، أو يعبر عبر شيء.

slick [slik] (adj.)

sleek, smooth, trim: smooth-tongued, glib: adroit, dexterous, smoothly skilful. *–n.* a smooth surface: a film of spilt oil. *–adv.* smoothly: glibly: deftly, quickly: exactly. *–v.t.* to polish, make glossy: to tidy up. *–ns.* slick'er, a smoothing tool: a shifty person: a sophisticated city-dweller (**city-slicker**); **slick'ing.** *–adv.* **slick'ly.** *–n.* **slick'ness.** [Old English *slician* (in composition), to smooth. Arabic *zaliq*, slick; or *salik*, smoothly passing through or negotiating through. Also *–adj. zalooq, zaleej* (said for camel), fast running (speedy)].

زَلِق أو سالِك

الذي يدخل عبر (القنوات) بسهولة أو يعبر عبر (الممرات). وأيضاً ناقة زلوق أو زليجة: أي سريعة.

sloop [sloop] (n.)

a light boat: a one-masted vessel, differing little from a cutter (a small swift vessel with one mast

سلوب

قارب رشيق خفيف بصارٍ واحد (الصاري هو السارية او

and sharp prow, fore-and-aft rigged). [Dutch sloep. Arabic *salob*, light vessel (with one mast) moving swiftly and lightly; *saleb*, light].

الأسطوانة)، كان يستعمله المسلمون القراصنة قديماً؛ لأنه يسير سريعاً وبخِفة: والسَلِب، أي: الخفيف.

sludge [sluj] (n.)

soft mud or mire: half-melted snow: a slimy precipitate as from sewage. [Comparable to *sluth*, liquid mud. Arabic *zalaq*, slimy mud causing swift movement or falls on the ground: the down of anything. *Colloquial* (used by Baghdadis) *zah'leej*, slime; *–adj. mazh'lij*].

زَلقٌ

(بسببه يمرّ الإنسانُ خفيفاً على الأرض أو يسقط)، وهو الدون من كل شيء. وبالعاميّة البغداديّة "زهليج"، وإذا لزج بشيء فهو مزهلج.

sluice [sloos] (n.)

a structure with a gate for stopping or regulating the flow of water: a drain, channel: a regulated outlet or inlet: a trough for washing gold from sand: a sluicing, quick wash. *–v.t.* to flood with water to flush or clean out by flinging water. *–v.i.* (of water) to pour, as from a sluice. [Old French *escluse* – Low Latin *exclusa* (*aqua*), a sluice, i.e. (water) shut out *–pa.p.* of Latin *excludere*, to shut out. Arabic *sal assa'el,* discarding waste fluid. Also *sils*, the soft and easily manipulated; *–adj. salis* (followed by urine or soft faeces), incontinent for urine (or faeces)].

سالَ السائل

تخلصٌ من السوائل القذرة. وأيضاً السِلس: السهل اللين المنقاد، ومنه سَلِس البول (أو الغائط): لا يستمسكه.

slush [slush] (n.)

liquid mud: meling snow: worthless sentimental drive. *–v.t.* to wash by throwing water upon. *–adj.* **slush'y**. [Comparable to *sledge*, liquid mud. Arabic *zalaq*, slimy mud causing swift movement or falls on the ground: the down of anything. *Colloquial* (used by Baghdadis) *zah'leej*, slime; *–adj. mazh'lij*] See **sludge**.

زَلقٌ

(بسببه يمرّ الإنسانُ خفيفاً على الأرض أو يسقط)، وهو الدون من كل شيء. وبالعاميّة البغداديّة "زهليج"، وإذا لزج بشيء فهو مزهلج.

smack [smak] (v.t.)

to strike smartly, to slap loudly: to kiss roughly and noisily: to make a sharp noise with, as the lips by separation. *–n.* a sharp sound: a loud slap or blow: a hearty kiss. *–adv.* with sudden violence [Probably imitative; Dutch *smakken*, to smile, German *schmatzen*, to smack. Arabic *safak,* to slap loudly].

صفقَ

أي ضرَبَ ضربةً يُسمعُ لها صوت.

smart [smart] (n.)

quick, stinging pain of body or mind. *–v.i.* to feel a smart: to be punished. *–adj.* sharp and stinging: vigorous, brisk: keen, quick, and efficient in business. *–adv.* **smart'ly.** *–n.* **smart'ness.** [Old English *smeortan*; Dutch *smarten*, German

شِمِرٌ وشِمِّيرٌ ومُشمِّرٌ

مُجدّ وسريع، وهي صفة مشتقة من شمَرَ وشمّرَ: تهيأ، ومرّ جاداً وبشدّة.

schmerzen. Arabic *shimer, shim'eer, musham'ir*, an *adj*. derived from the *verb: sham'ara, shamm'ara*, to get ready and quick with strength and seriousness].

smash [smash] (v.t.)

to shatter: to strike with great force: to dash violently: (*figuratively*) to ruin. *–v.i.* to fly into pieces: to be ruined, to fail: to dash violently (into). –*n.* an act or occasion of smashing, destruction, ruin, bankruptcy. *–n.* and *adj.* **smash-and-grab**, (a raid) effected by smashing a shop-window and grabbing goods. *–n.* **smash'-hit**, overwhelming success. [Imitative; compare with Swedish dialect *smaske*, to smack. For Arabic see under **smack**].

صفقَ
أي ضرَبَ ضربةً يُسمعُ لها صوت.

smudge [smuj] (n.)

a smear, a blur: a choking smoke. *–v.t.* and *v.i.* to blot, blur. *–adj.* **smud'gy**, stained with smoke: blotted, blurred. [Scandinavian, Swedish *smuts*, dirt, Danish *smuds*, smut; German *schmutz*. Arabic *sinaj*, the influence of candle's smoke on walls: any discoloration due to smoke. Also *samajah*, ugliness from *verb samaja*; *–adjs. samj, semij*, distasteful]. See also **smutch**.

سِناج
أثر دُخانِ السِّراجِ في الحائِط، وكلّ ما لطخته بلونٍ غير لونه. كذلك سَمُجَ سَماجَةً: قَبُحَ، وسَمْجٌ وسميجٌ: الخبيث الطعم.

smut [smut] (n.)

Soot: a flake or spot of dirt, soot and circa: the popular name of certain small fungi with numerous black spores, which infest flowering land-plants, especially the grasses: the disease caused by any of these: obscene discourse. *–v.t.* to soil, spot, or affect with smut:*.–pr.p.* **smutt'ing**; *pa.t.* and *pa.p.* **smutt'ed**. *–adj.* **smutt'y**, stained with smut: obscene, filthy. *–adv.* **smutt'ily**. *–n.* **smutt'iness.** [Low German *schmutt*, German *schutz*, dirt. Arabic *sinaj*, the influence of candle's smoke on walls: any discoloration due to smoke. Also *samajah*, ugliness from *verb samaja*; *–adjs. samj, semij*, distasteful] See under **smutch** and **smudge**.

سِناج
أثر دُخانِ السِّراجِ في الحائِط، وكلّ ما لطخته بلونٍ غير لونه. كذلك سَمُجَ سَماجَةً: قَبُحَ، وسَمْجٌ وسميجٌ: الخبيث الطعم.

smutch [smuch] (v.t.)

to smut, to sully. *–n.* a dirty mark: soot: grime. [Compare with **smudge**].

سَمُجَ سَماجَةً
قَبُحَ، وسَمْجٌ وسميجٌ: الخبيث الطعم. كذلك سِناج: أثر دُخانِ السِّراجِ في الحائِط، وكلّ ما لطخته بلونٍ غير لونه.

snack [snak] (n.)

a share: a slight, hasty meal. –n. snack'-bar,

نتش
جذب اللحم ونحوه قرْصاً، واكتساب الشيء (بخفةٍ

snack'-counter, a counter in a restaurant where snacks are served promptly. [See **snatch**].

ودهاء). الاسم نتشٌ، ويعني النتفة والقليل من الطعام المُحضر بسرعة وخفة.

snag [snag] (n.)

a stump, as of a branch or tooth: an embedded tree, dangerous for boats: hence a catch, a hidden obstacle or drawback. *–v.t.* to catch on a snag: to tear on a snag: to clear of snags. [Old Norse *snagi*, peg. Arabic *zanaqa*, to tighten (something): (when used before horse), to implant a ring in the skin of lower jaw in order to pass a thread to act as a bridle; *–n. zanq*, the tapered portion of the arrow's head. Also *zanqah*, narrow road].

زَنقٌ

أسَلة نصل السهم (أي مُستدقة)، زَنقَ على: ضيّقَ على، وزَنقَ فرسَه: جعَلَ تحت حَنكِه الأسفل حَلقةً في الجُليدة، ثم جُعِلَ فيها خيط (كاللجام). زَنقة: طريقٌ ضيّق.

snare [snar] (n.)

a running noose of string or wire and circa for catching an animal: a trap: (*figuratively*) an allurement, temptation, moral danger, entanglement. *–v.t.* to catch. [Old English *sneare*, or Old Norse *snara*. Arabic *sinnara*, a snare to catch animals (e.g. fish); used also by Arab medieval surgeons as a surgical instrument in the operative extirpation of piles and varicose veins].

صِنارة

لصيد الحيوانات كالسمك. استعملها الجرّاحون العرب في العصور الوسطى بوصفها آلة جراحيّة لعمليات (استئصال) البواسير ودوالي الساقين.

snatch [snach] (v.t.)

to seize suddenly: to pluck away quickly: to take as opportunity occurs. – Also *v.i. –n.* an attempt to seize: a seizure: a spell: a fragment. [Perhaps related to snack. Arabic *natasha*, to pluck off a spike, or to acquire something smartly and quickly. *–r. nat'sh*].

نتشَ

استخرجَ الشوكة ونحوها، وجذب اللحم ونحوه قرْصاً، والنتف، والاكتساب (بخفةٍ ودهاء). والاسم منه: نتشٌ.

Snipe [snip](n.)

a genus of birds with long straight flexible bills, frequenting marshy places. *–v.t.* to go snipe-shooting: to shoot at single men from cover. *–v.t.* to pick off by rifle from (usually distant) cover. *n.* **Snip'er** [Probably Scandinavian; Old Norse *snipe*. Arabic *shinqab, shinqab,* a special bird with a long bill enabling it to hunt under the water].

قنصَ

ضربٌ من الطير. وأصلاً شنقب وشِنقاب (تلفظ مثل قنفذ وقِنطار). وهو طائر طويل المنقار يتصيد فريسته ويقتنصها تحت الماء، ومنه جاءت كلمة: القناص، أي: الذي يتصيد جنود العدو ويقتنصهم واحداً إثر واحد، مثل طائر الشنقب.

soak [sok] (v.t.)

to steep in a fluid: to drench, saturate (with): to draw in through pores (*literally and figuratively*): (*slang*) to beat, pummel: (*slang*) to overcharge. –*v.i.* to be steeped in a liquid: to pass (through pores): to drink to excess. *–n.* **soak'er**, a habitual drunkard. *-p.adj.* **soak'ing**, drenching: drenched.

سقى

مَرّرَ الشراب أو روى بالماء.

–**soaking wet**, extremely wet. [Middle English *soke* – Old English *socian*, a weak verb, related to *sucan*, to suck. Arabic *saka*, to pass drink or to drench or saturate with water].

soap [sop] (n.)

صابون

a compound of oils or fats with salts of sodium (hard soaps) or of potassium (soft soaps), used in washing. *–v.t.* to rub with soaps. *–ns.* **soap'-boil'er**, one whose occupation is to make soap; **soap'-boil'ing**, the occupation of making soap; **soap'-box**, a box for packing soap: a street orator's improvised platform; **soap'-bubble**, a globe of air enclosed in a film of soap-suds; **soap-opera**, a broadcast serial chiefly concerned with the emotional involvement of the characters, originally American and often sponsored by soap manufacturers; **soap'-stone**, steatite. *–n. plural* **soap'-suds**, soapy water, especially when worked into a foam. *–adj.* **soap'y**, like soap: covered with soap: containing soap: (*colloquial*) unctuous. *–n.* **soap'iness**. [Old English *sape, sipian*, drip suggesting that it perhaps referred to a stage in the manufacture of soap. Romans, like Greeks used oil for cleansing the skin, not soap, and so they did not have their own native word for it. Instead they borrowed Germanic word *sapo*, which has evolved into French *savon*, as probably related to French city savon where French soap was manufactured. Italian *sapone*, Spanish *jabon*, Dutch *zeep*, German *seife*. It is thought that soap origin is from Latin sebum (i.e. fat). From Arabic *sabon* manufactured from oil or fat with alkali (felt as hot dry and refreshing to the body) and cut as a solid blocks held by hand to clean and refresh the skin, and to clean the dirty cloths; *sabana*, to hold or beat (something) by hand].

مطبوخ مُركب من الزيت أو من الشحم والقلي كالصودا الكاوية (وهو حارٌ يابس مُفرحٌ للجسد)، يُصنع كقطع صلبة تمسك باليد لتنظيف الجلد وإنعاشه، وكذلك لتنظيف الثياب الوسخة. فقد يكون الاسم مُشتقاً من صَفى وصَبَّ الماء. والفعل صَبَنَ: سَوّاها في كفه وضربَ به.

sock [sok] (n.)

زِقّ

a 'foot covering' [Old English *socc*, originally meant 'light shoe' worn by Greek and Roman actors of comedy; from Greek *sukkhos*, a word perhaps borrowed from some Asiatic language. Arabic *zig*, means a sac. Latin took this over as *soccus*, which was then borrowed into prehistoric Germanic as *sok*. And this in turn evolved into German *socke*, Dutch *zok*, Swedish *socka*, Danish *sok*, and English *sock*.].

جلد يُجَزّ (ولا يُنتف للشراب)، ويُستخدم لتغطية القدمين (كعمل الخفّ).

soda [so'da] (n.)

an inclusive name for various alkaline compounds of sodium: most frequently applied to sodium carbonate, the ash of certain marine plants, a constituent of numerous mineral water, and crystalised as washing-soda: extended to sodium bicarbonate (**baking-soda**), an effervescent agent used to leaven flour and also in the manufacture of aerated waters, and to sodium hydoxide (**caustic soda**), a powerful cleansing agent used in the manufacture of soaps: in chemical compounds, a synonym for sodium, as in nitrate of soda (sodium nitrate): soda-water. *–ns.* **so'da-fount'ain**, a vessel for holding soda-water: apparatus for preparing soda-water and iced refreshments: a counter where these are sold; **so'da-wa'ter**, originally a weak solution of sodium bicarbonate with an admixture of acid to cause effervescence: a beverage consisting of water highly charged under pressure with carbonic acid gas. [Italian from Low Medieval Latin *soda* which may have been derived from Latin *sodanum* 'samphire, glasswort' (the plant samphire was burned to obtain soda for making glass). Another of the uses of samphire was as headache cure, and it has been speculated that *sodanum* may have come ultimately from Arabic *suda*, 'headache'. Sodium was coined from soda in 1807 by the English chemist Humphry Davy – See under **Natrium** and **natrun**].

صودا

مُشتقّ من صودانوم اللاتينيّة التي تعني أشنات الزجاج (وهي نبات يُحرق للحصول على صودا لعمل الزجاج)، تستخدم أيضاً كعلاج للصُداع؛ مما أدى للاستنتاج بأنّ كلمة صودا من أصل عربيّ «صُداع» (الذي يُسببه الطعام المالِح ذو نسبة الصوديوم العالية). قرَنَ الكيميائي الإنجليزي "همفري داي" الصوديوم بالصودا في ١٨٠٧م.

sofa [so'fa] (n.)

long upholstered seat with back and arms arranged in style. [Arabic *soffah*, or *Arabic majlis* (*Arikah*)shaded and seated corner (arranged in lines) situated inside the Prophet Muhammad Grand Mosque in Medina and kept for *ahlu sofa*, poor old and chronically ailed people, who cannot go for Jihad and usually stay in that *soffah* corner where they can pray, eat, and sleep].

صُفة

أي مَصفوفة أو مُصطفة. وتعني الأريكة: وهي مقعد طويل مُنجّد ذو ذراعين، أي مجلس عربيّ. عن العربيّة: صُفّه. وموضعٌ مُظللٌ من المسجد (مفروش للصلاة والأكل والنوم)، وأهلُ الصُفّة هم أضيافُ الإسلام الفقراء الذين لا يستطيعون الجهاد من المرضى والزمنى (أصحاب العاهات والإمراض المزمنة) وكانوا يبيتون في رُكن الصُفّة من المسجد النبويّ الشريف بالمدينة المُنوّرة.

soil [soil] (n.)

the mould on the surface of the earth in which plants grow: country [Old French *soel, suel, sueil* Latin *solum*, ground. Arabic *salla*, soil or earth; *salsal*, the mud (with or without sand) that is used for pottery-making].

صَله

الأرضُ أو اليابسة. والصَلصال: الطين الحُرّ الخلِطَ بالرمل، أو الطين ما لم يُجعَل خزَفاً.

solace [sol'as] (n.)

consolation, comfort in distress: a source of comfort or pleasure. *–v.t.* to comfort in distress: to divert, amuse (oneself): to allay (e.g. to solace grief). [Old French *solas* – Latin *solatium* – *solari, -atus*, to comfort in distress. Arabic *salwa*, comfort during distress].

سلوى

ما يُفرح ويُفرّج عند الشِدّة والمصائب.

solder [sol'der or sod'er] (v.t.)

to make fast with solder: (*figuratively*) to join (together): to mend, patch (up). *–n.* a fusible alloy for uniting metals. [Old French *soud* – *souldure* –*souder, soulder*, to consolidate – Latin *solidare*, to make solid. Arabic *sallad*, to make solid].

صلّدَ

جعله صلباً.

soldier [sol'jer] (n.)

a man engaged in military service: a private, as distinguished from an officer: a man of military skill. *–v.i.* to serve as a soldier. *–n.* **sol'diering**. – *adjs.* **sol'dier-like**, **sol'dierly**, like a soldier: martial: brave. *–ns.* **sol'dier-of-for'tune**, one ready to serve under any flag if there is good prospect of pay or advancement; **sol'diership**, state or quality of being a soldier. military qualities: martial skill; **sol'diery**, soldiers collectively: a body of military men. –soldier on, to continue doggedly in the face of difficulty. [Old French *soldier* – Latin *solidus*, a piece of money, the pay of a soldier. Arabic *soltah, jundi soltah* (empowered soldier), representative of governmental command, power and law; *sultan*, the king with supreme power and command of his subordinates: a man empowered by superiors to exercise such command and power on others].

سُلطة او جُندي سُلطة

مُمثل الحُكم والقوّة والقانون الحكوميّ. والسُلطان: الملك بسطوته وحُكمه على رعاياه. وجندي سلطة هو الرجل الذي يُمارس صلاحيات السلطة المُعطاة له من رؤسائه.

solid [sol'id] (adj.)

resisting change of shape, having the parts firmly cohering (opposite to fluid; distinguished from *liquid* and *gaseous*): hard: compact: full of matter, not hollow: strong, strongly constructed: having three dimensions: of uniform undivided substance (e.g. *solid silver*): unanimous, standing together in close union: well-grounded, weighty (e.g. a *solid argument*): financially sound (e.g. *solid business man*): sensible: genuine (e.g. solid comfort): concerned with solids (e.g. *solid geometry*). *–n.* a substance, body, or figure, that is solid: a solid mass or part. *–n.* **solidarity**, firm

صلد

الصّلب الأملَس.

union in sentiment and action. *v.t.* **solid'ify**, to make solid or compact. *v.i.* to grow solid: (*figuratively*) to harden: *pa.p.* **solid'ified.** *–n.* **solidifica'tion**, act of making, becoming, solid; **solid'ty**, the state of being solid: fullness of matter: strength or firmness, moral or physical: soundness: volume. *–adv.* **sol'idly.** *–n.* **sol'idness.** – **solid-state physics**, branch of physics which covers all properties of solid materials; **solid with**, packed tight with: supporting fully. [Latin *solidus*, solid. Arabic *salid*, smoothly solid].

Solomon (n.) سُليمان

King of Israel (died circa 930 BC). He is the son of David, and the builder of the Temple, and a ruler specially noted for his wisdom and justice. This is evidenced in the case where two women claim the same baby. Solomon offers to cut it in half, thereby promoting the true mother to renounce her claim in order to preserve the child. Solomon had 1000 wives and concubines. Solomon name comes from the Hebrew *shalom* (peace), which, with the variant *Sholom*, has been used as a girl's name. The better known feminine equivalent of Solomon is **Salome**, a name which was much used by the ruling family of the kingdom of Judaea, but best known as the name of the girl who danced before Herod, and when asked to name her reward demanded John the Baptist's head. Arabic **Sulaiman**, king Solomon. See verse 79 of Surah Al-Anbiya (The Prophets) XXI in Qur'an: "And We made Sulaiman (Solomon) to understand (the case); and to each of them (David and Solomon) We gave Hukm (right judgement of the affairs and Prophethood) and Knowledge".

اسم عَلَم لملك بني إسرائيل (مات نحو ٩٣٠ قبل الميلاد). وهو ابن داود عليهما السلام، وهو باني هيكل سُليمان، والحاكم المُشتهر بحكمته وعدله على الخصوص. ويتمثل ذلك في قضيّة المرأتين اللتين ادعيتا أمومة طفل فقرر سُليمان قطع الطفل إلى نصفين، مُستحثاً الأم الحقيقيّة للتنازل عن حقها للحفاظ على حياة الطفل. وكان لسليمان ١٠٠٠ زوجة ومملوكة. واسم سليمان مشتقٌ من العبريّة: شلوم أي سلام، الذي مع تحويره إلى "شولوم" قد أُستعمل كاسمٍ فتاة. والاسم الأنثوي الأفضل والمُكافئ لسُليمان هو "سالومي" الذي استخدمته العائلة الحاكمة لملكة يهودا، ولكنه اشتهر باسم الفتاة التي رقصت أمام «هيرود» التي عندما سُئِلت عن جائزتها، طلبت رأس النبيّ يحيى المعمدان. وعربياً الملك النبيّ سُليمان عليه السلام قد ذُكِر اسمه بالقرآن: ﴿فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا﴾ [الأنبياء: ٧٩].

solar [so'lar] (adj.) شعله وشعيله

of, from, like, or pertaining to, the sun: measured by the progress of the sun: influenced by or powered by energy from the sun's rays. *–n.* **sola'rium**, a sun-dial: a place, e.g. in a hospital, for sunning or sun-bathing. **–solar plexus**, in higher mammals a central network of nerves, situated in the pit of the stomach, from which nerves regulating involuntary motions radiate in all directions; **solar system**, the sun and the attendant bodies moving about it under the attraction of gravity. [Latin *sol*, the sun, *solaris*, pertaining to the sun. Arabic *sholah, sha'elah,* lamp fire or fire

النار المُشعَلة في الذُّبال أو الفتيلة، والمِشعَل: هو القِنديل، وهو مُشتقّ من الفعل أشعلَ النار: ألهَبَها.

in the wick or candle's light; *mish'al*, candle. – *verb sha'al*, to kindle a fire].

sonajas [sona jas] (n.)

a musical instrument made of leather and struck by hand or fingers.

آلة موسيقيّة

من الجلد يُضرب عليها باليد أو بالأصابع.

Sonia, Sonya, Sonja (n.)

the sunny lady. Arabic *sann'ya*, the sunny or shining lady. See **Sophia.**

سَنيّة

(اسم عَلم) أي المرأة المُشرِقة كالشمس. (انظر تحت: صفية).

sop [sop] (n.)

bread or other food dipped or soaked in liquid: a puddle: a soaking: a gift or concession made to propitiate (from the drugged sop the Sibyl gave to Cerberus to gain passage for Aeneas to Hades, Aeneas vi. 420). *–v.t.* to sleep in liquor: to take (up) by absorption: *–pr.p.* **sopp'ing**; *pa.t.* and *pa.p.* **sopped.** *–n. adj.* and *adv.* **sopp'ing.** *–adj.* **sopp'y**, drenched, thoroughly wet: sloppily sentimental. *–adv.* **sopp'ily**. *–n.* **sopp'iness**. [Old English *sopp* (n.), *soppian* (verb); probably connected with *supan*, to sup. Arabic *sobba*, poured liquid food; *sabib*, poured water or liquid honey]. See also **soup.**

صُبّة

ما صُبَّ من طعامٍ وغيره، والصبيب: الماءُ المصبوبُ والعسل الجيّد، من صَبّ: أراقَ.

Sophia, Sophy (n.)

From Greek word for 'wisdom and clarity' (see **sufism, sophism**) used to denote the holy wisdom of God, as in the great 6th century Orthodox church of *Santa Sophia* built by Justinian (532-537) in Constantinople (now Istanbul). Since the capture of the city by Ottomans in 1453, it has been used as a mosque and is now a museum. It was not dedicated to a saint named Sophia, but to the 'Logos', or Second Person of the Trinity, called *Hagia or Aya Sophia* (in Arabic literally, the Pilgrim Lady *Safi'ya*). **Sophie** is the French form of the name, and **Sonia (Sonya, Sonja)** can also be considered as a Slavonic pet form.

صَفِيّه صوفي

اسم عَلم يعني بالإغريقيّة «حكمة وصفاء» يُستخدمُ للدلالة على الحكمة الإلهيّة المُقدّسة كما في كنيسة أورثوذوكس القرن السادس الكبيرة للقدّيسة صوفيا التي بناها جوستينيان (٥٣٢–٥٣٧م) في القسطنطينيّة (إستانبول أو الآستانة الآن). ومُنذ الفتح العُثمانيين لهذه المدينة في ١٤٥٣م، تحوّلت الكنيسة إلى مسجد جامع، ومن ثَمّ إلى متحف. وهي ليست مُهداة لقديسٍ باسم صوفيا وإنما للشخصيّة الثانية في الثالوث المُسمّاة حِجيّة أو آية صوفيا (بالعربي الحاجّة صَفيّة). وصوفي هو شكل الاسم الفرنسيّ كما أن سونيا (سونية وسونجا) هي أشكال الدلال السلافونيّ.

sophism [sof'izm] (n.)

specious fallacy. *–n.* **soph'ist** (*capital*) one of a class of public teachers of rhetoric, philosophy and circa in ancient Greece and in Islam: a captious or fallacious reasoner. *–adjs.* **sophis'tic, -**

سَفَط

اصطنع الكلام فهو سَفيط: وهو النذل وكلّ من لا قدرَ له، أو هو طيّب النفس السّخِيّ (من الأضداد)، وقد يكون الاسم منه سَفسطة أو صَوفيّة: التصوّف

al, pertaining to a sophist or to sophistry: fallaciously subtle. *–adv.* **sophis'tically**. *–v.t.* **sophis'ticate**, to render sophistical or unsound: to falsify (e.g. a text) so as to support a line of argument: to imbue (a person) with superficial knowledge and subtlety, or make dissatisfied with simplicity of thought and manners: to give a fashionable air of worldly wisdom to. *–n.* a **sophisticated** person. *–adj.* **sophis'ticated**,: very refined and subtle: with the most up-to-date skill or devices: adulterated, falsified: not simple or natural: worldly-wise and disillusioned. *–ns.* **sophistica'tion**, act of sophisticating: state of being sophisticated; **soph'istry**, specious but fallacious reasoning. [French *sophisme* – Greek *sophisma* – *sophizein*, to make wise *–sophos*, wise. Arabic *saffat*, made it up;. –adj. safeet, down-people with low status, or the generous good person (word of 2 opposite meanings); *suf'sata*, sophistry. See also **sufi and Sufism**].

الإسلاميّ (حركة الزُهد والمُجاهدة والرياضة الروحيّة)، عن العربيّة: صوف؛ لارتدائهم الصوف على سبيل الزهد والورع. وأهلُ الصُفة هم أصحاب النبيّ ﷺ الفقراء الذين لا يستطيعون الجهاد من المرضى والزمنى (أصحاب العاهات والأمراض المزمنة)، وقد كانوا يبيتون في رُكن الصُفة من المسجد النبويّ الشريف بالمدينة المُنوّرة، ويبلغ تعدادُهم قرابة ٤٠٠ صحابيّ، وقد كانوا مُتقين ومطيعين للنبيّ مُحمّد ﷺ.

sorbet [sor-bay] (n.)
See under **sherbet**

شراب أو شربات

والشراب المُثلج الذي يُعدّ من عصير الفاكهة المحلى. أو هو الشراب المُثلج الذي يُعدّ من عصير الفاكهة المحلى واللبن أو بياض البيض، عن الفارسيّة: شربَت. وعن العربيّة: شرْبة، والشربة من الماء: ما يشرب دفعةً واحدة، وجمعها شرَبات، التي دخلت اللغة التركيّة. منها: سربت أو شربت أو شوربت (شوربة).

souk also **suk, such, suq** [sook] (n.)

in a Muslim countries, a marketplace. [Arabic *suq*, marketplace].

سوق

soup [soop] (n.)

the nutritious liquid obtained by boiling meat, vegetables and circa in stock: (*slang*) a photographic developer. *–n.* **soup'-kitch'en**, a place for supplying soup gratis or at nominal price. **–in the soup**, (*slang*) in difficulties or trouble. [Old French *soupe*. Arabic *sobba*, poured liquid food; *sabib*, poured water or liquid honey]. See also **sop**.

صُبّة (بمعنى شوربة من شُربة)

ما صُبّ من طعام وغيره، والصَبيب: الماءُ المصبوبُ والعسل الجيّد، من صَبَّ: أراقَ.

sour [sowr] (adj.)

having an acid taste or smell: turned, as milk: rancid, morose, embittered, discontented: crabbed or peevish: cold and wet, as soil. *–v.t.* to make sour: to embitter, to make peevish or dis-

صَبر

عصارةُ شجرٍ مُرّ. وأصْبرَ اللبن: أي اشتدّت حُموضته إلى المرارة. والصِبار: حَمْل شجرةٍ حامضة، ومنه الصبر: تجرّع المُرّ دون جزع. والصُبار والصُبّار: التمر الهندي.

contented. *–v.i.* to become sour: to become peevish or crabbed. *–adv.* **sour'ly.** *–n.* **sour'ness.** [Old English *sur*; German *sauer*, Old Norse *surr*. Arabic *sab'r*, juice of a revoltingly bitter tree; *asbara* (for yougurt), to increase its acidity towards bitterness; *sibar*, revoltingly acidic fruit tree; from which derived *sab'r*, patience or induring bitterness without complaint; *sobar, sobbar*, tamarind].

sound [sownd] (n.)

صوْت

من صوّتَ: أي نادى.

sensation of hearing: a transmitted disturbance perceived by, or perceptible by, the ear: especially a tone produced by regular vibrations (opposite to noise): mere noise without meaning (as distinguished from sense): a noise, report: range of audibility. *–v.i.* to give out a sound: to resound: to be audible: to give impression on hearing that it is, to seem to be (*literally and figuratively* –e.g. that sounds like the train; it sounds like Mary; it sounds like an attempt to blackmail you). *–v.t.* to cause to make a sound: to produce, utter, make, the sound of: to pronounce: to announce, publish, proclaim (e.g. to sound his praises): to examine by percussion and listening. *–p.adj.* **sound'ing**, sonorous, resounding. *–n.* **sound'-board**, a thin plate of wood or metal which increases the sound in a musical instrument. *–adj.* **sound'proof**, impenetrable by sound. *–ns.* **sound'-track**, on a cinematograph film the strip on which sounds are recorded; sound'-wave, a longitudinal disturbance propagated through air or other medium. –**sound barrier** (*aeroplane*), difficulty met about the speed of sound when power required to increase speed rises steeply; **sound effects**, sounds other than dialogue or music used in films, radio and television. [Middle English *sound* (*n.*), *sounen* (*verb*) – Latin *sonare*, to sound. Arabic *sout* (*n.*), sound, *saw'wat* (*verb*), to sound].

sparrow [spar'o] (n.)

عصفور

(عصفور) وعصفورة (عصفورة) للذكر والأنثى، وسُمّي بذلك لأنه «عصى وفرّ». وجمعه: عصافير.

an Old World genus of birds of the finch family, one very common species of which, the house-sparrow, is remarkable for the boldness of its approach to man. *–ns.* **sparr'ow-grass**, asparagus; **sparr'ow-hawk**, a genus of small hawks. [Old English *spearwa*; Old Norse *sporr*, German *sperling*. Arabic *asfor (osfor), asforah (osforah)*, for male and female sparrow respectively (so-called because it '*asa wa farr*', resist and fly; – *plural(n.) asafeer*].

spinach [spin'ij] (n.)

a plant whose young leaves are eaten as a vegetable: the leaves. [Old French *espinage, espinache*; of doubtful origin. Arabic *isfanakh*, spinach, green plant used as a powerful diuretic and laxative useful for chest and back problems].

إسفاناخ

إسباناخ، سبانخ (نبات)، عن العربيّة إسفاناخ: نبات أخضر فيه قوّة جالية غسّالة ينفع الصدر والظهر، مُليّن.

spirit [spir'it] (n.)

vital principle: the soul: a disembodied soul: a ghost an incorporeal being: actuating emotion, disposition, frame of *mind (e.g. in a spirit of rivalry; in the right spirit)* – often in *plural* (*e.g. in good, low, spirits*): animation, verve: courage: (in *plural*) cheerful or exuberant vivacity: a leading, independent, or lively, person: a distilled liquid (*e.g. motor spirit, wood spirits*): (usually in *plural*) distilled liquor (*e.g. wine*): the essence, chief quality; the real meaning, intent (e.g. the spirit of the law in preference to the letter). *–v.t.* to convey away secretly, as if by magic. –adj. spir'ited, full of spirit, life, or fire: animated. *–adv.* **spir'itedly**. *–ns.* **spir'itedness; spir'it-lamp**, a lamp in which an inflammable spirit is burned to give heat. –adj. spir'itless, without spirit, cheerfulness, or courage: dead. *–adj.* **spir'itual**, of the nature of, relating to, spirit or the soul: highly refined in thought and feeling, habitually or naturally looking to things of the spirit ecclesiastical. *–ns.* **spiritualisa'tion; spir'itualism; spiritual'ity**, a state of being spiritual: essence distinct from matter: the philosophical doctrine that nothing is real but soul or spirit *–adv.* **spir'itually. –spiritual court**, an ecclesiastical court. **–in spirits**, cheerfully vivacious. **–out of spirits**, depressed. **–the Spirits**, the Holy Spirit. [Latin *spiritus*, a breath – *spirare*, to breathe (source of English *aspire, conspire expire, inspire, perspire, respire, transpire,* etc), which probably came ultimately from the prehistoric Indo-European base *speis-* or *peis-* imitative of the sound of blowing or breathing out (source also of Old Church Slavonic *piskati* 'whistle', Serbo-Croat *pistati* 'hiss', and Old Norse *fisa* 'fart') – Arabic *zapharart*, plural of *zapheer* 'outward breeze' or wind, or outward breathing (see also **zephyr**). But in the Augustan period it gradually began to take over as the word for 'soul' from anima (source of English animal, animate, etc), which itself originally denoted 'breath', and in Christian Latin

زفرات الروح

جمع زفير: نَفَس الهواء الخارج بعد الاستنشاق، ولكن طغت في حقبة "أوغسطين" كلمة "زفرات" على روح الحيوان وكل ما هو حيّ، التي تعني النفس. وأصبحت في الكتابات اللاتينيّة المسيحيّة المُصطلحَ القياسيَّ المستعمل. وقد اكتشف الكيميائيون العرب الأوائل أنه بتسخين بعض المواد كالنيتر يستطيعون طرد مادة غير منظورة وتجميعها في قناني. وفي بعض الحالات، عند تعرّض هذه المادة غير المنظورة لنور شمعة، فإنها تحترق أو تنفجر. فسمّوا هذه المادة غير المنظورة بالـ «زفرات»؛ لأنها غير منظورة، ولكنها قويّة كزفرات نفس الإنسان (أو الروح الحيويّة) التي سَمّاها الإغريق نفس (الرئة). وفي القرن التاسع سَخن "جابر بن حيّان" الخمر وجمع بُخاره، وسَمّاه: روح الخمر (زفرات = اسبرتو). وفي الصيدلة، هذه الروح (اسبرتو) هي محلول كحوليّ لمادةٍ غازيّة أو طيّارة بالمُقارنة مع صبغة محلول الكحول غير الطيّار (باستثناء صبغة اليود). وروح الكحول هو خلاصته، كما يقول العراقيّون: روح النعناع، وروح القرنفل (أي خلاصتهما).

writings it was the standard term used. The early Arabian alchemists discovered that by heating certain substances such as nitre, they could drive off some invisible substance, which could be collected in bottles. In some cases, this invisible substance, if a light was put to it, would burn or explode. They called this invisible substance spirit, because it was invisible yet powerful, like the spirit of man (or *vital spirit*) which Greeks call *pneuma*. In the 9th century Geber heated wine and collected the vapour which he called spirits of wine. In pharmacy a spirit is an alcoholic solution of a gaseous or volatile substance as opposed to a tincture which is an alcoholic solution of a non-volatile substance (with the exception of tincture of iodine). Spirit of alcohol means its extract; Iraqis called extract for the spirit (*rooh*) of mint and carnation].

spit [spit] (v.t.)

to throw out from the mouth: to eject with violence: to utter with hate, scorn or violence. –*v.i.* to throw out saliva from the mouth: to rain in scattered drops: to make a spitting sound, like an angry cat: –*pr.p.* **spitt'ing**; *pa.t.* and *pa.p.* **spit, spat**; *pa.p.* (*Bible*) **spitt'ed.** –*n.* saliva: a light fall of rain or snow: (*colloquial*) an exact replica (e.g. the dead, very, spit o him). –*n.* **spit'fire,** that which emits fire: a type of fighting aeroplane: a hot-tempered person; –**spittle**, spit, saliva; –**spittoon'**, receptacle for spittle. –**spit and polish,** futile and burdensome efforts after military smartness. [Northern Old English *spittan*; Old Norse *spyta*. Arabic *safida*, to eject and salivate (with sound) during mating of animals e.g. camel; –*n. sifid*].

سِفاد

مُشتقّ من سَفِدَ: أرغى وروّل ونزا (هاج وقذف أي أنزل) الذكر على الأنثى، كما في الجمل، وتسافدَ السباع سِفاداً.

sponge [spunj] (n.)

any member of a phylum of sessile aquatic animals with a single cavity in the body, with many pores: the fibrous skeleton of such an animal, remarkable for its power of sucking up water: a piece of such a skeleton, or a substitute, used for washing, obliterating, absorbing and circa. –*v.t.* to wipe, wipe out, soak up, remove, with a sponge. –*v.i.* to suck in, as a sponge. –*ns.* **sponge'-cake,** a very light cake of flour, eggs, and sugar; spong'er, one who uses a sponge: a sponge or parasite. –*adj.* **spongy** (*spun'ji*), like a sponge, absorptive: of open texture, porous: wet and soft. [Old French *esponge* – Latin *spongia* – Greek *spongia*. Arabic *isfanj*, *isphanj*, sponge or

إسفنج

تكوين أو كائن حيّ على شكل عروق شجرٍ يعيش في قاع البحر، نافع في (مداواة) القروح العفنة (نظراً لطبيعته المساميّة). ويُستخدم طبيّاً في حشو الخوذات والملابس، وفي تنشيف وحشو نزيف الأنف وعمليات استئصال اللوزتين، وكذلك في توسيع عنق الرحم. كما أنّ "ثيودوريك البولوني" الذي يقترن اسمه بالإسفنجة المنقوعة المخدّرة، قد استقى معلوماته من مصادر عربيّة. وهذه الإسفنجة تنقع في محلول مواد عطرية ومُخدّرة ثم تجفف، وعند استعمالها مُستقبلاً

branching tree-like sea structure or creature, used for local therapy of septic ulcers due its porous character. Medically several kinds of sponges are used for padding helmets and cloths, and in absorbing and padding nasal bleeding and in tonsillectomy operations, as well as dilating the cervix of the uterus. Also Theodoric of Bologna (1206-1298) whose name is associated with the **'soporific sponge' (or anaesthetic sponge)** got his information from Arabic sources. The sponge was steeped in aromatics and soporifics and then dried; when required it was moistened and applied to lips and nostrils. The Arabic innovation entails the immersion of the so-called 'anaesthetic sponge' in a boiled solution made of water with a unique mixture of hashish (from Arabic *hasheesh*), opium (from Arabic *afiun*), C-hyoscine (from Arabic *cit al huscin*, the beautiful lady), with Zo'an (Arabic for wheat infusion) acting as a carrier for active ingredients after water evaporation and within sponge interstices].

ترطبُ وتوضع على الأنف والفم. هذا الاكتشاف العربيّ يستلزم غمر هذه الإسفنجة المخدّرة في محلول ماء يغلي يحوي خليطاً فريداً من حشيش وخشخاش الأفيون وورد ست الحُسن مع الزُّوءان (ما يُخالط البُرّ) كنقيع حامل للمُكوّنات الفعالة، بعد تبخر الماء والمحصورة داخل فراغات نسيج الإسفنجة.

squabble [skwob'l] (v.i.)

to dispute noisily, to wrangle. *–n.* a noisy, petty quarrel, a brawl. *–n.* **squabb'ler**. [Scandinavian; probably imitative. Arabic *sakhiba*, to dispute noisily: *–n. sakhab*; *–adj. sakha'ab*; Also *istikhab al-tair*, the mixed noises of birds].

صَخِبٌ

شِدّة الصوت، من صَخِبَ فهو صَخاب. ومنه اصطِخابُ الطير: اختلاطُ أصواتها.

squash [skwosh] (v.i.)

to press into pulp: to crush flat: to put down, suppress: to snub. *v.i.* to form a soft mass as from a fall: to become crushed or pulpy: to squelch. *–n.* anything soft and easily crushed: anything soft or unripe: a beverage containing the juice of crushed fruit. *–adj.* **squash'y**, like a squash: muddy. [Old French *esquacer, esquasser –es-* (Latin *ex-)* and *quasser*. Arabic *kasara*, to break open; *qashara*, to peel off before crushing open] See **quash.**

كسرَه

فانكسرَ، أو قشرَه قبل أن يسحق لبه.

squat [skwot] (v.i.)

to sit down upon the hams or heels: to sit close, as animal: to settle on land or in property, without title, or (*Australian*) with a view to acquiring a title: *–pr.p* **squatt'ing**; *pa.t.* and *pa.p.* **squatt'ed**. *–adj.* short and thick, dumpy. *–n.* **squatt'er,** a settler without title, or one who has not yet acquired a title. [Old French *esquatir*, to crush; Arabic *kasara*, to break open] allied to **squash.**

كسرَه

فانكسرَ، أو كسرَه واستولى على لبه. ثم تطور المعنى للاستيلاء غير القانوني على البيوت الفارغة، والسكن فيها مجاناً، أملاً بتملكها قانونياً إذا لم يطالب مُلاّك تلك البيوت بها (بسبب غيابهم عن البلد).

stable [sta'bl] (n.)

a building for housing horses, or sometimes other animals: a group of horses under one ownership: a horse-keeping establishment, organisation, or staff. *–v.t.* to put or keep in a stable. *–v.i.* to be accommodated in a stable or as in a stable. *–n.* **sta'bling**, act of putting into a stable: accommodation for horses and circa. **–stable companion** (*figuratively*), one who lodges in the same place or is a member of the same club and circa. –**out of the same stable**, having the same social background, especially a privileged one. [Old French *estable* –Latin *stabulum – stare*, to stand. Arabic *establ*, building to keep horses and animals].

اصْطبْل

موقف الدوابّ والأحصانة.

stallion [stal'yon] (n.)

an uncastrated male horse, especially one kept for breeding. [Old French *estalon* –Old High German *stal*, stall. Arabic *estilad*, breeding; *fahal estilad*, male animal (e.g. horse) used for breeding].

استيلاد

أي طلب الولد، حيث يُستخدم فحل الحيوان (الحصان مثلاً) للاستيلاد.

star [star] (n.)

any one of the heavenly bodies, especially of those visible by nights whose places in the firmament are relatively fixed (**fixed stars**), sometimes (*loosely*) including planets, comets, meteors, less commonly the sun and moon, or even the earth: a planet as a supposed influence, hence (usually in *plural*) one's luck or destiny: an object or figure with pointed rays, most commonly five. [Old English *steorra* from a general Germanic word, with relatives in German *stern*, Dutch *ster*, Swedish *stjarna*, and Danish *stjerne*. These were all descended from prehistoric Germanic base *ster-*, which had come down from Indo-European *ster-* 'star', source also of Latin *stella* 'star' (from which English gets **stellar**, i.e. star-like) and Greek *aster* 'star', from which English gets **asterisk**, **astronomy** (watching stars in foretelling the future and the unseen i.e. divination), **astrology** (scientific knowledge via observation of stars), **disaster** (ill-starred). The ultimate source of the Indo-European base is not certain, but the traditional view is that it comes from the base *ster-* 'spread out', the underlying notion being of the stars 'spread out' in the sky. ***Sterling*** (*ster-ling*, i.e. little star) 'British money' was originally named from the design of a 'small

ستار

أي نجم، مُشتقّ من عشتار: آلهة الجمال والخصوبة والحُبّ الجنسيّ التي يعبدها البابليّون والفينيقيّون (الآلهة نفسها يُسمّيها الإغريق: أفرودايتي). وقد وقعت عشتار في غرام تموز إله الجمال المُذكر (الذي يُسمّيه الإغريق: أدونيس). ويُرمَز لعشتار بنجمة الصُبح عند الفينيقيين، وكذلك صُوِّرت عشتار على بوّابة عشتار في بابل، ورُمِز لها بـ «نجوم السماء» التي عبدها غير المسلمين منذ عهد النبيّ إبراهيم (عليه السلام). وإستار أو عِشتار هي مصدر الكلمات الآتية: أستر (نبات نجميّ الأزهار)، وأستريسك (نجمة الطباعة)، وأسترولاب أو أسطرلاب (آلة الاهتداء بالنجوم)، وأسترولوجي (أي مراقبة النجوم لتنبؤ المستقبل، وهو التنجيم)، وأسترونومي (أي علم الفلك والنجوم)، وديس – أستر (أي سوء طالع النجم، أي كارثة)، و إيستر (احتفال الربيع)، وستيرلينج (عملة نقديّة ووحدة وزن بريطانية). والمعنى الحديث للنجم والنجمة هو صاحب أو صاحبة أداء مُتألق، وكان أول استخدام له في بداية القرن الـ ١٩ الميلاديّ. والنجوم (وتشمل

star'; a pound of sterlings is a unit of weight. The modern sense of star 'leading performer', is first recorded in the early 19[th] century. Arabic *Ishtar, Astarte*, Goddess of beauty, fertility, and love, worshipped by the Babylonians and Phoenicians (Greek equivalent is Aphrodite); Ishtar fell in love with *Tammuz*, God of masculine beauty (Greek equivalent is Adonis). Ishtar is symbolized as 'the morning star' by the Phoenicians; it was also portrayed on Ishtar gate in Babylon and was symbolised in 'the stars of the sky' worshiped by the non-Muslims since the time of Prophet Abraham (peace be upon him)] See **aster, asterisk, astrolabe, astrology, astronomy, disaster, easter,** and **sterling**.

الشمس): أجسام سماوية مؤلّفة من غازات حارة، بعضها يعيش ملايين السنين، وبعضها يعيش عشرات البلايين من السنين، وأمّا الشمس فعمرها حتى الآن ٤،٥–٥ بليون سنة. ويأخذ ضوء أقرب نجمة إلينا (وهي الشمس) ٨ دقائق ليصل إلينا، لكن الضوء من ثاني أقرب نجمة إلينا (وهي ألفا سينتوري Alpha Centauri) يصلنا بعد ٤،٣ سنة. وتبعد الكثير من النجوم عنا عدة قرون ضوئية. وليست الشُهُب المذنّبة التي نراها في الليل نجوماً كما يُظنّ خطأً (shooting star) إنما هي نيازك مؤلّفة من صخور وغبار (اسمها بالإنكليزية meteorites) تحترق عندما تدخل المحيط الفلكي للأرض.

steal [stel] (v.t.)

to take by theft, especially secretly: to take, gain, or win, by address, by contrivance, unexpectedly, insidiously, or gradually: to snatch. *–v.i.* to practise theft: to take feloniously: to pass quietly, unobtrusively, gradually, or surreptitiously: *–pa.t.* **stole**; *pa.p.* **stol'en.** *–n.* **steal'er**. [Old English *stelan*; German *stehlen*, Dutch *stelen*. Arabic *salla, istalla*, to steal or to remove something taking it out swiftly].

سلّ أو استلّ (بمعنى السرقة)

انتزَعَ الشيء وأخرجَه في رفق.

stealth [stelth] (n.)

secret procedure or manner, furtiveness. *–adj.* **stealth'y**, acting, or acted, with stealth, furtive. *–n.* **stealth'iness**. *–adv.* **stealth'ily**. See under **steal.**

السلّ والاستلال

انتزاع الشيء وإخراجه في رفق. عمل سِرّيّ أو بخلسة.

steer [ster] (v.t.)

to direct with, or as with, the helm: to guide: to direct (one's course). *–v.i.* to direct a ship, cycle, and circa in its course: to be directed or guided: to move (for, towards). *–ns.* **steer'age**, act or practice of steering; **steer'ing-wheel**, the wheel by which a ship's rudder is turned, or a motorcar, and circa, guided; **steers'man**, one who steers. – **steering committee,** (U.S.) a group of members of the majority party in a legislative assembly who decides what measures shall be brought forward and in what order: any similar unofficial committee of management. [Old English *steoran, styran*, to steer. Arabic *saitar*, to direct and control] See under **master.**

سيْطَرَ

تحَكمَ، من السيطرة (أي التحكم).

Stephen, Steven

St Stephen was the first person to be martyred for his Christian faith, stoned to death as a blasphemer after accusing the Jewish Elders of rejecting the Messiah. Among those who supported his execution was **SAUL** of Tarsus, the young man who was later to see the light on the road to Damascus,and on his conversion take the name **PAUL.** **Stephen**'s name reflects the martyr's crown he won, for it comes from the Greek for 'crown' [and glory]. Continental forms such as **Stefan, Steffan** or **Stephan** are sometimes found. There is an old Scots form **Steenie,** but **Steve** or **Stevie** are usual pet forms. **Stephanie** is the French feminine of the name which has been popular in recent years, while there is an older, rarer form **Stephana**. Arabic **Mustafa**, the chosen, and the crown of his people.

اصطيفان (بالإنكليزية) أو مُصطفى (بالعربية)

الصفيّ المختار، بمعنى التاج والقمّة بين أقرانه. ويعد القديس "ستيفن" أول شهيد للنصرانية، وقد اتهم "ستيفن" كبار اليهود بمعاداتهم المسيحَ ابن مريم وتعاليمه، فاتهمه اليهود بالكفر، وقتلوه رمياً بالحجارة. وكان ضمن الذين شجعوا وشاركوا في قتله شاؤل أو صول الطرسوسي، ومن ثم ادّعى شاؤل هذا رؤيته للنورَ في أثناء رحيلته من القدس إلى دمشق، ومن ثم تحوّل إلى النصرانيّة فجأةً بعد ادعائه تلقي الوحي، ثم غيّر اسمه إلى بول (بولص). ويعكس اسم "ستيفن" التاج الذي لبسه بوصفه شهيداً، أي اصطفاه للشهادة؛ بل إن اسمه يعني باليونانية: التاج والمجد، ويقابل المعنى بالعربية: المصطفي أو الصفي المختار من بين قومه. والأشكال الأخرى للاسم هي: ستيفان، كما أن الأشكال الأسكتلندية القديمة هي: ستيني، لكن الأشكال الشائعة هي: ستيف أو ستيفي. وستيفاني هو الاسم المؤنث بالفرنسية، الذي صار شائعاً في السنوات الأخيرة، وهناك شكل قديم آخر لكنه نادر وهو: ستيفانة.

Sterling [stur'ling] (n.)

(*obsolete*) an old English silver penny: (*now*) British money of standard value. [a coin with a star – Old English *steorra.* Arabic ishtar, star-symbolised goddess of love for Babylonians and Phoenicians. *Ster-ling*, means a little star, 'British money' was originally named from the design of a 'small star' on the coin (its variant *starling* is not etymologically related, since it pertains to name of a bird *stoer*). The earliest use of sterling as a general term for 'English currency' dates from the mid 16th century. Also, 240 of such coins formed a unit of weight, known as a pound of sterlings. Arabic *ishtar*, star-symbolised goddess of love for Babylonians and Phoenicians] See under **star.**

ستيرلينج

هي عملة نقديّة ووحدة وزن بريطانية، مشتقة أصلاً من عِشتار، وعشتار هي آلهة الجمال عند البابليّين والفينيقيّين، التي يُرمَز لها بنجمة الصُبح أو نجوم السماء. وتعني ستيرلينج نجمة صغيرة صُمِمَت على العملة النقدية البريطانيّة (ولا يمتّ شكلها الآخر ستارلينج للاشتقاق نفسه؛ لأن ستور تعني طيراً). وأول استعمال لكلمة ستيرلينج جاء أواسط القرن الـ ١٦ الميلاديّ. كما أنّ ٢٤٠ قطعة نقدية منه تشكل وحدة وزن تعرَف بالـ «رطل الإستيرلينجيّ أو الرطل الإستيرلينيّ».

stew [stu] (n.)

(Shakespeare) a boiling pot: a dish of stewed food, especially meat and vegetables (such as **Irish stew**): a room for hot-air baths. *–v.t.* to simmer or boil slowly with some moisture: to

استوى

طُبخ جيّداً ونضج لتقديمه للأكل، من سَوّاه أي عدّله فاعتدَلَ وبَلغَ أشدّه.

bathe in hot air or water: to bathe in sweat. [Old French *estuve*, stove; probably connected to stove Arabic *stawa*, to cook well, get matured and ready to eat; from *saw'wa*, to process it until it became well processed].

still [stil] (v.t)

(*archaic*) to exude, or cause to fall, by drops: to distil. *–n.* an apparatus for distilling liquids. *–n.* **still'-room,** an apartment where liquors, preserves, and the like are kept, and where tea and circa is prepared for the table, a housekeeper's pantry. [From **distil].** See under **distil** and **distillation.**

سلّ أو استلّ (بمعنى التقطير)

انتزاع الشيء وإخراجه في رفق.

stock [stok] (n.)

A log, a block of wood: the trunk or main stem of a plant: a plant into which a graft is inserted: the original progenitor: family, race: a fund, capital, shares of a public debt: a store supply (e.g. of goods): the cattle, horses and circa kept on a farm: the liquor obtained by boiling meat or bones, the foundation for soup. *–v.t.* to store: to keep for sale: to supply with domestic animals or stock: to fit with a stock. *–adj.* kept in stock. *–ns.* **stock'-breed'er**, one who raises live-stock; **stock'broker**, a broker who deals in stocks or shares; **stock exchange (stock'-mar'ket)**, premises where stocks are bought and sold; **stock'-farm'er**, a farmer who rears live-stock, as cattle. [Old English *stocc*, a stick; German *stock*. Arabic *saq* (*–plural siqan*), log or stick or trunk of plant; *saq*, the origin (or race); souqah, the people (singular and plural, for men and women); *sawqa'*, woman with long legs; *aswaq*, man with long legs); *saqa, istaq*, to take live stocks to market (*souk* is market); *seyqa*, live-stocks e.g cattle (taken by enemy), *-plural saya'iq* ; Thus *sawq*, *masaq*, live stock (and man's money as his main possession in the earlier times); *sowaiq*, broth of wheat and/or meat; wine].

ساق

جذع الشجرة (وما يُقطع منه عود وأجزاء الجذع) و(جمعها: سيقان وسوق وأسوق). وساقُ الشيء: أصله، والسّوقة: الرعيّة (للواحد والجمع والمذكر والمؤنث). والسوقاء: امرأة طويلة الساقين، والأسوَق: الطويل الساقين. وساقَ واستاقَ الماشية سَوْقاً وسياقةً ومَساقاً إلى السُوق (فالسَوق: هو الماشية وما يملك الإنسان من مال في القديم)، والسيقة: ما استاقه العدو من الدّواب، وجمعها: سَيائق. والسويق: نقيع البرّ أو القديد أو الخمر.

story [sto'ri] (n.)

a narrative of consecutive events: an anecdote: an account, allegation: a fictitious narrative: the plot of a novel and circa: an untruth: a news article *–adj.* **sto'ried**, told or celebrated in a story: having a history: adorned with scenes from history. *-n.* **sto'ry-book**, a book of tales true or fictitious. [Anglo-French *estorie* – Latin *historia.* Arabic *istoory*, legendary story, or an epic].

إسطوريّ

قصّة طويلة بطوليّة أو ملحميّة أو خرافيّة.

strait [strat] (n.)

a narrow pass in a mountain (archaic), or in the ocean (often in plural) such as **straits of Hirmuz**) between two portions of land. *–v.t.* **strait'en,** to make strait, narrow, difficult. *–adv.* **strait'ly**, narrowly: (*archaic*) strictly. *–adj.* **strait'ness,** state of being strait or narrow: strictness; **strait'-waist'coat, strait'-jack'et**, a garment made with long sleeves which can be tied behind, so that the arms are restrained. [Old French *estreit, estrait* (French *etroit*) – Latin *strictus, pa.p.* of *stringere*, to draw tight. Arabic *sirat*, narrow path, street or way.. See verse 1: 6 of Surat Al-Fatiha (The Opening Chapter) in Qur'an: "Guide us to the straight way].

سراط أو صراط

السبيل الواضح، وخط الطريق الضيّق (كما في مَعبر السِّراط فوق النار في يوم الآخرة). قال الله تعالى: ﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾ [الفاتحة: ٦].

street [stret] (n.)

a road in a town lined with houses, broader than a lane: a Roman road. *–ns.* **street'-sweep'er,** one who, or that which, sweeps the streets clean; **street'-walker**, anyone who walks the streets, especially a prostitute. **–streets ahead of,** very much better, more skilful than. **–not in the same street**, not comparable, of an entirely different (usually inferior) quality: **on the street**, homeless, destitute; **on the streets,** practising prostitution. [Old English *straet* (Dutch *straat*, German *strasse*, Italian *strada*) – Latin *strata* (*via*), a paved (way), from *sternere, stratum*, to spread out, level. Arabic *sirat*, way, street or narrow path].

سراط أو صراط

السبيل الواضح، وخط الطريق الضيّق.

stupefy [stu'pe-fi] (v.t.)

to make stupis or insensible (with drink, drugs, misery, and circa), to deaden the perceptive faculties of: *–pa.t.* and *pa.p.* **stu'pefied.** *–n.* **stupefact'ion**, the act of making stupid or senseless: insensibility: (*colloquial*) dazed condition caused by astonishment and intense disapproval. [Latin *stupefacere,* to make senseless; *stupere*, to be struck senseless, *facere*, to make. The ***stupefy, stupid, stupendous,*** and ***stupor*** are related words of one family, originally denoted 'mental numbness'; however, 'lack of intelligence' is a secondary development. It comes via Old French *stupide* from Latin *stupidus*, a derivative of *stupere*, 'to be stunned or numbed with shock'. This was descended from an IndoEurpoean base *stup-* or *tup-*, hit. Arabic *satara*, to hit with or to cut by

سَطَرَ

قطعَ، ومنه الساطِر أي القصّاب، والساطور: لما يُقطعُ به، فهو مَسطور. والمُسطار: الخمرة الصارعة لشاربها، أو الحامضة، أو الحديثة. وتطوّرت كلمة مسطور معنوياً للمضروب على رأسه بالساطور فداخَ وترنحَ فاقداً إحساس العقل كالمخمور (أي شارب الخمرة الثمِل السكران)، ثم تطوّر المعنى إلى معنىً ثانويّ مُتأخر ليعني: الأحمق الغبيّ.

the means of *satoor* (heavy large broade knife for chopping); *adj. mastoor*, dazed or stunned because of the head being struck with *satoor*; mustar. an alcoholic drink that make the drinker insensible to extent of death].

stupendous [stu-pen'dus] (adj.)

amazing, astonishing for its magnitude: often used loosely as a colloquial term of approbation or admiration. *–adv.* **stupen'dously**. *–n.* **stupen'dousness**. [Latin *stupendous - stupere*. Arabic *satara*] See **stupefy**.

مَسطور

مُـدَوَّخ (مشـتقّ مـن سـطر بالسـاطور)، ثـم تطـوّر المعنـى للإعجاب بالشيء المُدهِش الذي يأخذ العقل.

stupid [stu'pid] (adj.)

struck senseless: deficient or dull in understanding. *–ns.* **stupid'ity, stu'pidness.** *–adv.* **stu'pidly**. [French - Latin *stupidus – stupere*. Arabic *satara*] See **stupefy**.

مسطور

فاقد الإحساس، وأصلاً المضروب على رأسه بالساطور فـداخَ وتـرنحَ كـالمخمور، ثـم تطـوّر المعنـى إلى: الأحمـق الغبيّ.

stupor [stu'por] (n.)

suspension of sense either complete or partial, dazed condition: excessive amazement or astonishment. In medicine, stupor is a lowered level of consciousness manifested by the subject's responding only to vigorous stimulation; while in psychiatry, stupor is defined as a disorder marked by greatly reduced responsiveness, inattentiveness to the environment, and inaction. *–adj.* **stu'porous**. **–stu'pefacient**, an agent inducing stupor. [Latin *stupefacere*, to make senseless; *stupere*, to be struck senseless, *facere*, to make. Arabic *satara*] See **stupefy**.

سطر وذهول

(مُشـتقّ مـن سَـطرَ بالسـاطور فهـو مسـطور ذاهِـل) كالمضـروب علـى رأسـه بالسـاطور فـداخَ وتـرنحَ كـأنـه فاقد إحساس العقل، المخمور (أي شارب الخمرة ثمِلٌ سَـكران). وفي الطب يعـرّف بانخفـاض مسـتوى الـوعي (الشـعور) المتمثل في اسـتجابة الشـخص للتنبيـه الشـديد فقـط، ثـم تطـوّر المعنـى ليشـمل أيضـاً معنـى ثانويـاً وهـو فقدان الذكـاء (انظر فوق). وفي الطب النفسـانيّ تعـرّف باضـطراب يتسـم بانخفـاض كـبير في الاسـتجابة وعـدم التنبّـه للمحيط مـع التكاسـل عـن العمـل. والصفة منـه: ذهـوليّ ومسـطور. والمُسـطِر أو المُـذهِل هـو المـادة الـتي تسبّب الذهول.

sudd [sud] (n.)

floating plants which hinder navigation on the river Nile. [Arabic *sudd*, or *sadd*, a barrier (sudd is a natural God-made plant, while sadd is manmade barrier); *suddah*, the door step].

السَدّ والسُدّ

نباتـات طافيـة علـى المـاء تعـوق الملاحـة في النيـل الأبيض وتقـف سَـدًّا أمـام السُـفن. وعـن العربيّـة سَـدّ وسُـدّ: الحاجز، والجبل. سُدّ: ما كان مخلوقاً لله تعالى، سَدّ من فِعلِنا (من فعل البشر) وجمعه سُدود.

sue [su or soo] (v.t.)

to follow, pursue: to entreat, make petition to: to prosecute at law. *–v.i.* to make legal claim: to petition, to entreat, to demand (to a person for a thing). **–sue out** (*law*), to apply or petition for

ساقه سَوْقاً

أي اسـتاقه (أي أخـذَهُ عـدوُّه إلى الحكـم والمحكمـة)، السّوقة: الرعيّة.

and obtain (e.g. a writ, a pardon). [Middle English *suen* – Old French *siut, suit,* 3rd singular present indicative of *sevre* (French *suivre*) – Latin *sequl, secutus*, to follow. Arabic *sawq (n.), saqa,* to take someone to the judgement (or to court); *souqah*, subordinate people].

sufi [soo'fi] (n.)

a religious purified pious man in Islam. *–n.* **sufism** (*soo'fiz im*), a school of Islamic thought devoted to piety and spiritual training. [Arabic *sufi*, a religious Muslim man wearing *souf* (wool) or 'man of wool' due to piety with spiritual *safa'* (clarity of faith and vision). Also *ahlu suffa*, poor companions of Prophet Muhammad, used to reside and worship at the Prophet Mosque in Medina, amounting to nearly 400 companions who were pious and obedient to the Prophet]. See also **sophism**.

الصّوفيّ

أحد رجال التصوّف الإسلاميّ (حركة الزُّهد والمُجاهدة والرياضة الروحيّة). وعن العربيّة: صوفيّ؛ لارتدائهم الصوف على سبيل الزهد والورع، فهو الرجل الذي يلبس الصوف. وأهلُ الصُّفة هم الفقراء والمرضى والزمنى (أصحاب العاهات والأمراض المزمنة) من أصحاب النبيّ الذين لا يستطيعون الجهاد. وكانوا يبيتون في رُكن الصُّفة من المسجد النبويّ الشريف بالمدينة المُنوّرة، ويبلغ تعدادُهم قرابة ٤٠٠ صحابيّ، وكانوا مُتقين ومطيعين للنبيّ ﷺ.

sugar [shoog'ar] (n.)

a sweet substance obtained chiefly from the sugar-cane and the sugar-beet, and also from maple and palm trees and circa: any of a number of similar sweet soluble carbohydrates, e.g. fructose, glucose, lactose: excessive flattery or compliment: (*slang*) money: (*colloquial*) a term of endearment. *–v.t.* to sprinkle or mix with sugar: to compliment. *–ns.* **sug'ar-beet,** any one of several varieties of the common garden beet, grown for sugar; **sug'ar-can'dy**, sugar candied or in large crystals; **sug'ar-cane**, the saccharine grass from which sugar is obtained. *–adj.* **sug'ar-coated**, coated with sugar. *–n.* **sug'ar-daddy**, an elderly man who spends much money on girls. *–p.adj.* **sug'ared,** sweetened with sugar: (*figuratively*) delightful, charming: (*figuratively*) too sweet. *–ns.* **sug'ar-loaf,** a loaf or mass of sugar, usually in the form of a truncated cone (also *adj.*); **sug'ar-plum**, a species of sweetmeat made up in small lumps like a plum: a pleasing bit of flattery; **sug'ar-refi'ner**, one who refines raw sugar; **sug'ar-refi'nery**. *–n.plural* **sug'ar-tongs**, an implement for lifting pieces of sugar at table. *–adj.* **sug'ary**, sweetened with, tasting of, or like, sugar: sickly sweet. *–n.* **sug'ariness.** [French *sucre* – Spanish *azucar* – Arabic *sukkar* – Persian *shakar* – Sanskrit *sarkara*, sugar, originally grains of sand, applied to sugar because occurring in grains].

السُّكر

عن العربيّة: سُكر، وعن الفارسيّة: شكرْ، وعن السنسكريتيّة: سَركاره؛ وهي حبيبات الرمل أصلاً أو السكر (لاستخلاصه على شكل حُبيبات)، ويُستخلصُ السكر من قصب السُّكر، ومن البنجر، أو الشمندر السكريّ، وكذلك من سُكر القيقب، ومن أشجار النخيل، وغيرها. ويطلق على كل مادة تشبه الكاربوهيدرات القابلة للذوبان، مثل: فركتوز، جلوكوز، لاكتوز. كما يطلق لفظ السكر في مجال الإطراء الزائد.

sultan [sul'tan] (n.)
a Muslim sovereign, especially the former head of the Ottoman (Othman) empire: *-feminine* **sultana** (sul-ta'na), the mother, a wife, or a daughter of a sultan (also **sul'taness**): a king's mistress: a small kind of light coloured seedless grapes (similar to raisin). *n.* **sul'tanship; sultanate,** kingdom of the sultan. [Arabic *sultan*, victorious, a ruler; sultana the mother or a wife of sultan; also *sultana* is the sun-dried seedless white (or red) small grape-like fruits called *kishmish,* while raisin is the common dry overmatured large black grapes called 'zabeeb', from which the favourite 'zebeeb juice' is drunk in Arab countries, for health and anti-aging. Aramaic *sholtana*, the governing and ruling. It is quoted that Sabuktagin's son, the famous Mahmud of the Ghaznavite dynasty in 1002, was the first to adopt 'Sultan' as independent title some 200 years after the death of Harun-al-Rashid (Burton, Arabian Nights, i. 188). Similarly, Sultan title was created by the Abbaside Caliphs to keep the huge Islamic Caliphate Empire united and compact, such as Sultan Saladin of Egypt].

سُلطان

ملك أو حاكم مُسلم؛ عن العربيّة: سُلطان، ومؤنثه سُلطانة؛ وهي أمّ السلطان أو زوجته، والسلطانة أيضاً هي ثمار دون بزر تشبه العنب الأبيض (أو الأحمر) الصغير تجفف تحت الشمس وتسمّى كِشمِش، بينما زَبيب هي العنب الأسود الشائع الناضج المُجفف ويُسمّى زبيباً، ومنه يُستخلص عصير الزبيب المُفضل شربه في البلاد العربيّة "صحّةً" وكمضادّ للشيخوخة. وفي الآراميّة شولتانه: وهو الحكم أو السّلطة. يُقال إنّ محمود بن سبكتكين الغزنوي في ١٠٠٢ هو أول من استخدمَ لقب سُلطان، كلقب مُستقلّ، وذلك بعد نحو ٢٠٠ عامٍ من وفاة الخليفة هارون الرشيد. وكذلك فإنّ لقب السُلطان كان قد أوجده الخلفاء العبّاسيّون للمّ شمل إمبراطوريّة الخلافة الإسلاميّة المُترامية الأطراف، مثل: تسمية الناصر صلاح الدين الأيّوبي سُلطان مصر.

sum [sum] (n.)

Latin *summus* meant 'highest' (a meaning preserved in English summit, which is ultimately derived from it); it evolved from an earlier *supmus*, a superlative form based on the stem of Latin sup 'above' (source of English super). When the Romans counted up columns of figures they worked from the bottom upwards, and put the total on top – whence the use of the expression *res summa*, literally 'highest thing', for 'total'. This was eventually shortened to *summa*, which reached English via Old French *summe*. Other derivatives in English include consummate and summary. Arabic *kum*, sum].

كمّ

sumac or sumach [su'mak] (n.)

any of a number of small trees and shrubs, the leaves and shoots of which yield tannin and are used in dyeing and flavouring of meat. Also Arab physicians used sumac for chronic diarrhoea [French *sumac* – Spanish *zumaque* – Arabic *summaq*].

سُمّاق

(ثمر نبات) عن العربيّة سُمّاق: يُشهّي الطعام (خصوصاً اللحم والكباب)، ويقطع الإسهال المزمن.

sumbul, sambul [sam'bool] or **sumbal** [sam'bal] (n.)
plant root with musk smell used in therapy for

السنبُل

جذر مسكيّ الرائحة. كان يُتخذ منه عقارٌ مُضادّ

colicky pain. [Arabic *sunbul*, fragrant plant used in therapy; also called *sunbul al asafeer*].

للتشنج، وعن العربيّة سُنبُل: نبات طيّب الرائحة يُتداوى به، ويُسمّى أيضاً: سُنبُل العصافير.

Sumerian [su-me'ri-an] (adj.)

سومَريّ

pertaining to Sumer, one of the two divisions of ancient Babylonia (the plain watered by the lower streams of the Tigris and Euphrates. The upper division of Mesopotamia is inhabited by Assyrians).

ذو صلة بسومَر: وهي إحدى قِسميّ بابل القديمة (وهي الأراضي المرويّة بمياه نهري دجلة والفرات السفليّة، بينما الجزء الأعلى من بلاد ما بين النهرين كان يقطنه الآشوريّون).

summit [sumit] (n.)

سَمَا

the highest point, the top (*literally and figuratively*). –n. summit conference, a conference between heads of states: extended to mean a conference between heads of any group of organisations. [Old French *sommette*, diminutive of *som*, the top of hill – Latin *summum*, highest. Arabic *sama*, to go high, *Sama'a*, the sky or the highest point or top. See also **zenith** from Arabic *samt*, short for *samt-ar-ras*, literally 'way, direction, of the head '] See **zenith.**

علا، والسماء هي النقطة العُليا أو القمّة، والسَمت تصغير سَمتُ الرأس أي اتجاه الرأس أو الذروة أو القمة.

sun [sun] (n.)

سَنى الشمس

the sun shine: the star which gives light and heat to the solar system. *–ns.* **sun'-bath**, exposure of the body to the sun's rays; **sun'beam,** a ray of the sun; **sun'-bonn'et**, a sun-hat to enclose the face and neck; **sun'burn**, a burning or scorching by the sun, especially the browning of the skin by exposure to the sun; **sun'light**, the light of the sun. *–adj.* **sun'lit**, lighted up by the sun; **sunn'y**, exposed to , filled with, warmed by, the sun's rays: like the sun or sunshine, especially brightness: cheerful. *ns.* **sun'rise**, the rising or first appearance of the sun above the horizon: the time of this rising; **sun'shade**, a parasol, a kind of umbrella used as protection against the sun; **sun'shine** (also *adj.*), bright sun light; **sun'set**, sun'down; **sun'-stroke**, a condition of fever, convulsions, coma, caused by exposure to blazing sunshine; **sun'tan**, a browning of the skin as a result of exposure to the sun. *-adv.* **sun'ward**, toward the sun. **–a place in the sun**, a place or opportunity for attaining prosperity or good living; **take the sun**, to ascertain the latitude from the sun; **under the sun**, in the world, on earth. [Old French *sunne*; Old Norse *sunna*, Old German *sunne*. Arabic *sana*, the sun-light or sunshine, from *sana-al-shams*, sun-light].

والسنا والسَناء: الضوء وضوء الشمس، من سَنا الشمس. والشمس أكبر نجوم السماء قاطبة، وهي أقرب نجمة إلينا، يصل ضوؤها إلينا في ٨ دقائق. والشمس جرم غازي كروي كبير، حجمها أكبر من الأرض بأكثر من ١٣٠٠٠٠٠ (مليون وثلاث مئة ألف مرة). وضوء الشمس يتولد ذاتياً من انفجارات هائلة، فالطاقة المنبعثة من الشمس ناتجة من اندماجات هيدروجينية، أشبه ما تكون بفرنٍ هائل، وفي باطن الشمس تحدث في كل ثانية انفجارات هائلة تعادل آلاف القنابل الهيدروجينية، وتفقدُ الشمس في أثنائها نحو ٣٦٠٠ طن من كتلتها في الثانية الواحدة. ويقدر الفلكيون أن عمر الشمس حتى اليوم هو بحدود ٥ مليارات من السنين، وأنّ كمية الهيدروجين المتوافرة في الشمس قادرة على إدامة هذا العطاء من الحرارة والضياء مدة ٥ مليارات سنة أخرى من الآن، إذا شاء الله.

Sunday

Part of the general system of naming days of the week after heavenly bodies inherited by the Germanic people from the ancient Mediterranean world. The Romans called the day *dies solis* 'day of the sun', which in translation has become German *sonntag*, Dutch *zondag*, Swedish *sondag*, Danish *sondag*, and Old English *sunnan daeg* and in nowadays English *sunday*. Welsh retains the term (*dydd sul*), but the Romance languages have gone over to variations on 'Lord's day'. Similarly:

1. Saturday, in Hebrew it is the Sabbath, the holiday of Jews (see under sabbath). However, Saturday is the day for worshipping Saturn, Roman god of agriculture (the sower) in a festival called *Saturnalia* held from 17-19 December; it was a festival much looked forward to in Rome, a time of carefree merrymaking when gifts were exchanged and slaves allowed temporary liberty. The celebrations were transferred to the first day of the New Year some time in the 4th century AD and eventually became part of the traditional Christmas festivals after the claim that pagan era came to an end.
2. Sunday, the day for worshipping 'sun' god; it is the holiday of Christians (see above).
3. Monday, the day for worshipping 'moon' god;
4. Tuesday, the day for worshipping 'Tiw' Old English for god of war, corresponding to Latin dies Martis, the day of Mars;
5. Wednesday, the day of worshipping 'Woden' or 'Odin', Old English for the king of gods and men in Scandinavian myth
6. Thursday, the day for worshipping Thor (or Tauro star); Thor is Viking's god of thunder and fighting;
7. Friday, the day for worshipping Freya (or Frigg), Norse (Scandinavian) for goddess of fertility.

Arabic derivation for Sunday consists of 2 Arabic words *sana-dhay*, sun-day although in Arabic week Sunday is called *Ahad*, the first of week days, in order to avoid the non- Islamic association.

In Arabic week, the names of the days are as follows:

(0) Sab't (Saturday), literally the relaxation and

سون – داي

وبالاشتقاق العربيّ: «سنا ضيّ» أي ضيّ سَنا الشمس، أو يوم الشمس. لكن الأسبوع العربيّ يُفرِدُ أسماء الأيام حسب تسلسلها العددي لتلافي الارتباط غير الإسلاميّ. وأسماء الأسبوع عربيّاً هي كما يأتي:

(٠) سبت: أي يوم السُبوت والراحة وعدم العمل (عيد اليهود). وهوعند الغربيين يوم عبادة زُحل، أي: ساترن – داي أو ساترداي. وزُحل هو إله الزراعة (الزارع) عند الرومان يحتفلون به في احتفالٍ يُسمّى «عيد زُحل» يُقامُ من ١٧–١٩ كانون أوّل، وهو احتفال يتوق الرومان له في روما، وهو وقت لهوٍ وعربدة ومَرَح وتبادل الهدايا، كما أن الرقيق يُعطون فيه حرية مؤقتة. وقد نقلت هذه الاحتفالات إلى اليوم الأول من كل سنة جديدة منذ القرن الرابع بعد الميلاد، ومن ثمّ صارَ جزءاً من احتفالات عيد الميلاد التقليدية بعدالزعم بانتهاء عصر الوثنية.

(١) أحد: أول أيّام الأسبوع (عيد النصارى). وهو عند الغربيين يوم عبادة إله الشمس، أي: سون – داي أو سونداي (عربيّاً: سَنا ضيّ).

(٢) اثنين: ثاني أيّام الأسبوع. وهوعند الغربيين يوم عبادة إله القمر أي: مون – داي أو مونداي.

(٣) ثلاثاء: ثالث أيّام الأسبوع. وهو عند الغربيين يوم عبادة «تيو» إلهُ الحرب عند الإسكندنافيين أي: تيوسداي، ويقابله عند الرومان يوم عبادة المرّيخ (إله الحرب عند الرومان).

(٤) أربعاء: رابع أيّام الأسبوع. وهو عند الغربيين يوم عبادة «وُدن أو أودن» مَلِكُ الآلهة والرجال عند الإسكندنافيين، أي: ودنيسداي.

(٥) خميس: خامِس أيّام الأسبوع. وهو عند الغربيين يوم عبادة «ثور» (أو نجم الثور)، و«ثور» هو إلهُ الرعد والقتال عند الفايكنج، أي: ثورسداي.

(٦) جُمُعة: يوم الجَمْع وعيد المُسلمين الأسبوعيّ، حيث يجتمع المسلمون لصلاة الجُمُعة في الجوامع (أي المساجد). وهو عند الغربيين يوم عبادة فِريا (أو

hibernation (no-work) day, then
(1) Ahad (Sunday), literally the first 1st of the week days, then
(2) Ithnain (Monday), the 2nd of the week days,
(3) Thala'tha' (Tuesday), the 3rd of the week days,
(4) Arbi'a (Wednesday), the 4th of the week days,
(5) Khames (Thursday), the 5th of the week days,
(6) Jumu'a, (Friday), the gathering day (the holiday of the week for Muslims when they all gather together in mosques for prayer)].

فـرِج) آلهـةُ الخصـوبة. عنـد الإسـكندنافيين، أي: فرايداي.

Sunna or **Sunnah** [sun'a or sun'a] (n.)

the traditional root of Muslim law, based on biographical stories about Prophet Muhammad (peace be upon him), constituting a secondary source of revelation to that which is written down in the Qur'an. [Arabic *sunnah*] *–n.* **Sunn'i,** the mainstream of Islam, accepting the authority of the Sunna (opposite to **Shia**): a member belonging to this (also **Sunn'ite or Sonn'ite**). **Sunn'ism**, the teachings and beliefs of orthodox Muslims.

سُنة

الأصل التقليديّ للقانون الإسلاميّ، يقوم على السيرة للنبيّ مُحمّد ﷺ، ويُشكل المصدر الثانيّ للوحي بعد القرآن. السُنيّ: هو التوجه التقليديّ للإسلام، الذي يأخذ بالسُنة كمصدر للتشريع، أو أحد المنتمين لأهل السُنة والجماعة.

sup [sup] (v.t.)

to take into the mouth in small quantities, as with a spoon: to provide with supper. – *v.i.* to eat the evening meal: (Bible) to sip: – *pr.p* **supp'ing;** *pa.t.* and *pa.p.* **supped**. *–n.* a small mouthful, as of a liquid. [Old English *supan*; Old Norse *supa*, German *saufen*, to drink. Arabic *subba*, fluidy or sloppy food poured in the dish; *subb*, the leftover of water and milk; sabba, to pour].

صُبّه

ما صُبّ من طعام سائل (كالمرق) أو رقيق سيّال، والصُبّ: البقيّة من الماء واللبن، مُشتقّ من صَبّ: أراق.

supper [sup'er] (n.)

a meal taken at the close of the day. – *adj.* **supp'erless**, without supper. [Old French *soper* – Low German *supen*, to sup. Arabic *subba*, fluidy or sloppy food poured in the dish; *subb*, the leftover of water and milk].

صُبّه (بمعنى ما يُصيّر للعشاء)

ما صُبّ من طعام سائل (كالمرق) أو رقيق سيّال، والصُبّ: البقيّة من الماء واللبن، مُشتقّ من صَبّ: أراقَ.

Sura [soor'a] (n.)

one of chapters of Muslim holy book Qur'an. [Arabic *sura*, chapter].

السّورة

إحدى سُوَر القرآن الكريم، عن العربيّة: سُورة.

sure, assure [shoor] (adj.)

secure, safe: firm, strong: reliable, to be depended on, certain: certain (to do): certain, hav-

شورى

التأكد (من الشيء) بعد استشارة الآخرين، شاوَرَ:

ing apparently adequate grounds for belief, or for expectation: convinced (of, that). *–v.t.* **assure,** to make sure. *–advs.* **sure**, firmly: safely: certainly; **surely,** firmly, safely: certainly, assuredly: as it would seem (often ironically). *adjs.* **sure'footed**, not liable to slip or stumble. *adv.* **surefoot'edly**. *–ns.* **surefoot'edness**; **sure'ness**. **–sure enough**, in very fact. –**be sure**, see to it that; **make sure**, to make certain; **to be sure** (*adverbial phrase*), certainly. [Old French *seur* (French *sur*) – Latin *securus-se-*, apart from, *cura*, care. Arabic *shora*, sure'ness via consultation, *sha'wara*, to consult in order to be sure and certain.] Also see under **assure, insure, secure.**

أخذ بالمشورة، أي: استشار الآخرين للتأكد قبل اتخاذ القرار.

surface [sur'fis] (n.) **شرفة**

the exterior part of anything. *–adj.* of, on, or near a surface. *–v.t.* put a surface or finish on. *–v.t.* and *v.i.* bring, or rise, to surface, especially of water. *–ns.* **sur'face-man**, a miner employed in open-air working: a workman keeping a railway-track in repair: a repairer of road surfaces; **sur'face-tension**, in liquids, that property in virtue of which a liquid surface behaves as if it were a stretched membrane. [French, *sur*, above, *face*, face. Arabic *shurfah*].

ما يُشرف منه من الأعلى، ثم توسع المعنى ليعني: سطحاً، ومنه: رجل السطح أي مُرمّم الطرق وسكك الحديد وعامل المناجم الذي يعمل في الهواء الطلق، ومنه أيضاً: خاصيّة الشدّ السطحي للسوائل التي تجعل سطح السائل يتصرف كالغشاء المشدود.

surname [sur'nam] (n.) **شهرة**

a name over and above the Christian name: the family name. *–v.t.* to call by a surname. [Formed from French sur (Latin *super*), over and above, and English name, on the analogy of French surnom. Arabic *shuhra*, the name of the family, or the one a person is known by].

أو اسم الشهرة (أو العائلة).

surge [surj] (n.) **سراج**

the rising or swelling of a large wave: (*figuratively* a rising wave (e.g. of sunlight, electricity, emotion, pain, sound, colour): of spacecraft, movement in the direction of travel. *–v.i.* to rise high: to move (forward) like a wave. [Latin *surgere*, to lead up from below or to rise; Old Spanish *surgir* and Old French *sourgir*, by which time it had taken on watery associations, of waves heaving. Arabic *siraj*, light rising and waving up from lamp. Sun is the *siraj* of the daylight after rising up from horizon, see verse71:16 of Surat Nuh (Noah): "And has made the moon a light therein and made the sun a lamp (*siraj*)". (*Figuratively*), a guiding light, see verses 33: 45-46 of

الضوء البازغ كالأمواج من المصباح، والشمسُ هي سراج النهار بعد طلوعها من الأُفق، قال الله تعالى: ﴿وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا﴾ [نوح: ١٦]. ومجازياً السِّراج يعني النور الهادي، قال الله تعالى: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا﴾ [الأحزاب: ٤٥-٤٦].

كما قد ورد عن النبيّ ﷺ أنه قال: «عُمر سِراجُ أهل الجنة»، مُتضمناً أنّ الـ ٤٠ صحابياً الذي اكتمل عددهم بإسلام عُمر كلّهم في الجنة، وأن عمر فيهم

Surat Al-Ahzab (The Confederates): "O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner. And as one who invites to Allah by his Leave, and as a lamp (*siraj*) spreading light". It is also quoted that Prophet Muhammad said '*Omar siraj ahl al-jannah*' (Omar is the lamp (*siraj*) of Paradise people) implying that the first 40 companions completed by Omar conversion to Islam, are all in paradise and that Omar among them is like a *siraj* (lamp spreading light), because the Prophet and his companions became a power to be reckoned with, after Omar conversion to Islam].

كالسِراج (المصباح الذي ينشر ضوءه)؛ لأن النبيّ ﷺ وصحابته أصبحوا قوّةً يُعدّ لها ألف حساب بعد إسلام عُمر بن الخطاب رضي الله عنه.

surgeon [sur'jon] (n.)

one who treat injuries or diseases by operations on the living body, e.g. by excision of injured or diseased parts: a naval doctor: a ship's doctor. – *n.* **sur'gery**, act and art of treating diseases or injuries by operations: a doctor's or dentist's consulting room. *–adj.* **sur'gical**, pertaining to surgeons, or to surgery: done by surgery. *–adv.* **sur'gically**. [a doublet of **chirur'geon, chirur'gery, chirur'gical** from French *chirurgien* – Greek *cheirourgos* – *cheir*, the hand, *ergon*, a work; thus surgeon is etymologically someone who does 'hand work' – that is, a medical practitioner who performs manual operations on the body, as opposed to administrating drugs. Arabic *sarj*, a seat sutured and made to fit on the back of a horse or a camel in order that travellers ride on; *saraja,* to pleat and sew; *sarraj*, the practitioner of *Siraja*, the art and profession of suturing/making *sarj*].

سَرّاج أي جَرّاحٌ

هو الذي يعالج الإصابات والأمراض بإجراء العمليّات الجراحية على الجسم الحيّ (كاستئصال الأجزاء المريضة) مُشتقّ من سَرْجٌ: مَقعدٌ مُخاط ليُلائم مقاس ظهر الحصان أو الجمل؛ لركوب الرحالة عليها، وسَرَجَت شعرَها أي ضفرَته. سَرّاج: مُتخِذه، والسِّراجة: حِرفة وفن خياطة (تخييط وتضفير) وصناعة السّروج.

Susan, Susanna, Susannah (n.)

means 'lily'. **Susan** is the English form while **Suzan, Suzanne, Suzette (Susette)** are the French pet forms. **Sue, Sukie, Suky, Susie, Susy** and **Suzy** are the short forms. Arabic *sawsan*, lily fragrant flowers (plural of *sawsana*) used in therapy of ascites].

سوسن

زنبقة الماء الطافيّة الفوّاحة، وهي جمع سَوسَنة، وتستخدم في علاج الاستسقاء. وهو اسم علم بأشكال كثيرة ومنه: سوزان، سوزيت، سو، سوكي، سوسي، سوزي.

Swahili [swa-he'li] (n.)

(a member of) a people of Zanzibar and the opposite coast, belonging to the Bantu stock, with an infusion of Arab blood: the language of this people: *–plural* **Swahili**, also **–lis**. [Arabic *sawahili*, pertaining to coastal regions].

سواحيليّ

أو سواحِليّ، والسّواحليّة: لغة يتكلم بها سكان سواحِل إفريقية الشرقيّة. عن العربيّة: سواحِل، وهي جمع: ساحِل.

sword [sord] (n.)

an offensive weapon with a long blade, sharp on one or both edges, for cutting or thrusting: the emblem of vengeance or justice, or of authority and power. *–ns.* **sword'-arm, -hand,** the arm, hand, that wields the sword; **sword'-bear'er**, a public officer who carries the sword of state; **sword'-belt**, a military belt from which the sword is hung; **sword'-cane, -stick**, a cane or stick containing a sword; **sword'craft**, skill with the sword; **sword'-dance**, a dance over and between crossed swords, or one in which there is a display of naked swords; **sword'fish**, a large fish, with a sword-like prolongation of the upper jaw; **sword'-guard**, the part of a sword-hilt that protects the user's hand; **sword'-knot**, a ribbon tied to the hilt of a a sword; **sword'-play**, fencing: skillful repartee or argument; **swords'man**, a man skilled in the use of a sword; **swords'manship**. [Old English *sweord*; German *schwer*. Arabic *sarid*, sword of one of Prophet Muhammad companion (Asim ibn Thabit bin bani Al-Aqlah); *sard, tasreed*, the profession of manufacturing military shields and a collective name for all shields and military weapons; *sarim*, sharp cutting sword].

صارِد

سيف الصحابيّ عاصم بن ثابت بن أبي الأقلح ﷺ. والسَّرْد والتسريد: نسج الدّرع، وهو اسمٌ جامع للدروع وسائر الحلَق. والصارِم: السيف القاطع.

syce [sis] (n.)

the follower or the servant. [Hindi *sa'is* from Arabic *sa'is* or *sa'es*, trainer of animals].

السائس

الخادِم أو التابع (لاسيما في الهند). عن الهنديّة: سائس. وعن العربيّة: سائس وسايس: وهو مَن يَرُوض الدوابّ.

Syno-nym [sin'o-nim] (n.)

a word having the same or very nearly the same, meaning as another or others (ass, donkey; brave, courageous; to hide, to conceal). [Greek synonymon –syn, with, onoma, a name. Arabic *sinno-esm*, synonym].

صِنو – الاسم

أي مرادفه وشبيهه بالمعنى (كالجحش والحمار؛ والشجاع والجريء؛ ويخفي ويسرّ).

Syntax [sin'taks] (n.) (grammar)

the grammatical arrangement of words in a sentence. –adj. syntac'tic, -al, pertaining to syntax. –adv. syntac'tically. [Greek syntaxis – syn, together, taxein, future of tassein, to put in order].

سياق

أي سياق الكلمات في الجملة وترتيبها نحويّاً (صحة إعرابها).

Syrah [sir'a] (n.)

a red wine grape: (also without capital) wine made from this. [The ancient Persian City of Shiraz, where the grape is supposed to have originated] See under **Shiraz.**

شيرازي

عنب الخمرة الحمراء. مُشتقّ من مدينة شيراز الإيرانيّة الموطن الأصليّ لهذا العنب.

Syriac [sir'i-ak] (adj.)

relating to Syria, or to its language. *–n.* the language, especially the ancient language of Syria, a western dialect of Aramaic. During the golden era of Abbasid Caliphate in Baghdad, many Greek books were first translated to Syriac language before final translation into Arabic.

سرياني

أو اللغة السريانيّة: ذو صلة بسوريّة في عصر الخلافة العباسيّة الذهبيّ، وقد ترجمت الكثير من الكتب اليونانيّة (الإغريقيّة) إلى اللغة السريانيّة أوّلاً ومنها ترجمت إلى اللغة العربيّة ثانياً.

syringe [sir-inj'] (n.)

a tube with a piston or a rubber bulb, by which liquids are sucked up and ejected: a tube used by surgeons for injecting, and circa. *–v.t.* to inject, or to clean, with a syringe. [Latin *syrinx* – Greek *syrinx*, generally *syringos*, a musical pipe. Arabic *zarrag*, syringe consisting of a goat's stomach (bulb) attached to a natural hollow tube (quill of a bird's feather, or the spine of a dead porcupine, a spiny rodent probably larger than the hedgehog); the goat's stomach is then filled with liquid to be injected as enemas or as a means of nutrition through the anus of patients unable to eat due to cancer's obstruction of upper gut] Also see under **procto-clysis.**

زرّاق

مِحقنة تتكوّن من بُصَيلة (كيس جلدي أو معدة حيوان كالمعز)، مربوطة على نصل أنبوبة طبيعيّة (ريشة الطير الجوفاء، أي قثاطير أو شوكة الشيهم أو الدُلدُل الميّت، وهو حيوان من القوارض ذات شوك يغطي ظهره يلفظها في أثناء الدفاع، وهو أكبر من القنفذ) وتملؤ البُصيلة بالسوائل لحقنها في الشرج كمُسهل، أو للتغذية من فتحة للخرج في المرضى الذين لا يستطيعون الأكل بسبب سرطان سادّ لأعلى القناة الهضميّة.

syrup [sir'up] (n.)

water or the juice of fruits saturated with sugar, with or without other ingredients: treacle, molasses, especially when refined and decolourised for table use: (*figuratively*) cloying sweetness. – Also **sir'up.** *–adj.* **syr'upy**. [Arabic *sharab*, something drunk. Like sherbet, it goes back ultimately to the Arabic verb *shariba*, to drink, whose initial (*shr*) sound was originally imitative of the sound of slurping. From this was derived the noun *sharbah*, drink, which passed into English via Medieval Latin *siropus* and Old French *sirop* and French *syrop*. Arabic drinks tend to be literally sweetened, and so when the word came west it was with specific sense 'thick sweet liquid'].

شراب

عصير فاكهة أو نبات مُركز، عن العربيّة: شراب؛ من شرِبَ: جَرَعَ. شرْبة: الشربة من الماء ما يشرب دفعةً واحدة (جمعها شربَات) وقد دخلت اللغة الإنجليزيّة عبر لاتينيّة القرون الوسطى: سيروبوس. والفرنسيّة القديمة: سيروب. وتكون الأشربة العربيّة اعتيادياً مُحلاّة، لذا فالكلمة عندما دخلت الغرب كانت بهذا المعنى: شرابٌ كثيف مُحلى.

❦



tabaret [tab'a-ret] (n.)

an upholsterer's silk fabric, with alternate stripes of watered and satin surface. [Original trade name, probably formed from **tabby**].

عتابيّ

نسيج حريري مُموّج أو مُخطط.

tabasheer or **tabashir** [tab-a-sher] (n.)

a siliceous substance sometimes found in crude form in hollows of bamboos (also prepared by chemical processes) and used in Eastern medicine. [Hindi, Persian, Arabic *tabashir*].

طباشير

مادة سيليكونيّة (عنصر التربة) توجد أحياناً في تجويفات القصب و(القنا الهندي أو رماد أصولها) ويمكن تحضيرها كيمياوياً، ويُستخدم دواءً في الطبّ الشرقيّ.

tabbouleh or **tabouli** [ta-boo'le] (n.)

a Mediterranean salad introduced from Lebanon, made with burghul (i.e. cracked wheat), chopped tomatoes, cucumber, mint, parsley, onion, with lemon juice and olive oil as well as salt and condiments. [Arabic tabbula derived from tawabil, condiments. Making tabbula was considered a test to choose the wife-to-be, if she is able to do it].

تبولة

سلطة (خلطة) أدخلتها لبنان إلى مطبخ البحر المتوسط، وتتكوّن من البرغل والطماطة والنعناع والكرفس والبصل المثروم ناعماً، مع عصير الليمون وزيت الزيتون إضافةً للملح والتوابل، واسم تبّولة مُشتقّ من التوابل. وعمل التبّولة هو اختبار للمرأة قبل الزواج بها للتأكد من مقدرتها المطبخية كزوجة المستقبل!

tabby [tab'i] (n.)

a coarse kind of waved or watered silk. –*v.t.* to water or cause to look wavy: –*pa.t.* and *pa.p.* **tabb'ied**. [French *tabis* –Arabic *attabiy*, a quarter in Baghdad where it was made]. See also **tapestry**.

عتابيّ

نسيج حريري مُموّج أو مُخطط، مُشتقّ من «عتابي» نِسبةً إلى "العتابيّة": مَحلة في بغداد كانت مهد صناعة هذا الضرب من النسيج الحريري.

tabes [ta'bez] (n.)

wasting of the body or part of it. –**tabes dorsalis**, parenchymatous neurosyphilis in which there is slowly progressive degeneration of the posterior columns and posterior roots and ganglia of the spinal cord, occurring 15-20 years after the initial infection of syphilis, characterized by lancinating lightning pains, urinary incontinence, ataxia, impaired position and vibratory sense, optic atrophy, hypotonia, hyper-reflexia, and trophic joint degeneration (Charcot's joints: neuropathic arthropathy). [Latin wasting away, decay, melting. Arabic *Ta'yabbus*, shriveling].

تيبّس

اضمحلال الجسم أو جزء منه. والتيبّس الظهري: إصابة النخاع الشوكي بالاضمحلال بسبب الزهري (السفلس) قبل ١٥–٢٠ سنة، فتؤدي إلى ومضات ألم، وشلل بالأطراف، وفقدان الإحساس، وترنح مع اضمحلال المفاصل.

tabla [ta'bla], atabal [at'tabul], table [ta'bl] (n.)

a smooth, flat slab or board, with legs, used as an article of furniture: supply of food, entertainment: the board or table on which a game is played: a surface on which something is written or inscribed: that which is cut or written on a flat surface (the tables of the law). [Old French *table* –Latin *tabula*, a board. Arabic *tablia*, a chest for storing money and valuable goods or short board above which surface food may be presented: *tabl,* rounded drum with 2 flat sides, used for entertainment; *tabl, tibala,* cloth that reveals the picture of *tabl.* Word *tibala* also means people]. For similar meanings, see below **tableau, tablet, tabloid, tabour, tabular.**

طبليّة وطبلة

الطبليّة صندوق لِخزن دراهم الخراج. والطبلة: أداة موسيقيّة يُضرب بها، وهي ذات وجهٍ أو وجهين، وقد يُستخدمُ أحدهما لتقديم الطعام عليه. والطبل والطِبالة: ثوب يماني عليه صورة الطبل، وأيضاً: الخلق والناس.

tableau [tab'lo] (n.)

a picture: a striking and vivid scene or representation: *–plural* **tableaux** *(tab'-loz).* [Old French *table* –Latin *tabula*, a board, painting. Arabic *tibala,* cloth that reveals the picture of *tabl.* Word *tibala* also means people].

طبل وطِبالة

لوحة الرسم، مشتقّ أصلاً من ثوب يماني عليه صورة الطبل، وتعني أيضاً: الخلق والناس.

tablet [tab'let] (n.)

a small flat surface: something flat on which to write, paint, and circa: a confection in a flat usually rectangular form. [diminutive of **table**].

مُصَغر طبل وطبلة

tabloid [tab'loid] (n.)

proprietary name for a small tablet containing a certain portion of some drug, and circa: loosely applied to a drug or anything else in concentrated form: a newspaper of halfsize sheets, consisting mostly of pictures, and often sensational. *–adj.* in the form of tabloids: concentrated. [**table** and –oid; compare with **tablet**].

مُصَغر أو شبيه طبل وطبلة

taboo, tabu [ta-boo] (n.)

an institution among the Polynesians (Polynesia is tropical islands in the Pacific Ocean – from Greek *poly*, many, *nesos*, an island), whose penal system is based on religious sanctions, the use of certain things held sacred or consecrated being prohibited: any prohibition, indirect, restraint, ban, exclusion, ostracism. *–adj.* prohibited (originally because sacred): unholy. *–v.t.* to forbid approach to: to forbid the use of: *–pr.p.* **taboo'ing**; *–pa.t* and *pa.p.* **tabooed.** [Polynesian *tapu* –probably *ta*, to mark, *pu*, expressing inten-

طبّة

السحر ومُمارسة الشعوذة (ممنوعة شرعاً). والطبّ كلمة لها مَعنيان إما: مارسَ السحر في التأثير على الناس (إيذاءً أو علاجاً)، أو مارس الطبّ في علاج الجسم والنفس (كما في الطبيب الذي يُعالج الأمراض). والمعنيان مرتبطان لغويّاً؛ لأن الطبّ أصلاً كان من أعمال السَحرَة، وهو أيضاً من مُعجزات الأنبياء.

sity. Arabic *tobbah*, practice of magic or use of prohibited religious practice; *tabba*, a verb with two meanings, either to use magic in influencing people (for torture or for cure); or to use Medicine (by *tabeeb*, a physician to treat illnesses). The 2 meanings are connected linguistically because originally, medicine was practiced by magicians and miraculously performed by the Prophets].

tabor, tabour [ta'bor] (n.)

a small drum, usually played with one stick. *–ns.* **tab'ouret, tab'ret,** a small tabour or drum: a low stool. [Old French tabour (French *tambour*); an Oriental word. Arabic *tanbour or tinbar*, a small drum with long neck and 6 strings called in Persian danbah-barah, camel tail (because its shape is similar to camel tail)].

طنبور و طِنبار

(طبلة صغيرة) من آلات الطرب ذو عنق طويل وستة أوتار، مُعرّب من الفارسي دُنبَه بَرَه: إلية الجمل (للتشبيه).

tabular [tab'u-lar] (adj.)

of the form of a table: having the form of laminae or plates: arranged in a table or schedule: computed from tables. *–v.t.* **tab'ulate**, to reduce to tables or synopses: to shape with a flat surface. *–n.* **tabula'tion**. [Latin *tabularis*, a board. Arabic *tablia*, a chest or short board above which surface food may be presented: *tabl*, rounded drum with 2 flat sides, used for entertainment; *tabl, tibala*, cloth that reveals the picture of *tabl*].

شبيهٌ بشكل الطبل

طبليّة (صندوق لِخزن) دراهم الخراج. والطبلة داة موسيقيّة يُضرب بها ذات وجهٍ أو وجهين (قد يُستخدمُ أحدهما لتقديم الطعام عليه). والطبل والطِبالة: ثوب يماني عليه صورة الطبل.

tacit [tas'it] (adj.)

implied, but not expressed by words: silent. *–adv.* **tac'itly**. *–adj.* **tac'iturn,** habitually reserved in speech. *–n.* **taciturn'ity**. *–adv.* **tac'iturnly.** [Latin *tacitus*, silent *–tacere*, to be silent. Arabic *tagtia (n.)*, implied covered up speech (from *verb ghata*, to conceal)].

تغطية

تستر ضِمنيّ، مُشتقّ من غطى: ستَرَ.

tactics [tak'tiks] (n.)

(*singular*) the science or art of manoeuvring fighting forces in the presence of the enemy: way or method of proceeding. *–adjs.* **tac'tic, -al**, pertaining to tactics. *–adv.* **tac'tically**. *–n.* **tactician** (*takish'an*), one skilled in tactics. [Greek *taktike* (*techne*) (art of) arranging men in a field of battle – *tassein*, to arrange. Arabic *tacteet, takhteet*, planning and efficient organization, derived from the verb *khatta*, to lay down the main lines or the outline of a plan (*khottah*)].

تخطيط

خطة للعمل، خطَّ صاحبُها خطوطها للإقدام على أمر من الأمور.

taffeta [taf'e-ta] (n.)

a thin glossy silk-stuff having a wavy lustre: (originally) silk-stuff plainly woven. [Italian *taffeta* –Persian/Arabic *taftah*, woven *–taftan,* to twist].

تفته

نسيج حريري رقيق صقيل، مُشتقة من الكلمة الفارسيّة المُعرّبة: تفته: أي منسوج، وتفتان: ينسج.

tahina or **tahini** [ta-he'ne] (n.)

an oily paste made of crushed sesame seeds. [Arabic from *tahana*, to grind].

طحينيّة

معجون زيتيّ مصنوع من حبوب السمسم المطحونة، مُشتقّ من طحَنَ.

tail [tal] (n.)

the prolonged hindmost extremity of an animal, generally hanging loose: a queue or body of persons in single file: anything long and hanging, as catkin, train of a comet, long curl of hair and circa: (slang) one who follows another and keeps constant watch on him: (plural) a tail-coat, full evening dress for a man. *–v.t.* to furnish with a tail: to follow like a tail. –**tail off**, to diminish towards the end. –**make neither head nor tail of,** to be unable to understand, or to take any definite meaning from [Old English *taegel*. Arabic *thail*, tail of anything; tail of clothes and garments].

ذيل

آخِر كلّ شيء، ومن الإزار والثوب: هو ما يجرّ.

tailor [tal'or] (n.)

one whose business is to cut out and make outer garments, as coats, suits. *–feminine* **tail'oress**. *–v.i.* to work as a tailor. *–v.t.* to fit with clothes (especially in passive –e.g. he was well tailored): to fashion by tailor's work: to make or adapt so as to fit a special need. *–p.adj.* **tail'ored**, tailor-made. *–n.* **tail'oring,** the business or work of a tailor. *–adj.* **tail'or-made,** made by a tailor (especially of plain, close-fitting garments for women): (figuratively) exactly adapted (for a purpose). [French *tailleur – tailler*, to cut. Arabic *thail*, tail of anything; tail of clothes and garments; *thai'yal*, one who cuts and makes long garment trailing behind the king/prince or the bride when he/she walks, as a status symbol of importance, superiority and arrogance (such garment tail is prohibited in Islam because it reflects superiority when humans must be equal before God)].

ذيل

آخِر كلّ شيء، ومن الإزار والثوب: ما جُرّ. والذيّال: الخياط الذي يخيط ملابس الملك/ الأمير أو لباس زفاف العروس بذيلٍ يُجرُّ وراءه أو وراءها كرمزٍ للأهميّة والاستعلاء والكِبْر (وقد حرّم الإسلام اللباس المذيل؛ لأنه يعكس الكِبْر، بينما الناس سواسية أمام الله).

talc [talk] (n.)

a mineral occurring in thin flakes, of a white colour powder and a soapy feel (also **talcum**): also used for one of the micas and in lining surgical

طلق

معدن طريّ يُستخدم في صنع ذرور الوجه، عن العربيّة: طلق؛ لِطلاقة وحُريّة تحرّك غباره في الهواء. ويُستعمل

gloves prior to surgical operations. *–adj.* **talk'y, talcous**, containing, consisting of, or like, talc. [French *talc* –Spanish *talco*. Arabic *talq*, freely moving talc dust in the air].

كواحدٍ من الميكة (وهو أحد العوازل الكهربائية)، وكبودرة في تبطين كفوف الجرّاحين قبيل إجراء العمليات الجراحيّة (وحديثا قلّ استعمالها في الكفوف الجراحيّة).

tale [tal] (n.)

a narrative or story: an invented account, a lie: what is counted off, number, reckoning. [Old English *talu*, a reckoning, a tale, also speech. Arabic *tala*, to tell or read a tale, or to recite Qur'an (*–n. tilawa*)].

تلا

دعا وقرأ. ومنه تِلاوةُ القرآن.

Talib [tal'ib] (n.)

a member of the **Taliban** or **Taleban** (*tal'i-ban*), a strict Islamic group ruling Afghanistan from 1996-2001, deposed by the U.S. invasion of Afghanistan. [Arabic *talib*, student or seeker of knowledge].

طالِب

أحد أفراد طالبان، المجموعة الإسلاميّة المُتشدّدة التي حكمت أفغانستان من ١٩٩٦–٢٠٠١ حيث نُحِّيَت بعد الغزو الأمريكيّ لأفغانستان. مُشتقّ من العربيّة: طالب العلم.

talisman [tal'iz-man, or tal'is-man] (n.)

a species of charm, engraved on metal or stone, supposed to exert some protective influence over the wearer: an amulet. Also *figuratively*. [French, –Arabic *tilsam* –Late Greek *telesma*, consecration, incantation].

طِلسْم

تعويذة تحمل خطوطاً وأعداداً سحريّة، يُزعم أنها تدفع الشرّ أو تجلب الحظ السعيد.

talk [tok] (v.i.)

to speak: to converse: to communicate ideas. [Middle English *talken*, frequentative of **tell.** Arabic *tala*, to speak and tell. Also *talaqa, dalaqa* (with *lisan*, tongue), to talk freely; *–adjs. taleeq al-lisan, taliq al-lisan*]. See **tale** and **tell**.

تلا

دعا وقرأ. أيضا طلق أو دلق لسانه إذا تكلّم بحريّة فهو طليق اللسان أو طلق اللسان عكس حبيس اللسان.

tall [tol] (adj.)

high, especially in stature: lofty: (archeology) sturdy: hardly to be believed (a tall story). –ns. tall'ness; tall'boy, a long narrow top for a smoky chimney: a high chest of drawers. [Arabic *tool*, length; *taweel*, tall].

طول وهو طويل

tallow [tol'o] (n.)

the fat of animals melted: any coarse, hard fat. –*ns.* **tall'ow-can'dle**, a candle made of tallow; **tall'ow-chand'ler**, a dealer in tallow, candles, and circa. [Old Dutch *talgh, talch*, Old Norse *tolgr, tolg*. Arabic *talla' (n.)*, animal paint, smear or cover; *talla (v.)*, to paint or cover].

طلاء

ما يُطلى به: القطِران، مُشتقة من طلا البعير ولطخه بالهناء (القطران).

tally [tal'I] (n.)

a stick cut or notched to match another stick, used to mark numbers or keep accounts by: anything made to correspond with, duplicate another: a score or account: a label: *–plural* **tall'ies**. –*v.t.* to score with correspond: to estimate, count (up). *–v.i.* to correspond: to agree (with): *–pa.t.* and *pa.p.* **tall'ied**. [French –Latin *talea*, a cutting. Arabic *tala, tawala,* to exceed in height or in length; *–adj. taweel*, tall].

طالَ

وطاوَله طولاً فهو طويل.

tally-ho [tal'I-ho] (interjection)

the huntsman's cry betokening that a fox is found and has gone away from here (calling colleague huntsmen -on horses- with dogs chasing a running fox). [Arabic (colloquial) *ta'alla hoon*, (crying to) come here, or *ta'la-bo*, (shouting) fox is here].

تعالوا هون (أي هنا)

صيحة راكبي الحصُن الصيّادين لمسك الثعلب.

Talut [ta'loot] (n.)

Talut is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel. The people of Israel raised all sorts of petty objections to him; their chief consideration was selfishness: each one wanted to be leader and king himself. See Verse 2:247 of Surat Al-Baqarah (The Heifer or Cow) of Qur'an: "Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: Allah hath chosen him over you, and hath gifted him abundantly with knowledge and bodily prowess: Allah granteth His authority to who He pleaseth; Allah is all-embracing, and He knoweth all things." See **Saul.**

طالوت

أحد ملوك بني إسرائيل، وكان طويلاً جميلاً لكنه ينتمي لقبيلة بنيامين (أو بنجامين) أصغر القبائل الإسرائيليّة، فأبدى بنو إسرائيل اعتراضاتهم عليه بسبب أنانيتهم؛ لأنّ كلاً منهم كان يريد المُلك والقيادة لنفسه. قال الله تعالى: ﴿ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًاۚ قَالُوٓاْ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴾ [البقرة: ٢٤٧] (انظر تحت كلمة: صول).

Tamara

This is a proper name derived from the Russian form of the biblical name **Tamar**, which means 'date palm'. **Thamar** or **Tamara** (addition of **-a** makes it a feminine form of the name) was a 12^{th} –century queen of Georgia and her fame helped to spread the name in Russia. **Tamara**, along with **Tamsin**, is one of the sources of the diminutive name **Tammy.**

تمارا

أصلاً من العربية: تمرة، وبالروسية تعني: (نخلة التمر)، وهو اسم علم، وهو مؤنث الاسم العربي والإنجيلي: تمر. اشتهر هذا الاسم في روسيا بسبب اسم ثمار أو تمارا، وهو اسم ملكة جورجيا في القرن الثاني عشر، مما ساعد على انتشار الاسم في روسية. وتمارا مع تمسين هو أحد مصادر الاسم المصغر تامي (انظر تحت: توماس أو توم).

tamarind [tam'a-rind] (n.)

a tropical tree, with edible leaves and flowers, and pods filled with pulp used to make a cooling drink, and circa. [*tamarindus*, Latinised from Arabic *tamr Hindi*, 'date of India'].

تمر هندي

ثمار التمر الهندي العنقودية، تستخدَم في صنع شراب لذيذ، كما تستخدم مسهلاً.

tamasha [ta-ma'sha] (n.)

an entertainment, show: fuss. [Arabic and Persian *tamasha*, to move for show].

تماشى

تحرّك للاستعراض.

tambour [tam'boor] (n.)

a small shallow drum: a frame on which muslin or other material is stretched for embroidering: a rich kind of gold and silver embroidery: a flexible top or front (as of a cabinet) made of narrow strips of wood fixed closely together on canvas, the whole sliding in grooves. [French *tambour*. Arabic *tambour or tinbar*, a small drum]. See **tabour.**

طمبور (تحريف طنبور)

(طبلة صغيرة) من آلات الطرب ذات عنق طويل وستة أوتار. مُعرّب من الفارسي: دُنبه بَرَه: أي إلية الجمل (للتشبيه).

tambourine [tam-boo-ren] (n.)

a shallow drum (with one skin and jingles) played with the hand. [French *tambourin*, diminutive of *tambour*. Arabic *tambour or tinbar*, a small drum]. See **tabour.**

طمبورين (تصغير وتحريف طنبور)

(طبلة صغيرة) من آلات الطرب ذات عنق طويل وستة أوتار. مُعرّب من الفارسي: دُنبَه بَرَه: إلية الجمل (للتشبيه).

Tammuz [tam'ooz] (n.)

a Babylonian, Sumerian and Assyrian sungod, identified with Adonis (also called **Thammuz**): the 7th month of the Babylonian year, the 10th month of the Jewish civil year, and the fourth of the ecclesiastical. Also see **star.**

تمّوز إله الشمس والجمال المُذكر

عند البابليين والسومريين والآشوريين (ويُقابل أدونيس عند الإغريق)، ويمثل الشهر السابع عند البابليين، العاشر في السنة اليهوديّة المدنيّة، والرابع في الكنسوتيّة.

tamper [tem'per] (v.i.) (usually with *with*)

to interfere unwarrantably or damagingly; to meddle: to work, contrive or practise: to have secret or corrupt dealings. [a by-form of **temper**]

طَمَرَ أي خبّأ وحفر تحت الأرض

من ضمرَ (له) أي أخفى ما يضمره من عداء. ثم تطوّرت الكلمة لتعني: يتلاعب ويتدخل سرًا للإيذاء.

tandem [tan'dem] (adv.)

applied to the position of horses harnessed singly one before the other instead of abreast. *–n.* a team of horses (usually two) so harnessed: a bicycle or tricycle on which two ride one before the other. [Originally university slang, a play on the Latin adv. *tandem*, at length. Arabic *tantheem*, pertaining to alignment in order].

تنظيم

تأليفُ وضمُّ الشيء إلى الشيء؛ لينتظم في نِظامٍ واحد.

tandoori [tan'doori] (n.)

meat or bread grilled or baked in a clay-type oven. *–n.* tan'doori-restaurant [Hindi *tandoor* – Arabic *tannour,* a clay baking oven; *tannouri,* pertaining to clay-oven (healthy) cooking, such as grilled kebab and bread].

تنوريّ

مـا يتعلـق بالطعـام (الصـحي) المشـوي بـالتنور (الفـرن الفخاري) كالكباب أو الخبز المشوي على التنور.

Tangerine [tan-je-ren] (adj.)

relating or belonging to Tangier on the Morocco coast. *–n.* **(tangerine)** a Tangerine orange, a small, flattish, loose-skinned variety.

طنجرين

(نِسبةً إلى طنجة على ساحِل المغرب) أو مندرين نوع من الحمضيات أصغر من البُرتقال، ويُسمى أيضاً باليوسفيّ أو "اليوسف أفندي" وهو شجر من الفصيلة البُرتقاليّة التي كان يكثر زراعتها في طنجة (قبل قطع أشجارها بسبب التوسّع السُكانيّ).

tank [tangk] (n.)

a reservoir of water, oil and circa: a large basin or cistern: an armoured motor vehicle, with caterpillar wheels, mounted with guns. *–ns.* **tank'age**, the act of storing oil, and circa, in tanks: the price charged for such storage: the capacity of a tank or series of tanks; **tank'er**, a ship, or heavy vehicle, for carrying oil or other liquids in bulk: an aircraft that refuels others. [Portuguese *tanque* (Spanish *estanque,* Old French *estang*) – Latin *stagnum,* a stagnant pool. Arabic (*colloquial*) *tanki,* reservoir of water or oil, made of *tanak,* tin or aluminium (US aluminum); adopted from Persian *taik,* container or case. Indian *tank'h,* underground reservoir of water].

تنكيّ أو تانكيّ بالعاميّة

خزّان أو مُستودع مصنوع من التنك (القصدير أو الألومنيوم)، والكلمة مُشتقة من الفارسيّة: تيك، مُعرّب تنك: الكيس والجوالِق والعِدْل. بالهندي (كجوراتي). والتنخ: مُستودع الماء تحت الأرض.

tap [tap] (n.)

a gentle blow or touch, especially with something small. *–v.t.* to strike lightly, touch gently. *–v.i.* to give a gentle knock:. *–pr.p.* **tapp'ing;** *pa.t., pa.p.* **tapped.** *–n.* **tap'-dance,** a step dance in syncopated rhythm in which the rapid tapping of the dancer's toes or heels on the floor is made clearly audible by the use of special shoes. [Old French *tapper* –Low German *tappen.* Arabic *tab* or *tabtab,* to strike or touch gently resulting in a gentle knock (*n. tabtaba*)].

طبّ وطبطبَ

صوّتَ (بضربٍ خفيف: طبطبة).

tapestry [tap'es-tri] (n.)

a woven fabric with wrought figures, used for the covering of walls and furniture, and for curtains and hangings. [Old French *tapisserie –tabis,* **a** carpet –Latin *tapetium* –Greek *tapes, -etos.* Arabic *attabiy,* a quarter in Baghdad where it was made. Probably Iranian]. See also **tabby.**

عتابيّ

نسيج حريري مُموّج أو مُخطط، مُشتقّ من «عتابي» نِسبةً إلى «العتابيّة»: مَحلة في بغداد كانت مهد صناعة هذا الضرب من النسيج الحريري. رُبّما إيرانيّة الأصل.

tapis [tap'is, or tap'e] (n.).

tapestry, carpeting: formerly, the cover of a council-table. –**on the tapis**, on the table, under consideration. See **tapestry.**

عتابيّ

نسيج حريري مُموّج أو مُخطط.

tar [tar] (n.)

a dark, viscous, resinous mixture obtained from wood, coal, peat and circa(varying in constituents according to source and method used). *-v.t.* to smear with tar: *-pr.p.* **tarr'ing**; *pa.t.* and *pa.p.* **tarred.** –**tar and feather**, to humiliate and punish by smearing with tar and then covering with feathers. **be tarred with the same brush**, to have the same faults (as another); have a touch, dash, lick, of the tar-brush, to an infusion of Negro or Indian blood in the veins. [Old English *teoro, teru*. Arabic *qar* or *qir*, tar, the black material used for smearing ships and camels].

قار أو قير

شيء أسود تُطلى به السفن والإبل، أو هما الزفت.

taraxacum [tar-aks'a-kum] (n.)

the root of the dandelion, used in medicine. [A botanical Latin word, probably of Arabic origin *tarakhashgun*, pertaining to a plant root, used as laxative].

طرَخشقون

نبات تتخذ جذوره مُليّناً.

tarboosh, tarboush, tarbush [tar-boosh] (n.)

a woolen cap (usually red) with dark tassel worn by Moslem men – the *fez* is the Turkish form. [Arabic *tarbush*].

طربوش

غطاء للرأس مصنوع من نسيج صوفيّ أحمر عادةً (فارسيّ مُعرّب مركب من سَرْ: رأس، ومن بوش: غطاء).

tardy [tar'di] (adj.)

Slow, late, sluggish: out of season. *-adv.* **tar'dily**. *n.* **tar'diness.** [French *tardif* *tard* – Latin *tardus*, slow. Arabic *tarad'a*, going backward (due to slow or poor quality), spoiled, or fallen down. *Taradudi*, hesitant or wavering].

تردّى

تأخرَ للوراء أو سقطَ في الهاوية. تردُديّ: مُتردد أو مُذبذب.

tare [tar] (n.)

the weight of the vessel or package in which goods are contained: an allowance made for it, the reminder being the net weight. [French, – Spanish *tara* –Arabic *tar'h*, the thrown away; *taraha*, to throw away].

طرْح

كلّ ما يُطرَح ويُرمى، ومنه وزن الوعاء المشتمل على السِلعة. أو هو إسقاط من وزن السلعة غير الصافي المُعادل لوزن وعائها.

tariff [tar'if] (n.)

a list of the duties and circa, fixed by law on merchandise: a list of charges, fees, or prices. [French, –Spanish, –Arabic *ta'rif*, giving infor-

تعرِفة أو تعريف

وهو الإعلام (عن جدول الأسعار). كما أنّ التعريفة هي وحدة صغيرة للتداول النقديّ.

mation, from *arafa*, to know information about. Also *ta'rifah*, a small unit of money exchange].

tarragon [tar'a-gon] (n.)

a bitter herb used for flavouring vinegar, sauces, and circa. [Spanish *taragona* –Arabic *tarkhun* –Greek *drakon*, a dragon].

طرخون أو ترخون

(نبات) يُكبس في الماء والملح والخلّ. كما أنه يؤكل مع الجبن أو اللبن.

tarry [tar'i] (adj.)

consisting of, covered with, or like tar. See **tar.**

قاريّ أو قيريّ

tarry [tar'i] (v.i.)

to be tardy or slow: to stay, lodge: to wait (for): to delay: *pa.t.* and *pa.p.* tarr'ied. [Middle English *targen*, to delay (confused in form with *tarien*, to irritate) –Old French *targer* –Latin *tardus*, slow. Arabic *tar'wa*, to be slow, to wait and cogitate; *tarrah*, a period of time or one event; *atara*, to repeat (doing it) time after time. See Verses 23:112-113 of Surat Al-Muminun (The Believers) of Qur'an: "He will say: 'How many years did you tarry on the earth?' They will say: "We tarried there for a day or part of a day. Ask those who keep account"].

تروّى

أخذ وقتاً للتفكر، ومنه يوم التروية؛ لأنّ إبراهيم عليه السلام كان يتروّى ويتفكر في رؤياه فيه (وفي التاسع عرَفَ، وفي العاشر استعمل) أو لأنهم كانوا يرتوون فيه من الماء لما بعد. تارة: المرّة. أتارَه: أعاده مَرّةً بعد مَرّة، وبالإنكليزية تعني: لبثَ.

قال الله تعالى: ﴿قَٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ﴾ [المؤمنون: ١١٢–١١٣].

tartar [tar'tar] (n.)

a salt formed on the sides of wine-casks: a concretion which sometimes forms on the teeth. –*adj.* **tarta'reous, tar'tarous**, consisting of, or resembling, tartar; **tartar'ic**, pertaining to, or obtained from, tartar. **–cream of tartar,** purified tartar, an ingredient in baking powders. [French *tartre* –Late Latin *tartarum* –Arabic *durd*, dregs or the impurities and the remnants in the bottom of black oil jar;. –adj. dar'da', dir'dim, old camel, or having old concreted teeth; dar'dar, child's teeth] See under **dregs.**

دَرَديّ الزيت

ما يبقى أسفله. والدّرَد: ذهاب الأسنان، وناقة دَرداء ودِردِم: مُسنة أو لحِقت أسنانها بدُردُرِها (الدُّردُر: مَغارِز أسنان الصبيّ أو هي قبل نباتها وبعد سقوطها. ويُقال: "أعيَيتني بأُشُر فكيف بدُردُر" أي: لم تقبَل النصحَ شاباً فكيف وقد بَدَت دَرادِرُك كِبَراً.

Tartar [tar`tar], **Tatar** [ta`tar] (n.)

a native of Tartary or Tatary – in the Middle Ages a belt of territory extending from eastern Europe right across central Asia– noted for their ferocity as invaders of Mediaeval Europe (properly **Tatar**): one too strong for his assailant (to catch a Tartar): a person of irritable or intractable temper. *–n.* **Tartarus** [tar'ta-rus], the lower world, especially the place of punishment for the wicked. –Also *adj.* **Tarta'rean.** [Latin, –Greek, *Tartaros* –Arabic *Tatar*, pertaining to the fighting nation, neighbouring Turkey].

تتر (تتار)

جيلٌ يُتاخمون الترك مشهورون بوحشيّتهم كغزاةٍ لأوربة القرون الوسطى. كانوا يقطنون حزام الأراضي الممتدة من أوربة الشرقية وعبر آسية الوسطى.

Tarzan [tar'zan] (n.)

a man of great strength and agility, brought up in the jungle and lives with animals. [From hero of stories by Edgar Rice Burroughs about a man brought up by apes. Tarzan stories are adopted and corrupted from '**Yaczan**' or 'Hai bin Yaczan' story by the Andalusian doctor and philosopher Ibn Tufail (written before 1185 A.D.); it was about a baby left in a cot that took him to an island shore, where he (Hai Ibn Yakthan) was adopted by a dear mother who had lost its baby. The boy grew up and then his adopting mother died; he was shocked and started dissecting the dear body and its heart looking for her soul, and he then started his spiritual journey about the secrets of life and death leading him ultimately to the Creator God (Allah), the Creator of life and everything. The anatomical description of dissected dear indicated the author's (Ibn Tufail) immense knowledge in animal dissection. His book was hailed in Europe as a masterpiece and most creative work, blending medicine and philosophy. It was translated into Latin as "Philosophus Autodidactus" by Mirandola (1494 A.D.) and Pocock (1671 A.D.) and appeared in many other languages..Furthermore, "Robinson Crusoe" by Daniel Dofoe; "Tarzan" by Edgar Rice Burroughs; and "Jungle Book" by Rudyard Kipling were all corruptions of the original story of "Hai Ibn Yakthan" or "Philosophus Autodidactus".

طرزان

رجل القوة الكبيرة والحركة، تربّى في الأدغال وعاش مع الحيوانات. وهو بطل قصص «إدجار رايس بوروز» عن الرجل الذي تربّى مع القرود. وقصص طرزان هي تحوير لقصّة يقظان – لاحظ التقارب اللفظيّ خصوصاً بالإنجليزيّة بين طرزان ويقزان (ويقزان أو يقظان هو حيّ ابن يقظان بطل القصة التي ألفها الطبيب والفيلسوف الأندلسيّ ابن طفيل نحو ١١٨٥م حول طفل تُرك في مهده وقد جرفه الماء لجزيرة حيث تبنته ظبيٌ أمّ (كانت قد فقدت وليدها حديثاً). ونما الطفل مع الحيوانات في الغابة حتى ماتت أمهُ الظبية، فبدأ يبحث عن روح أمه، ومن ثمّ عن سرّ الحياة والموت حتى وصل في رحلته الروحيّة الفلسفيّة إلى وجوب وجود خالق أعظم للمخلوقات والحياة (الله). إنّ الوصف التشريحيّ للظبي يدلّ على علم ابن طفيل الواسع في التشريح الحيوانيّ. وكتاب ابن يقظان هذا عُدّ تحفة ورائعة أدبيّة عالميّة مَزجت الطبّ بالفلسفة. وقد ترجَم ميراندولا (١٤٩٤م) وبوكوك (١٦٧١م) الكتاب إلى اللاتينيّة تحت اسم «الفيلسوف الذي علمَ نفسه»، كما ظهر الكتاب في لغاتٍ عدّة. كما إنّ قصّة "روبنسون كروزو" لمؤلفها "دانييل دوفو"، وقصّة "طرزان" لمؤلفها إدجار رايس بوروز، وقصّة كتاب الأدغال لمؤلفه "روديارد كِبلنك"، هي كلها تحويرات للقصّة الأصل: قصّة حيّ ابن يقظان (أو الفيلسوف الذي علمَ نفسه) لابن طفيل الأندلسيّ التي ألفها نحو ١١٨٥م.

task [task] (n.)

a set amount of work, especially of study, given by another: work: drudgery. - *v.t.* to impose a task on: to burden with severe work, to tax, strain. *n.* **task'master**, one who imposes a task: an overseer. –**task force**, (U.S.A.) a combined force of land, sea, and air elements, under one commander, to which is assigned a particular, exactly defined, operation: a working party for a civilian purpose. –**take to task**, to reprove. [Old Norman French *tasque* – Low Latin *tasca, taxa* – Latin *taxare*, to touch repeatedly, to estimate – *tangere*, to touch. Arabic *itasak, itasaq*, to be

عمل مُحدد مُنتظم

مشتقّ من العربية اتسقَ: أي انتظمَ. ووَسَق: جمعَ وحمَلَ، ومنه قول الله تعالى: ﴿وَٱلَّيْلِ وَمَا وَسَقَ وَٱلْقَمَرِ إِذَا ٱتَّسَقَ﴾ [الانشقاق: ١٧–١٨]. والوَسْقُ: ستون صاعاً أو حِملُ بَعير.

organized, set; *wasaq, wasak*, to collect and carry out, i.e. an organized duty to collect and to carry. See Verses 84:17-18 of Surat Al-Inshiqaq (The Rending Asunder) of Qur'an: "The night and its homing; And the moon (set) in her fulness"].

tax [taks] (n.)

a rate imposed on property or persons for the benefit of the state: a strain, a burdensome duty. *–v.t.* to lay a tax on: to burden, strain: to accuse of (with *with*): (*law*) to assess (costs). –adj. **tax'able**, capable of being, or liable to be, taxed. *–n.* **taxa'tion**, act of taxing. *–adj.* **tax'-free**, exempt from taxation. *–ns.* **tax'-gath'erer; tax'-pay'er**. [French *taxe*, a tax – Latin *taxare*. Arabic *awsaka, awsaqa* (when followed by camel), to load the camel; *istaw'saka, istaw'saqa* (when followed by camels), to gather together (for camels with their loads). Also, Arabic *itasak, itasaq*, to be organized, *wasaq, wasak*, to collect and carry out, i.e. an organized duty to collect and to carry] See under **task.**

أوسَقَ البعير

أي حملَهُ حِمله، واستوسَقت الإبل: اجتمعت (بأحمالِها). وأيضاً اتسقَ: انتظمَ. ووَسَقَ: جمعَ وحمَلَ، والوَسَقُ: ستون صاعاً أو حِملُ بَعير.

Taxonomy [tak-son'ajmi] (n.)

Classification or its principles; classification of plants or animals, including the study of species. Humans are classified into: Kingdom (Animal), Phylum (Chordata), Class (Mammals), Order (Primates), Family (Hominids), Genus (Homo), Species (Homo Sapiens).
On the other hand, Date-Palms are classified into Kingdom (Plant), Phylum (Angiosperms), Class (Monocots), Order (Arecales), Family (Arecaceae), Genus (Phoenix), Species (Phoenix Dactylifera).

[Greek *taxis* order, and *–nomia* distribution. Arabic *sinf*, species and class; *sannafa*, to classify into species (classes) and differentiate one species from another; *–n. Tas'nif*, classification].

تقسيمٌ أو تصنيف

مشتقّ من صِنف وصَنف، أي: النوع والضرب؛ صَنّفه تصنيفاً، أي: جعله أصنافاً، ومَيّزَ بعضها عن بعض. فالإنسان مثلاً يُصنّف في مملكة الحيوان، شعبة الحبليات، أي: الفقريات، صنف اللبائن أي الثدييات، رتبة الحيوانات الراقية (وتشمل الإنسان والقرود)، أسرة الإنسان وأشباهه (هومينيد)، جنس هومو، أي: الإنسان (بالعربية: حمام أو هُمام، أي: رجل أو سيد شجاع)، نوع هومو سابينس، أي: الإنسان العاقل (من اللاتينية: سابر. والعربية: سبر غوره). في حين يُصنّف النخيل في مملكة النبات، شعبة النباتات الزهرية كاسيات البزور، صنف أحادية الفلقة، رتبة الفصيلة الأريقية، أي: النخيلية، أسرة النخيل، جنس العنقاء (ذات الرأس المرتفع، إذا قُطِع تموت)، نوع عنقاء الأصابع (أي: أصابع التمر).

taurus [to'rus] (n.)

the bull, one of the signs of the Zodiac. *–adj.* **tau'rine; tau'rine**, bull-like, bovine. [Latin – Greek *tauros*. Arabic *thour*, bull].

ثور

tazza [tat'tsa] (n.)

rounded cup for drinking water. [Italian *tazza* Arabic *tass* or *tassa*].

طاس وطاسة

كوب معدنيّ من دون عروة.

tea [tē] (n.)

a shrub (of which there are 2 main varieties, China and Assam) of the same family as Camellias, growing in China, India, Ceylon: its dried leaves: an infusion of the leaves in boiling water: any vegetable infusion (e.g. senna tea): an afternoon meal at which tea is generally served. *-ns.* **tea-break**, a rest-period during the working day when tea is drunk; **tea-caddy, tea-can'ister**, an air-tight box or jar holding tea; **tea-garden, tea-room** a public garden, restaurant, where tea and other refreshments are served; **tea-party**, a social gathering at which tea is served; **(not) to be one's cup of tea** (*slang*), (not) to be to one's taste, (not) to appeal to one. [From South Chinese *te* (pronounced *ta*). Arabic adopted from Chinese as *chai* or *shahi* (appetizing). It is said that 5000 years ago ***Shen Nung***, a Chinese emperor advocated that all drinking water be boiled as a hygienic precaution; one summer while visiting a distant region of his realm, he and court stopped to rest, servants began to boil water for the court to drink. Dried leaves from nearby bush fell into the boiling water and a brown liquid was infused into the water. As a scientist, the emperor was interested in the new liquid, drank some, and found it very refreshing. And so tea was born. Then tea drinking became spread among Buddhist priests and through them to Japan imperial sponsorship which elevated it to **Japanese Tea Ceremony** ("*Cha-no-yu*" or "the hot water for tea"). Arab and Muslim merchants imported tea from China to Muslim World through the trading route of **'silk road'**. Arab physicians used infusion of boiled water of leaves and senna for medicinal purposes. By 1689, the trade treaty between China and Russia followed presents of Chinese embassy (in Moscow) of several chests of tea to Czar Alexis, the treaty allowed caravans of 200-300 camels traveling 11,000 miles over 16 months to transport tea to Russia. The ***samovar***, adopted from the Tibetan "hot pot", is a combination bubbling hot water heater and tea pot.; placed in the centre of the Russian home, and could run all day and serves up to 40 cups of tea a. a time. Quickly, Arab and Turk Muslims

شاي أو شاهي

مُعرّبة من الكلمة الصينية: "تا" أو شا (لعلها ترميزاً لاسم الصين)؛ لأن الشاي الصينيّ قد عرف قبل معرفة الشاي في الهند وسيلان الذي نشرت زراعته بريطانية في أثناء احتلالها للهند. ويقال إنه قبل ٥٠٠٠ سنة كان الإمبراطور الصينيّ "شين نونج" ينصح بغلي الماء للوقاية الصحيّة: وفي صيفٍ كان يتفقد مملكته الواسعة فتوقف للراحة مع حاشيته، فبدأ الخدم بغلي الماء للشرب. لكن أوراقاً يابسة من شجيرات قريبة تطايرت وسقطت بالماء المغلّى لتعطي النقيع لوناً بُنيّاً. بوصفه عالماً، قام الإمبراطور بتذوق هذا النقيع مُستطلعاً فوجده مُنعشاً. وبذلك وُلد الشاي. ومن ثم انتشر شربُ الشاي بين متنسّكيّ البوذيين، وعبرهم انتشر إلى امبراطورية اليابان التي رفعته إلى ما يسمّى مراسيم الشاي الياباني ("شا نو يو" تعني ماءً حاراً للشاي). وقام التجار العرب والمسلمون باستيراد الشاي من الصين إلى العالم الإسلاميّ عبر المتاجرة عبر طريق الحرير. وقام الأطباء العرب والمسلمون باستخدام نقيع الأوراق والسنا في الماء المغلّى للأغراض الطبيّة. وفي عام ١٦٨٩م، عقدت معاهدة التجارة بين الصين وروسيا بعد إهداء السفارة الصينية في موسكو بضع صناديق من الشاي لقيصر روسيا أليكس، وحسب المعاهدة قامت القوافل الصينية بالمسير بـ ٢٠٠–٣٠٠ بعير عبر ١١٠٠٠ ميل في رحلة استمرت ١٦ شهراً لنقل الشاي إلى روسيا. السماور مُتبنى من الكلمة التبتيّة: «القدر الحارّ» وهو سخان وقدر شاي في آن واحد لبقبقة الماء المغلي؛ ويوضع في قلب البيت الروسيّ على مدار اليوم، ويقدّم قرابة ٤٠ كوباً من الشاي. وسرعان ما تبنى العرب والأتراك المسلمون استخدام السماور في بيوتاتهم. وعندما حكمت بريطانية الهند نشرت مستعمرات زراعة الشاي في أنحاء القارة الهندية. وعندما فرضت إنجلترة ضرائبَ باهظة على استيراد الشاي الإنجليزيّ إلى أمريكة ثارت حفيظة الأمريكان في احتفال شاي بوسطن في ١٦/١٢/١٧٦٧م

adopted the use of samovars in their homes. When Britain rules India, they spread the plantation of tea across Indian subcontinent. When England imposed taxes on import of tea to America, then and at **Boston tea Party** on 16/12/1767, the Americans rebelled by purchasing Dutch tea and by throwing hundreds of pounds of English tea into the harbour, sparking the beginning of Freedom of America from England. The English John company was in deep financial trouble. Later costs of transportation of tea became extremely high; John Company saw a solution; in India they could grow the inexpensive crop of opium and use it as a means of exchange. Because of its addictive nature, the demand for the drug would be lifelong, insuring an unending market. Chinese emperors tried to maintain the forced distance between the Chinese people and the "devils" The **Opium Wars** broke out with the English ready to go to war for free trade (their right to sell opium). By 1842 England had gained enough military advantages to enable her to sell opium in China undisturbed until 1908].

حيث تمرّد الأمريكان وقاموا بشراء الشاي الهولندي بدلاً من الإنجليزيّ، مما أدى إلى رمي المئات من أرطال الشاي الإنجليزيّ في ماء المرفأ، وكانت هذه بداية الشرارة لتحرير أمريكة من إنجلترة. فوقعت شركة جون الإنجليزية في ورطة مالية. وبعد ذلك صارت مصروفات وسائط نقل الشاي باهظة جداً، لكن شركة جون الإنجليزية وجدت الحل؛ ففي الهند يستطيعون زراعة محصول الأفيون غير الباهظ الثمن واستخدامه للمبادلة بالشاي الهندي (والشاي الصينيّ). وبسبب تأثير الإدمان للأفيون، ازداد الطلب لمدى الحياة، ضامناً سوقاً لا ينتهي. فقام أباطرة الصين بإجبار الصينيين بالابتعاد عن «الشياطين». ولذلك قامت «حروب الأفيون» المشهورة التي من أجلها تهيأت إنجلترة للحرب من أجل التجارة الحرة (أي حقها لبيع الأفيون). وتمكنت إنجلترة في عام ١٨٤٢م بكسب قوة عسكرية كافية لبيع الأفيون للصين بالقوة من دون اعتراض حتى عام ١٩٠٨.

tear [tar] (v.t.)

طرّ

[tear as a *noun* meaning a drop of fluid shed by the eyes, is not included here]
to draw asunder with violence: to make a violent rent in: to lacerate (literally and figuratively) e.g. he is torn apart mentally and physically. *–v.i.* to rage: to act with speed or impetuosity. *–pa.t.* **tore;** *pa.p.* **torn.** *–n.* act of tearing: a rent. **Tear'away,** an impetuous, often violent person. –Also *adj.* [Old English *teran.* Arabic *tarra*, to tear apart or to cut in pieces].

شدّ، وشقّ، وقطعَ. وأيضاً ترّ: قطعَ.

technical [tek'nik-al] (adj.)

تقنيّ

pertaining to skill in the arts: concerned with mechanical or applied arts: belonging to, peculiar to, a particular art or profession (e.g. of a term or expression): concerned with, or abounding in, terms, methods, fine distinctions and circa, important to the expert practitioner of an art: so called in strict legal or technical language: (*sometimes*) technological. *–n.* **technical'ity,** state or quality of being technical: a technical expression or its strict interpretation. *–adv.* **tech'nically.** *–n.* **technician** (*tek-nish'an*), one skilled in the practical arts or in the practice of any art. *–n. plural* **tech'nics,** the doctrine of arts in general: the branches of learning that relate to

مُشتقة من تقنَ. وأتقنَ الأمرَ اتقاناً أي أحكمَه إحكاماً، والتقنُ: الرجل الحاذق. قال النبي مُحمّد ﷺ: (من عمل منكم عملاً فليتقنه) أي: فليُحكِم عمَلَه وصَنعته. تيكنو – لوجي: كلمة مركبة من تيكنو أي تقنية ولوجي أي لغة، بمعنى: لغة التقنية أو علم التقنية.

the arts. *-ns.* **technique** (*tek-nek*), method of performance, manipulation, or execution, as in music or art: individualised execution: formal construction (e.g. of poetry); **technoc'racy** (*-nok'*), government by technical experts; **tech'nocrat**, a member of a technocracy: a believer in technocracy; **technol'ogy**, the practice of any or all of the applied sciences that have practical value and/or industrial use: technical method(s) in a particular field of industry or art: technical means and skills characteristic of a particular group, period and circa: technical nomenclature; **technicolor**, a proprietary name of a process of colour photography in motion-pictures. *-adjs.* **technolog'ic, -al**, relating to technology. *-n.* **technol'ogist**, one skilled in technology. [Greek *technikos* - *techne*, art, akin to *tiktein*, to produce. Arabic *taqana*, to perfect his performance; *taqin*, an expert skilled person; *it'qan, tat'qeen*, perfected skilled performance. Prophet Muhammad said to his Muslim followers 'he who performs something, he must perfect it (*yut'qinah*)].

tele- [tel'i]

a prefix in composition meaning distant e.g. television (vision at a distance), telescope (looking at a distance), and telepathy (communication at a distance). [Greek *tele,* at a distance. Arabic *taweel,* long or distant].

طويل أو طويل المدى

ومنه "تلي – فيشن" (تلفاز)، أي: طويل المدى الإبصاري؛ و"تلي – سكوب"، أي: تطويل وتكبير الصورة عن بُعد؛ و"تلي – باثي" أي المخاطبة عن بُعد.

tell [tel] (v.t.)

to discuss: to inform [Old English *tellan*. Arabic *tala*, to tell]. See **tale.**

تلا

tell or **tel** [tel] (n.)

in Arab lands, a hill or ancient mound formed from the accumulated debris from earlier mud or wattle habitations. [Arabic *tall*, hillock].

تلّ

رابية. أكمة. تلّ صغير أو هضبة صغيرة.

temerity [te-mer'i-ti] (n.)

rashness. [French *temerite* -Latin *temeritas* - *temere*, by chance, rashly. Arabic *tomo'rrat*, rashness and stupidity (e.g. of the youth); ignorance. Also *muta'mirat*, major wrong-doings leading to hell fire].

تهوّر

أو لعله مشتقّ من طمرّة الشباب، أي: أوّل الشباب بحماقته وطيشه وتهوّره. ويُقال: «وأنتَ في طمُرِّك الذي كنتَ فيه»: أي في غرّتك وجهلك. مُطمرات: مُهلِكات تؤدّي إلى نار جهنم كما في الحديث النبوي عن الحساب يوم القيامة: «فيقول العبد عندي العظائم المُطمرات» أي المُخبآت من الذنوب.

temper [tem'per] (n.)

this word means 'mixture of elements (humours)' and then developed to mean 'set of mental traits' (or temperament): constitutional state of mind, especially with regard to feelings, disposition, mood: passion, irritation: a disposition, proneness, to anger. [Latin *temperare,* to temper, restrain, moderate, mix, partly through Old English *temprian,* to moderate. Also Latin *temperate*, to combine properly, allied to *tempus*, time (source of English *temporary*). Arabic *tomo'rrat*, hot-headedness and rashness (of the youth); *it'merra* (on his horse), to jump over it quickly from behind, thus meaning quickly changing behaviour; *mitmar*, similar make-up and mood (including behaviour) e.g. *howa ala mitmar abeeh*, literally means 'he is similar to his father in shape and in behaviour. (*Colloquial*) *tambar*, his mood changed to anger] See **temperament, temperate, temperature.**

تيمبر هو المزاج

مشتقّ من طمرّة الشباب أي أوّل الشباب بعنفوانه وحرارته. يُقال: «وأنتَ في طمُرِّك الذي كنتَ فيه»: أي في غِرّتك وجهلك. والمزاج السريع التقلب. ويُقال: اطمَرَ على فرسه: وَثبَ عليه من ورائِه ورَكبَه. وهو على مِطمار أبيه أي: يشبهُهُ خَلْقاً وخُلقاً. وبالعاميّة طمّبَر: أي تحول مزاجه فأصبح غاضباً.

Temperament [tem'per-a-ment] (n.)

disposition, characteristic mental and emotional reactions as a whole: passionate disposition. – *adj.* **temperamen'tal**, pertaining to temperament: displaying alteration of moods, inclined to be swayed by emotion. *–adv.* **temperamen'tally.** [Latin *temperamentum – temperare*. See **temper.** Arabic *tomo'rrat*, hot-headedness and rashness (of the youth); *it'merra* (on his horse), to jump over it quickly from behind, thus meaning quickly changing behaviour; *mitmar*, similar make-up and mood (including behaviour) e.g. *howa ala mitmar abeeh*, literally means 'he is similar to his father in look and in mood (and behaviour). (*Colloquial*) *tambar*, his mood changed to anger] See **temper, temperate, temperature.**

تيمبرامينت هو المزاج

مشتقّ من طمرّة الشباب: أي أوّل الشباب بعنفوانه وحرارته. ويُقال: «وأنتَ في طمُرِّك الذي كنتَ فيه»: أي في غِرّتك وجهلك. وهو المزاج السريع التقلب يُقال: اطمَرَ على فرسه: وَثبَ عليه من ورائِه ورَكبَه. وهو على مِطمار أبيه أي: يشبهُهُ خَلقاً وخُلقاً. وبالعاميّة طمّبَر: أي تحول مزاجه فأصبح غاضباً.

temperate [tem'per-at] (adj.)

moderate in degree of any quality, especially in the appetites and passions, self-restrained: calm: cool, mild, moderate in temperature: abstemious. The word meaning then developed to mean: 'mild weather' *–adv.* **tem'perately**. *–ns.* **tem'perateness; tem'perature** (see below). [Latin *temperatus, pa.p.* of *temperare.* See temper. Arabic *tom'ror,* good quality horse; mutammarah, well-behaving easily-controlled (as in animals like donkeys); aqim mitmar, literally means correct the speech. Thus in Arabic the meaning include moderation, good quality, and well-behaving].

المعتدل الجيّد النوعيّة

مشتقّ من طمرور الفرس الجواد. أتانٌ مُطمرة: أي حميرٌ مديدة موثقة الخلق. وهو على مِطمار أبيه أي: يشبهُهُ خَلقاً وخُلقاً. ويُقال: «وأقِمِ المِطمَر يا مُحَدِّث» أي قوِّم الحديثَ وصَحّح ألفاظه. ثم تطوّرت الكلمة لتعني أيضاً: اعتدال المناخ.

temperature [tem'pra-char] (n.)

degree of hotness of a body, etc or medium (e.g. air, water) ascertainable by means of a thermometer: a body temperature above normal, fever: the degree of warmth or friendliness in an interchange or relationship: tempered condition. [Latin *temperature*, appropriate measure, proportion. See **temper.** Arabic *tomo'rrat*, hotness or heat (of the youth); *tamr, timr*, warm old clothes –not wool (that keeps body temperature warm). From the same word derived moderate weather (see above); *tomar,* the register, then the word meaning developed to mean 'the register of body temperature'].

طمرّة الشباب

أوّلـه: أي حرارتـه، والطمْـر هـو الكسـاء البـالي غـير الصوف (الذي يحـافظ على دفء الجسـم). ومنها معنى اعتـدال حـرارة الجـوّ والمنـاخ. الطومـار: الصـحيفة، ثـم تطوّر المعنى لقيد حرارة الجسم.

tern [turn] (n.)

a long-winged aquatic bird allied to the gulls. [Old Norse *therna*; Old English *tearn*. Arabic *tair, tairun*, a bird].

طيرٌ أو طير إستوائي

ذو أجنحة طويلة يشبه النورس.

terra [ter'a] (n.), **terra-cotta** [ter'a-cot'a] (n.)

the earth. *–n.* **terra-cotta,** clay and sand used for statues, hardened like bricks by fire: the colour of terra-cotta. [Latin *terra*, earth, *cocta*, pa.p. of *coquere*, to cook. Arabic *thara*, earth].

ثرى

أرض أي مُصنوعٌ من طين الأرض.

terrace [ter'as] (n.)

a raised level bank of earth: a row of houses with similar style. *–v.t.* to form into a terrace or terraces. [French *terrasse* –Italian *terrazza* – Latin *terra*, the earth. Arabic *teraz*, similar style or *thara*, earth].

طراز

نسق، أي على نسقٍ واحد.

terrain [ter'an] (n.)

a tract of land: field of activity. *–adj.* **terrene** [te-ren], pertaining to earth [French, – Latin *terrentum* – *terra*, the earth. Arabic *thara*, the earth]. See also **terra**.

ثرى

أرض، أو قِطعةٌ من الأرض.

terraqueous [ter-a'kwe-us] (adj.)

Consisting of land and water. [Latin *terra*, earth, *aqua*, water. Arabic *thara*, earth].

ثرى مائيّة

أرض فيها ماء، (طين الأرض).

terrene [te-ren'] (adj.)

pertaining to the earth: earthy: earthly. [Latin *terrenus* – *terra*, the earth. Arabic *thara*, the earth].

ثرى

أرض أو طين الأرض.

terrestrial [te-res'tri-al] (adj.)

ثرى

(opposite to *celestrial*) pertaining to, or existing on, the earth: earthly: living on the ground: representing the earth. [French *terrasse* –Italian *terrazza* – Latin *terrestris* – *terra*, the earth. Arabic *thara*, the earth]. See also **terra**.

أرض أي أرضيّ الأصل والنشأة والحياة.

terse [turs] (adj.)

مترّس أو متروس (بالعاميّة)

compact or concise, with smoothness or elegance (e.g. of style). –adv. terse'ly. –n. **terse'ness.** [Latin *tarsus* – *tergere, tersum*, to rub clean. Arabic *turs*, thick (or compact); (*colloquial*) *motarras, matroos*, compact and full of flesh. Also *tarasa*, to rub off; *mutatarras*, the stylish and the chosen].

يعني مليان لحم. الترس من جلد الأرض: الغليظُ منها، مُشتقّ من ترس (ويكون مصقولاً). كذلك طرَسه أي محاه، والمُتطرِّس: المُتأنق المُختار.

Thammuz [tam'ooz] (n.)

تمّوز

Same as **Tammuz**

that [THat]

ذاك أو ذلِكَ أو ذات

as a *demonstrative pronunciation or adj.* (*plural* **those**), points out a person or thing – the former or more distant thing, not this but the other. –*relative pronunciation*, who or which. –*conjunction* used to introduce a noun clause, and various types of adverbial clauses, expressing the following: –because (e.g. *it is not that I mind). –* **and that's that**, and that is the end of that matter. [Old English *thaet*, neuter of the article *the*. Arabic *thak*, *thalik, that*, that which].

then [THen] (adv.)

إذاً

at that time: afterwards: immediately: at another time. *–conjunction* for that reason, therefore: in that case. [Old English *thanne, thonne, thaenne, accusative singular* from stem of definite article *the*. Doublet of **than.** Arabic *ethen,* then].

this [THis]

ذا و هذا (للمُذكر)

demonstrative pronunciation or adj. denoting a person or thing near, just mentioned, or about to be mentioned: –plural those. [Old English, the neuter of the demonstrative pronunciation. *Thes* (masculine), *theos, thios* (feminine); plural *thas*, which gave those; later plural *thaes*, which gave these; Old Norse *thessi,* German *dieser*. Arabic *tha, ha'tha* (*masculine*), *thee, ha'thee* (*feminine*), this (*ha* is optionally added)].

أو ذي وهذي (أي هذه للأنثى) حيث إنّ الهاء زائدة في هذا وهذي.

Thomas [tomas] or **Tom** [tom] (n.)

This is the name of one of the 12 Apostles of Jesus. The word is Aramaic for '*twin*', and sometimes appears in the Bible in its Greek equivalent '*Didymus*'. Thomas became a particularly favoured name in medieval England, in honour of the immensely popular St Thomas a Becket (1118-70). Thomas is shortened to **Tom** or **Tommy** and in Northern England *Tam* and *Tammie*. -*Feminine* forms included *Thomasina, Tomasina, Tamsin, Tamzin, Tamzen, Tammy, Thomasa*, and *Tomina*. Arabic *tom, taw'am*, twin.

توماس أو توم بمعنى توأم

وتوماس هو اسم أحد الحواريين الاثني عشر للسّيد المسيح (عليه السلام). الكلمة بالآرامية تعني توءماً كما جاء الاسم في الإنجيل بنظيره بالإغريقية ديديموس. وقد حظى الاسم توماس بشعبيّة خصوصاً في إنجلترة العصور المظلمة تقديراً للقديس الشهير سينت (سيّد) توماس أ بيكيت (١١١٨–١١٧٠). يُصغر توماس إلى توم أو تومي. وبشمال إنجلترة إلى تام وتامي. والأشكال الأنثويّة تشمل: توماسينا، وتوماسينا، وتامسين، وتامزين، وتامي، وتوماسا، وتومينا. بالعربيّة: توم وتوءم بالمعنى الآرامي نفسه.

Thora [thorah] (n.)

when the Viking raiders came to stay and settle in northern England, Scotland, and Ireland, they brought with them a set of names based on their favoured god *Thor*, the god of fighting and thunder. Thora ('dedicated to Thor') is the only *feminine* name to have survived, and the only masculine names are *Thurstan, Thurston, Torquil, Turlough* [tur'loh], meaning 'like Thor', and often replaced by *Terence*. Arabic *thawra*, fighting and violence.

ثورا

اسم علم مشتقّ من ثور، إله القتال والرعد عند الفايكنغ. فعندما غزا الفايكنج شمال إنجلترة وإسكتلندة وآيرلندة واستقروا فيها، جاؤوا بأسماء عدة مبنيّة على اسم إلههم "ثور" وانثاه "ثورا"، مع أسماء ذكريّة مثل: ثورستان، وثورستون، وتوركويل، وتورلوه (يعني شبيه ثور) وغالباً ما يُستعاض به بـ تيرينس. وتعني ثورة بالعربيّة: القتال والعنف.

thrash [thrash] (v.t.)

to beat out grain from the straw by means of e.g. a flail or machinery (more often **thresh**): to beat soundly. –*v.i.* to thresh grain: to move, stir, or toss violently (with *about*). *ns.* **thrash'er, thresh'er; thrash'ing, thresh'ing; thrash'ing-floor, thresh'ing-floor**, a floor on which grain is thrashed. [From a northern form of Old English (West Saxon) *therscan*. Arabic *thara (v.)*, to separate grains from straw; *thura (n.)*, grains (corn or maize)].

ذرى

نثرَ المحصول ليفصل الحبوب عن القشّ. ذُرة: حبوب الذُّرة.

three [thre] (*adj.* and *n.*)

the cardinal number next above two. –*n.* **threefold**, thrice repeated: consisting of three. [Old English *threo*, feminine and neutral of *thri;* Old Norse *thrir*, Gaelic *tri*, German *drei*, Latin *tres*, Greek *treis*, Sanskrit *tri.* Arabic *thalath,* three].

ثلاث

العدد ٣.

thrice [thris] (*adv.*)

three times. [Old English *thriwa*, thrice –*thri*, three. Arabic *thalath,* three]

ثلاث (مرّات)

thrust [thrust] (v.t.)

ضرس

to push or drive with force: to press (in): to stab, pierce: to force (oneself, one's company, on). *–v.i.* to make a push especially with a pointed weapon: to squeeze (in), to intrude: *–pa.t.* and *pa.p.* thrust. *–n.* a stab: pressure: stress between two parts of a structure, especially the equal horizontal forces acting on the abutments of an arch, due to the loading carried by it: the propulsive force developed by a motor. [Old Norse *thrysta*, to press. Arabic *thars, tharoos*, tough fighting and pressing time: to push teeth in, or fight with teeth (like saying fighting tooth and nails)].

العضّ الشديد بالأضراس، وتطلق على اشتداد الزمان. وحرب ضروس: حرب شديدة لدرجة القتال بالأسنان والأظفار.

thug [thug] (n.)

شقيّ

one of a class of professional robbers and assassins in India (extirpated 1826-35) whose violent deeds had a religious motive: a man who lives by violence. *–ns.* **thuggee', thugg'ism**, the practice and superstition of the thugs; **thugg'ery**, organised robbery and violence. [Hindustani *thag*, cheat. Arabic *shagi*, unhappy, violent man; *shaga'*, living unhappy life].

غير سعيد، يعيش بشدّة (أشقاه الله) وقد انتقلت الكلمة إلى الهند ولفظها الهنود ثك. فأخذها الإنجليز من الهنود (في أثناء احتلالهم للهند) ولفظوها: ثكي، ومن ثمّ أصبحت اسماً للصوص والقتلة في الهند ومن أشقاه الله في أعمال العنف والعمل الحرام.

tikka [tik'a] (n. and adj.)

تِكه

Indonesian and Turkish cookery denoting a dish of meat or vegetables marinated in yoghurt and spices and cooked in a tandoor or clay oven, e.g. chicken tikka, lamb tikka. [Arabic adopted from Turkish and Hindi *tikka*].

تعني طبقاً من اللحم أو الخضراوات مُنقعة باللبن والبهارات ومطبوخة بالتنور أو الفرن الطيني (من المطبخ الأندونيسيّ والتركيّ).

tilt [tilt] (v.i.)

تلّ

to ride against another and thrust with a lance (often with *at*): to attack (literally and figuratively – with *at*): to fall into a sloping posture, to heel over: to be raised at an angle. *–v.t.* to slant: to raise one end of: to forge with a tilt-hammer. *–n.* a thrust: inclination, dip, slant. *–n.* **full tilt**, at full speed, with full force. [Old English *tealt*, tottering; Old Norse *tolta*, to trot. Arabic *talla*, to tilt. See Verses 37:103 of Surat As-Saffat (Those Ranged in Ranks) of Qur'an: "♀So when they had both submitted (to Allah), and he had laid him prostrate (talla-hu) on his forehead (for sacrifice)"].

ألقاه على عُنقِهِ وخدِّه، أو صرَعه. قال الله تعالى: ﴿فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ﴾ [الصافات: ١٠٣].

timbal [tim'bal] (n.)

طبل

drum carried in the hands and used as musical instrument. [French *timbale, tamballe,* from Old Spanish *atabal*, from Arabic *tabul*].

نقاريّة أو طبلة (موسيقا).

timbrel [tim'brel] (n.)

a weight unit. [Spanish and Portuguese arroba from Arabic *arrobo'*, quarter of quintal].

طنبور

طبلة صغيرة من آلات الطرب

tincture [tigk'tyur, –chur] (n.)

a tinge, shade (of colour): a slight taste added to anything: (*medically*) a solution of any substance in or by means of spirit of wine. –*v.t.* to tinge: to imbue. [Latin *tinctura* –*tingere*, to tinge. Arabic *tinkut*, to tinge; *nukta*, a spot or a dirt colouring anything with different colour].

تنكت

تحدث بقعةً ملوّنة، نكتة: نقطة أو بُقعة ملوّنة.

Titan [ti'tan] (n.)

One of the giants of Greek mythology: the sun, son of one of these giants: (*without capital letters*) a person of great power or ability. –*adj.* **titan'ic**, enormous in size and strength. [Greek. Arabic *tanni*. a huge man; *thu tintan*, a man with deep loud voice and noise; (*colloquial*) *tantan*, a giant].

الطنيّ أي رجل جسيم

رجلٌ ذو طنطان، أي ذو صخب، (بالعاميّة) رجل طنطن أي عملاق.

Toledo [to-le'do] (n.)

Sword made in, and named after Toledo (a Spanish city). [Arabic *Tolai'tilah*, a famous city in Andalusia (Spain now), in which this type of swords is made].

السيف الطليطليّ

نسبةً لمدينة طليطلة المشهورة في الأندلس (إسبانية اليوم) حيث يُصنع هذا النوع من السيوف.

ton [tun] (n.)

a unit of mass (usually **tonne**) 1000 kilograms: (plural) a lot. [Old English tunne, a vat, tub. Arabic *tonn,* a massive weight derived from practical observation of massive weight of *tonn,* a big fish; *tannin,* long massive sea snake. Also tonn, a massive bundle of sticks] See under **tuna** and **tunny.**

طنّ أي تنّ

كناية الوزن الثقيل جداً، مُشتقّ من الملاحظات العملية للوزن الهائل للـ تنّ: سمك كبير، تنين: حيّةٌ عظيمة هائلة. كذلك طُنّ: حزمة القصب (مُعرّب).

tone [ton] (n.)

the character of a sound: quality of the voice: inflection of the voice which conveys the speaker's feeling or attitude. –*n.* **tonal'ity**, the type of scale and key in which a musical work is written: the principle of having a key: the colour scheme, or the tone quality, of a picture. –**tone down**, to give a lower tone to, to moderate, to soften; **tone poem**, (*music*) a variety of the symphonic poem, a piece of programme music, not divided into movements, conveying a poetical idea or translating a literary theme. [Latin *tonus* –Greek *tonos*, a sound –*teinein,* to stretch. Arabic *tanna*, to sound; *tantanah* (*n.*), pertaining to sound].

طنّ

صوّت، طنطنه: صوتٌ وتصويت.

tonnage [tun'ij] (n.)

total weight in tons: the cubic capacity of a ship measured by a scale in which 100 cubic feet = 1 ton: ships collectively, especially merchant ships. [See **ton**].

الوزن بالأطنان

(جمع طنّ أو تنّ، كناية عن الوزن الثقيل جداً) ويُطلق على سَعة السفينة مُقاسة على حساب ١٠٠ قدم مكعب = طنّ واحد، أو كناية عن السفن جمعاً خصوصاً سفن الحمل التجاريّ الثقيل (انظر أعلى لمعرفة أصل الاشتقاق).

tonne [tun] (n.)

See **ton**

طنّ أو تنّ

كناية الوزن الثقيل جداً.

Torah or **Thorah** [to'ra] (n.)

(*Judaism*) the Mosaic Law: the book of the law, the Pentateuch: a scroll containing this. [Hebrew *Torah*. Arabic *Taw'rah*. See Verse 9: 111 of Surat At-Tauba (Repentance) or Bar'aat (Immunity) of Qur'an: "Allah hath purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): They fight in His Cause, and slay and are slain: A promise binding on Him in Truth, through the Torah, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have conducted: That is the achievement supreme"].

التوراة

كتاب اليهود المقدّس الذي يحوي القوانين الموسويّة ولوائح شريعة اليهود.

قال الله تعالى: ﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾ [التوبة: ١١١].

toreador [tor'e-a-dor] (n.)

a bull-fighter, especially on horseback (also called **torero**). [Spanish – Arabic *dari-thour (dari, darrab*, expert hunting; *thour*, bull), pertaining to hunting and stabbing of a bull expertly using trickery and maneuverability].

داري ثور أي صَيّاد الثيران

(أو مُصارع الثيران)، مُشتقّ من دَرى دِراية: اتحاد العلم والدراية أو بضربٍ من الحيلة، أدراه الصيدَ دَرْياً: ختله (خدَعه).

torque [tork] (n.)

a necklace of metal rings interlaced. [Latin *torques*, necklace, and *torquere*, to twist. Arabic *tawq*, jewelry necklace or used around rounded parts].

طوق أو طاق

حَليٌ للعنق، وكل ما استدار بشيء.

totem [to'tem] (n.)

a type of animal, plant, or object chosen as the badge of a primitive clan or group and treated with superstitious respect as the symbol of an intimate and mysterious relationship. *–adj*. **totem'ic.** *–n*. **to'temism,** the use of totems as the foundation of a vast social system of alternate obligation and restriction. *–adj*. **to'temistic. –**

تمائم جمع تميمة

شيء يشبه الطلسمان، يُستعمل كرمز خرافات أو كقلادة للاستعاذة والحماية.

totem pole, post, a pole, set up by the Indians in the north-west of North America, on which totems were carved and painted. [American Indian. Arabic *tama'em*, plural of *tamema*, an object similar to talisman used as a superstitious symbol or as a protective amulet]. See also under **talisman.**

tour [toor] (n.)

دور أو دوران

a going round: a journey in a circuit: a prolonged journey. *-v.i.* to travel, to make a tour. *–ns.* **tour' sm**, touring, travelling for pleasure; **tourist**, one who makes a tour, a sight-seeing traveller. –Also *adj.* **tourist class**, a type of less expensive accommodation in a boat or aeroplane. –**grand tour**, a journey through Western Europe, once fashionable as completing a youth's education. French, –Latin *tornus*, a turn. Arabic *dour* or *douran,* touring or moving around in a circle (*da'ira* means circle); Also *toor*, the flow].

دار في دوّار، واستدار في دوران. تور: الجريان.

tower [tow'er] (n.)

طور أو الطور

a lofty building, standing alone or forming part of another: a fortress. *–v.i.* to rise into the air, to be lofty: (*literally* and *figuratively*) to overtop the surrounding things or people (with *over, above*). *–adjs* *tow'ered*, having towers; *tow'ering*, very high: very violent (a towering rage); *tow'ery*, having towers: lofty. -tower of strength, a stable, reliable person. [Old French *tur* Latin *turris*, a tower. Arabic *tur,* lofty building of the house: mountain: high mountain in Sinai, or in Jerusalem, or in Syria (Sham)].

الجبل، وفِناء الدار، وجبل سيناء، وجبل بالقدس، جبل بالشام.

trace [tras] (n.)

دَرَسَ

a mark left: footprint: a small quantity: (*military*) the ground-plan of a defensive work. *v.t.* to follow by tracks: to discover the whereabouts of: to follow with exactness: to sketch: to copy (a map or drawing) by going over the lines on transparent paper and transferring it (usually by carbon-paper) onto another sheet. *–adj.* **trace'able**, that may be traced. *–adv.* **trace'ably.** *–ns.* **trace element**, a substance whose presence in the soil in minute quantities is necessary for plant growth or animal/human growth; **tra'cer**, an attachment to the bases of a small projectile (e.g. **tra'cer bull'et**), which, by emitting smoke or flame, makes the projectile's path visible behind (called **trail**) [French, –Latin *tractus*, pa.p. of *trahere,* to

قرأ الكتاب أو اتبع الأثر (الذي درسته الريح)، واندرسَ: انطمسَ. والدرْس: الطريق الخفيّ، وجمعها: دوارِس.

follow. Arabic *darasa*, to study: to track: also *darasa* or *indarasa*, to be concealed; *dars* (n.), secret path (plural *dawaris*)].

track [trak] (n.)

to follow by marks or footsteps: to tread a path and circa: to follow the movement of satellite and circa by radar and circa and record its position. –n. a mark left: footprint: a beaten path: course laid out for races: a line of rails. *–adj.* **track'less**, without a path: untrodden: without tracks (trackless trolley). *–ns.* **track'-suit**, a type of garment worn by athletes before and after a track'-event e.g. a race or when training; the beaten track, frequented roads: (figuratively) the normal conventional routine. [French, *trac* – Dutch *trek*, draught, *trekken*, to draw. Arabic *tareek*, pertaining to a beaten path or a trodden track (plural *tra'ik*): *taraka*, tracing camel's tracks: *tarik*, morning star for guidance].

طريق

المسار المطروق بالأقدام والدوابّ والمطر، أو المَسلك المُرتاد، وجمعه: طرائق وطرُق وطرُقات. طرَقَ: اتبع آثار مسار الإبل. طارِق: كوكب الصبح للهداية.

tract [trakt] (n.)

a region, area: a part of a bodily system or organ: (*archeology*) a period of time: a short treatise, especially on a religious subject.*–adj.* **trac'table**, easily worked or managed: easily taught: docile. –*ns.* **trac'tion**, act of drawing or state of being drawn: (medically) pulling on a muscle or bone by means of weights to correct an abnormal condition in one direction, or applying weight in two opposite directions (**trac'tion and counter-trac'tion** e.g fracture); **trac'tion-engine**, a steam vehicle for hauling heavy weights along a road and circa; **trac'tor**, a motor vehicle used for haulage or for working ploughs and other agricultural implements.) [Latin *tractus*, pa.p. of *trahere*, to draw. Arabic *tareek*, pertaining to a trodden path or a track: *tareeka*, following a known trade and practice: following a religious path of Sufism].

طريق

المسار المطروق (بالأقدام والدوابّ والمطر)، أو المَسلك المُرتاد. والطريقة: اتباع صنعة وسلوك، وتعني اعتيادياً ما له علاقة بالطرُق الدينية الصوفية.

trade [trad] (n.)

buying and selling: commerce: occupation, craft: men engaged in the same occupation. *–v.i.* to buy and sell: to traffic (with a person, for something): to carry goods (to a place): to deal (in). *–v.t.* to barter. –*n.* **trade'mark, trade'mark**, name or distinctive device warranting goods for sale as the production of any individual or firm; **tra'der**, one who trades; **trades'man**, a shopkeeper. *–ns.* **trade' (-) un'ion**, an organised association of workmen of any trade or

إيراد واستيراد وتوريد

ترادَّ، و ردَّ، واستَردَّ: أخذَ وأعطى (أخذٌ وعطاء). ذات علاقة بالاستيراد التجاري للبضائع. ورْد وتورّد: تعلم وحفظ آيات من القرآن. أيضاً طريق: المسار المطروق (بالأقدام والدوابّ والمطر)، أو المَسلكُ المُرتاد. طريقة: اتباع صنعة وسلوك المهنة وأسرارها.

industry for the protection of their common interests. [Middle English, a trodden path; akin to Old English *tredan*, to tread. Arabic *tarad or rad-wa-istarad*, to give and take. *Irad, Iste'rad, or tawreed (ns.)*, pertaining to commercial import of goods; *wird or tawarud*, learning and reciting verses of Qur'an. Also *tareek* a trodden path; *tareeka*, is following a known trade and practice of a profession with all its secrets].

tradition [tra-dish'(o)n] (n.)

the handing down in unwritten form of opinions or practices to posterity: a belief or practice thus handed down: a convention established by habitual practice. –adj. tradi'tional, tradi'tionary, delivered by tradition. –adv. tradi'tionally. –n. tradi'tionist, one who adheres to tradition. [Latin *traditio, -onis –trans*, over, *dare*, to give. Arabic *turath, mirath*, pertaining to tradition of old believes and practices from fathers to sons: the remnant of a fortune].

تراث وميراث

الأمر القديم (من عقائدٍ ومُمارسات) توَارثه الآخِرُ عن الأوّل، والبقية من الشيء.

traffic [trafik] (n.)

trade: dealings, intercourse (especially when involving dishonesty or evil): the business done on a railway, and circa: the vehicles, pedesterians and circa (collectively) using a road, railway, waterway: passing to and fro.*–v.i.* to trade meanly. *–v.t.* to exchange: *–pr.p.* traff'icking; *pa.t.* and *pa.p.* **traff'icked.** *–ns.* **traff'icker; traff'ic-lights**, lights of changing colour to regulate traffic at street crossings; **traff'ic-man'ager**, the manager of the traffic on a railway and circa. [Old French trafique; origin obscure. Arabic *tafriq*, distribution of *turuq* and *tara'iq*; notice that *tra'ik ,tara'ik, tara'iq* is the plural of *tareek, tareeq*, a trodden path or track by footsteps or by animals or by rain; *taraqa*, to follow the camels' track].

تفريق أي توزيع الطرُق والطرائِق

وطرائِق هي جمع طريق: وهو المسار المطروق (بالأقدام والدوابّ والمطر)، أو المَسلكُ المُرتاد، وجمعه: طرائق وطرُق وطرُقات. وطرَقَ تعني أصلاً: اتبع آثار مسار الإبل.

train [tran] (v.t.)

to draw along: to educate: to discipline: to tame for use, as animals: to prepare men for athletic feats, or horses for racing. [French *train, trainer* –Latin *trahere*, to draw. Arabic *tamrin*, pertaining to training; *tamarran*, to train].

تمرين وتمرُّن

التظرّف، مُشتقّ من تمرّنَ ومَرَنَ: لانَ وليّنَ في صلابةٍ.

trait [tra, or trat] (n.)

a feature, lineament: a distinguishing feature of character of mind: a touch (of a quality). [French, –Latin *tractus*, pa.p. of *trahere*, to draw. Arabic *tareek*, pertaining to a trodden path or a track: *tareeka*, following a known trade and practice].

طريق

المسار المطروق (بالأقدام والدوابّ والمطر)، أو المَسلكُ المُرتاد. والطريقة: اتباع صنعة وسلوك مُعيّن.

traitor [tra'tor] (n.)

one who, being trusted, betrays: one guilty of treason: *–feminine* **trait'ress**. *–adj.* **trait'orous,** like a traitor, perfidious, treasonable. *–adv.* **trait'orously**. [French *traitre* – Latin *traditor* – *tradere*, to give up. Arabic *tarad or taraddud*, to give and take (give information and take money with instructions), thus by secret to and fro dealing with the enemy, the traitor becomes a trading paid client of the enemy] See also **trade.**

ترددي أو مُرتاد مُتردد (أي خائن)

من ترادّ وتردّد: أخذٌ وأعطى (أخذٌ وعطاء) أي تعاطي المعلومات والتعليمات (الإرشادات) لِقاء أخذ المال. وبالتعامل السرّي مع العدوّ يصبح المتعامل عميلاً مدفوعَ الأجر لصالح العدوّ (أي الخائن: خائن العهد والوطن).

tranquil [trang'kwil] (adj.)

quiet, serene, peaceful. *–v.t.* **tran'quillise**, to make tranquil. *–ns.* **tran'quiliser**, a sedative drug; **tranquil'ity, tran'quilness**, state of being tranquil. *–adv.* **tran'quilly**. [French –Latin *tranquillus*. Arabic *tarakhee*, relaxation; *murkhee*, tranquiliser].

تراخيّ

استرخاء، مُرخيّ: الدواء الذي يُرخي.

trauma [tro'ma] (n.)

bodily condition arising from physical injury: disturbing experience that may be the origin of a neurosis. *–adj.* **trau-mat'ic**, pertaining to, or caused by, a physical injury or emotional shock (often used loosely). [Greek, a wound. Arabic *tarami*, *rami*, fighting largely through arrows (but may involve using abusive words) which cause injury and wound of the opponents; derived from *rama*, to throw arrow, stone or to fire at someone with gun].

ترامي ورَمي

قتال غالبيّته برمي السهام مما يؤدي لجرح المُقابل (وقد يشمل التقاذف بالكلمات النابيّة)، مُشتقّ من رمى أي قذفَ سهماً، أو حجارةً، أو رمى طلقات المُسدّس.

travel [trav'el] (v.i.)

to walk: to journey: to move. *–v.t.* to journey along, through: *–pr.p.* **trav'elling**; *pa.t.* and *pa.p.* **trav'elled**. *–ns.* act of passing from place to place. **–trav'eller**, one who travels: a wayfarer: one who travels for a mercantile house. [Old French *travailler*, a form of travail, to suffer the pains of childbirth? Arabic *tirhal* or *raheel*, extensive journeying from one place to another; *rahila*, camel used for travelling].

تِرحال ورَحيل

كثرة السفر والحِلّ والترحال، والراحِلة: إبل صالحة للرحلة والسفر.

Trafalgar [trava'l-gar] (n.)

Arabic name for a place in the Mediterranean Sea. In London, the capital of U.K., there is a Trafalgar square, commemorating Nelson's victory over the French army at Trafalgar place. [Arabic *al-taraf al-aghar*, the brightest corner].

الطرَف الأغرّ

موضعٌ في البحر الأبيض المُتوسّط حصلت فيه موقعةٌ بحريّة انتصرت فيها البحريّة الإنجليزيّة بقيادة نيلسون على البحريّة الفرنسيّة، وخلد عمود نيلسون في ساحة الطرَف الأغرّ في لندن (عاصمة المملكة المتحدة) هذا الانتصار.

tread [tred] (v.i.)

to set the foot down: to walk or go: *–v.t.* to walk on: to press with the foot: to trample (under foot) in contempt: to step in dancing (e.g. to tread a measure). *–pa.t.* trod; *pa.p.* trod or trodd'en. *–ns.* **tread'er; tread'le, tredd'le**, the part of any machine which the foot moves; **tread'mill**, a mill in which a rotary motion is produced by the weight of a person or persons treading or stepping from one to another of the steps of a cylindrical wheel, formerly used as an instrument of prison discipline: any monotonous routine. –**tread in one's steps**, to follow one's example; **tread on one's toes**, to give offence to one; **tread on the heels of**, to follow close after; **tread water**, to maintain upright position in deep water. [Old English *tredan*, to tread. Arabic *irtad or tarad'ad (v.)*, to go to and fro; *riad, irte'ad or tarad'ud (ns.)*, going to and fro; *ro'waid*, to take it easy; *ro'waidan*, to walk slowly (*adv.*)].

ارتاد وتَرَدّد

ذهبَ وجاء. رِيادُ، ارتياد، تَرَدّدٌ: الذهاب والمجئ. رويد: رفق، ورويداً: على مهل.

treason [tre'zn] (n.)

betraying of the government or an attempt to overthrow it: disloyalty. *–adj.* **trea'sonable**, pertaining to, consisting of, or involving treason. *–n.* **trea'sonableness**. *–adv.* **trea'sonably. – high treason**, treason against the sovereign or the state, the highest civil offence. [Old French *traison* (French *trahison*) – *trahir* – Latin *tradere*, to betray. Arabic *tarad or taraddud*, to give and take (give information and take money with instructions), thus by secret to and fro dealing with the enemy, the traitor becomes a trading paid client of the enemy] See also **trade**.

ترادّ وتردّد

أخذ وأعطى (أخذٌ وعطاء) أي تعاطي المعلومات والتعليمات (الإرشادات) لِقاء أخذ المال. لِذا بالتعامل السرّي مع العدوّ، يصبح المتعامل عميلاً مدفوعَ الأجر لصالح العدوّ أي خائناً (خيانة العهد والوطن).

trek [trek] (v.i.)

to journey by ox-wagon: to migrate: (*colloquial*) to make a laborious journey (to). *–n.* a journey by ox-wagon or stage of it: a migration: (loosely) a long or wearisome journey. *–n.* **trekk'er.** [Dutch *trekken*, to draw. Arabic *tarak*, to leave the place and migrate].

تَرَكَ

غادرَ المكان ورحلَ عنه.

triage [tre-ahzh'] (n.)

the sorting out and classification of casualties of war or other disaster, to determine priority of need and proper place of treatment: by extension, the sorting and prioritizing of patients for treatment in non-emergency health care settings. [French *triage*, sorting. Arabic *tadarruj, tadreej*, going step by step: sorting out people into various grades; *darajah*, a grade (*–plural darajat*)].

تدرُّج وتدريج

صعدَ في الدرجات (أي المراتِب)، أو تقسيم الناس إلى درجات مُختلفة (أي في مراتِب). والدَرَجة: المرتبة، وجمعها: دَرَجات.

tribe [trib] (n.)

a race or family descended from the same ancestor: an aggregate of families, forming a community usually under the government of a chief: a set of people associated in some way (often used contemptuously). *–adj.* **trib'al.** *–n.* **trib'alism,** condition of existing as a separate tribe: tribal life or organisation: tribal feeling. *–adv.* **trib'ally.** *–n.* **tribes'man.** [Latin *tribus,* one of the three (later increased to as many as thirty-five) tribes of Rome. Arabic *turab or turba,* the land by which a clan of people is known; *tara'ib,* between chest bones, spine and breasts where from humans are originated; *mutaraba,* companionship of *atrab* (a group of respectable people, clansmen or friends with similar interest); *abu turab,* Ali bin Abi Talib (cousin of Prophet Muhammad and father of Hassan and Hussein, his sons from Fatima, the daughter of Prophet Muhammad). *(figuratively) Taribat yadak,* your hands are full of *turab* i.e. you will have large offspring and become prosperous].

تراب أو تربة

أرض تعرف القبيلة من الناس بها. ترائِب: ما بين عظام الصدر والثديين والترقوتين (والعمود الشوكيّ)، حيث يتكوّن الجنين. والمتارَبة: مُصاحبة الأتراب (مجموعة نبلاء الناس ورؤوس القبائل والأصحاب ذوو الاهتمام المُتشابه). وأبو تراب: عليّ بن أبي طالب (ابن عمّ النبيّ مُحمد ﷺ وأبو الحسن والحسين أولاد فاطِمة بنت النبيّ مُحمد ﷺ). ومجازيّاً (تربت يداك): امتلأت يداك تراباً أي: كثر مالك وأولادُك.

trick [trik] (n.)

any fraud or stratagem to deceive: an illusion (e.g. *trick of the imagination*): a clever contrivance to puzzle, amuse, or annoy: skill, knack: a habit, mannerism. *–ns.* **trick'ery,** act or practice of playing fraudulent tricks. *–adj.* **trick'y,** given to trickery: (*literally* and *figuratively*) requiring skill or dexterity, difficult to handle or do successfully. **–do the trick,** bring something about. [Old French *trichier*, to beguile. Arabic *tar'qah, tar'kah*, trick or trap; *taraqah, tarakah*, net of a hunter, *–plural taraq, tarak*].

طرْقة

الفخّ أو شِبهه. طرَقه: حِبالة الصائد، وجمعها: الطرَقُ.

troop [troop] (n.)

a crowd or collection of people: (usually in plural) soldiers taken collectively: a small body of cavalry corresponding to a company of infantry. *–v.i.* to collect in numbers: to go in a crowd, or in haste. *–ns.* **troop'er,** a private cavalry soldier; **troop'-ship,** a vessel for conveying soldiers. – **trooping the colour,** a ceremony performed at the public mounting of garrison guards. [French *troupe.* Arabic *atrab,* a group of respectable people or clansmen or friends with similar interest)]. See **Tribe.**

أتراب

مجموعة نبلاء الناس ورؤوس القبائل والأصحاب ذوو الاهتملم المُتشابه. لِلاستزادة انظر أعلى.

troubadour [troo'ba-door] (n.)

one of a class of poets and poet-musicians of chivalric love, who first appeared in Province, and flourished from the 11th to the 13th century. [French – Provencal *trobador* – *trobar* (French *trouver*), to find, compose. Arabic *tarab wa door*, sing and move e.g. at daylight during Muslim Eid festivals and at night before dawn to wake up fasting Muslim people during the fasting month of Ramadhan].

طرب ودور

أي غنّي ودور على الأبواب، أصلاً من طرب ودور قبل الفجر لتنبيه الصائمين المسلمين في شهر رمضان للاستيقاظ أو لبداية العيد.

trouble [trub'l](v.t.)

to agitate (e.g. water): (*figuratively*) to disturb: to worry: to pain, afflict: to put to inconvenience. *–v.i.* to take pains (to). *–n.* disturbance: uneasiness: affliction: disease. *–n.* **Troub'ler**. *–adj.* **troub'lesome**, causing or giving trouble or inconvenience: vexatious: importunate. *–adj.* **troub'lous**, full of trouble or disorder, agitated, tumultuous. *–n.* **troub'le-shooter**, an expert detector and mender of any trouble, mechanical or other. [Old French *troubler* –Low Latin *turbulare* –Latin *turbare*, to disturb *–turba*, a crowd. Arabic *ith'tarab*, to agitate and to disturb; *ith'tirab*, disturbance].

اضطرَبَ

تحرّكَ وماجَ اضطِراباً.

truce [troos](n.)

a suspension of hostilities between two armies, state, or disputants for a period specially agreed upon: a temporary cessation. *–n.* **truce'-breaker**, one who violates a truce or engagement. [Middle English *trewes, treowes,* plural of *trewe*, a truce – Old English *treow*, faith; allied to *treowe*, true. Arabic *tark*, leaving hostilities temporarily].

ترْك بمعنى الهدنة

أي ترك العداوات (والحرب) مؤقتاً.

tortoise [tor'tus] (n.)

an order of reptiles, distinguished especially by the dorsal and ventral shields which protect the body – sometimes synonymous with turtle, sometimes restricted to land species. *–n.* **tor'toise-shell** (*tor'to-shel*), the shell of a species of turtle. *–adj.* of the colour of the shell, mottled in yellow, red, and black. [Old French *tortis* Latin *tortus*, twisted. Arabic *–n. tatarrus*, hiding behind shield (*turs*); *–adj. mutarrasah*, the shielded one i.e. tortoise because of its shell].

تترُّس

أي التستر بالترس، فهي مُترسة. والمترسة: السُلحفاة البحرية.

truffle [trufl, troofl] (n.)

a round underground fungus used in cookery. – adj. truff'led, cooked with truffles. [Old French *truffle* – German *truffle* –probably Latin *tuber*.

ترفاس

ضربٌ من الكمأه تؤكل. (مُعرّبة) فارسيتها: ترفاس.

Arabic from Persian *tirfas*, kind of underground fungus that comes out suddenly in desert and hilly areas during a raining season].

Tuareg [twa'reg] (n.)

Muslim Bedouin tribes, inhabitants of central and eastern parts of Sahara deserts of Africa (mainly in Libya and parts of Algeria and Morocco). [Arabic *twarig*, Tuareg].

طوارِق

قبائل البدو المسلمين الذين يقطنون وسط صحارى إفريقية وشرقها (لاسيما ليبيا وأجزاء من الجزائر والمغرب).

tube [tub] (n.)

a pipe, a long hollow cylinder for the conveyance of fluids and circa: a cylindrical receptacle for holding semi-fluid substances, as pigments: the body of a musical instrument: an underground electric railway, especially in London. [French, – Latin *tubus,* a pipe. Arabic *unbub*, tube which may be fine (e.g. tubes of the lungs and tubes of the plant), or large (e.g. tubes of the cane)].

أُنبوب

من القصب والرمح. والطريق. وأنابيب الرِّئةِ: مخارج النفس. وأنابيب النبات.

tuber [tu'ber] (n.)

a swelling in the stem or root of a plant where reserves of food are stored up: a swelling. *–adjs.* **tu'berous, tu'berose**, having, or consisting of, tubers: knobbed. [Latin *tuber*, a swelling – *tumere*, to swell. Arabic *tuwrum*, swelling; also see under **truffle**].

تورُّم

أو انتفاخ عقديّ في جذر النبات.

tulle [tul, or tool] (n.)

a delicate kind of thin silk network used for the trimmings of ladies' dresses, and also for veils. [French from *Tulle,* in south central France. Arabic *tul* (plural *atlal*) a special type of clothes and pillows; also *tulah*, a bead used by woman as magic to attract man (its use is prohibited in Islam by Prophet Muhammad, because such power is only possessed by God)].

تلّ

الوسادة، وجمعها: أتلال. أو هي ضروبٌ من الثياب. والتولة: خرَزة تحبِّبُ معها المرأة إلى زوجها (أي لها شبه تأثير السحر) وقد حرّم الإسلام استعمالها؛ لأن الله هو القادر الوحيد للتأثير الحقيقيّ.

tumour [tu'mor] (n.)

a morbid swelling in any part of the body, of independent growth. [Latin *tumor –tumere*, to swell. Arabic *tuwrum*, swelling].

تورّم أو ورم (حميد أو خبيث)

tuna [too'na or tu'na] (n.)

species of tunny. [Spanish]. See **tunny.**

تنّ

سمك كبير، تنين: حيّةٌ عظيمة.

tune [tun] (n.)

[A doublet of **tone**]. See **tone.**

طنّ

صوّتَ، طنطنة: صوتٌ وتصويت.

tunny [tun'i] (n.)

any of several large fish of same order as the mackerels, fished chiefly off the Mediterranean coasts. [Latin *thannus* – Greek *thynnos* – *thynein*, to dart along. Spanish from Arabic *tonn,* big fish; *tannin*, long huge sea snake].

تنّ

سمك كبير، تنين: حيّة عظيمة.

tulip [tu'lip] (n.)

a genus of bulbous plants with highly-coloured bell-shaped flowers. [Old French *tulipe, tulippe, tulipan*- Turkish *tulbend*, a turban, because the flowers are turban-like].

تألب

شجر (كالأترج سَمّ) يشبه زهره الطربوش أو يشبه التربان: عمامة (كلمة فارسيّة وتركيّة).

turban [tur'ban] (n.)

A head-covering worn by Eastern nations, consisting of a cap with a sash wound round it: a head-dress worn by ladies: the whole whorls of a shell. *–adj.* **tur'baned**, wearing a turban. [Earlier forms *turbant, tulipant* (French *turban*) – Persian *dulband*. Turkish *tulbend* - Arabic form of **tarboosh**]. See also **tarboosh.**

تربان

عمامة (كلمة فارسيّة وتركيّة)، وانظر تحت كلمة طربوش.

turbid [tur'bid] (adj.)

muddy, thick: disordered, muddled. *–adv.* **tur'bidly**. *–n.* **tur'bidness**. [Latin *turbidus* – *turba*. tumult. Arabic *ith'taraba*, to become disturbed; *–n. ith'titab*, disturbance].

مُضطرِب من اضطرَبَ

اختلّ وتشوّشَ اضطِراباً.

turbine [tur'bin] (n.)

a machine in which the forced passage of a fluid through a tube containing a close-fitting rotor with shaped vanes causes the rotor to rotate. Fluids used include compressed air (dentist's drill), gas (jet aero-engine e.g. turbojet), water (hydro-electric generator) and steam (coal, oil, or nuclear power station). *–n.* **turb'ine-steam'er**, a vessel impelled by a steam-turbine. [French – Latin *turbo, turbinis*, a whirl – *turbare*, to disturb – *turba*, disorder. Arabic *tha'rib*, beating excessively; *ith'taraba*, to move restlessly, or to become disturbed; *–n. tharb*, beating].

ضارِب

كثير الضرب والحركة (تُربين: ماكنة شديدة الضرب والحركة، تتحرك بقوة دفع الهواء المضغوط (مثل مِثقاب طبيب الأسنان) أو الغاز (مثل ماكنة السيّارة) أو الماء (مثل مُولد الكهرباء) أو بقوة البخار (مثل محطات التوليد النووي والزيت والفحم). واضطرَبَ: أي تحرّكَ وماج.

turbulent [tur'bu-lent] (adj.)

tumultuous, disturbed, in violent commotion: producing commotion: having an exciting, disturbing effect: inclined to insubordination or unrest. *–n.* **tur'bulence**, disturbed state (also especially formerly **tur'bulency**): irregular movement of large volume of air: irregular eddying motion of particles in a fluid. *–adv.* **tur'bulenly.** [French –

اضطرَبَ

تحرّكَ وماجَ اضطِراباً فهو مُضطرِب (وأيضاً: انزعجَ واختلّ وتشوّشَ).

Latin *turbulentus* – *turba*, a crowd. Arabic *ith'taraba*, to become disturbed; *–n. ith'tirab*, disturbance; *–adj. muth'tarib*, disturbed].

tureen [tu-ren] (n.)

A large dish for holding soup at table: large earthenware bowl. [French *terrine* – Latin *terra*, earth. Arabic *tajeen*, large earthenware bowl; *thara*, earth].

طجين أو تورين أو ثرين

وعاء خزفيّ (طين مفخور) كبير، والثرى: الأرض، حيث يُستخرج الطين، فيُجَرّ ثمّ يُشوى بالنار حتى يكون فخاراً(عملية الخزف).

turf [turf] (n.)

the surface of land matted with the roots of grass and circa: a cake of turf cut off, a sod. *–plural* **turfs**. *–v.t.* to cover with sod. *–adj.* **tur'fy**, resembling or abounding in turf. *–n.* **tur'finess**. **–turf out** (slang), forcibly to throw out. [Old English *turf*; Old Norse *torf*. Arabic *turfa*, piece from periphery].

طرفة

قِطعة من المحيط. تُطلق على قطعٍ صغيرةٍ مقطوعة من محيط أرضٍ معشبة (بالحشائش).

Turk [turk] (n.)

a native of Turkey, an Ottoman: a tough person: an unmanageable child. *–ns.* **Turk'ey-car'pet**, a soft thick kind of carpet. *–adj.* **Turk'ish**, pertaining to the Turks or to Turkey, Ottoman. *–n.* the language of the Turks; **Turk'ish-bath**, a kind of hot-air bath, the patient being sweated, rubbed down, massaged, and gradually cooled; **Turk'ish-delight**, a gelatinous sweetmeat, originally Turkish.

تركيّ أو عثمانيّ

ويعدّ رمزاً للإنسان الصعب المِراس. زرابيّ كلمة تركيّة (جمع زربيّ) أي النمارق والبُسُط وكلّ ما بُسِطَ واتكئ عليه. والحمّام التركيّ: حمّام حار يتعرّق فيه الشخص ثمّ يُدلك ويستحم ثمّ يُبرّد. واللقم التركيّ: قطع الجيلاتين المحلى.

turkey [turk'i] (n.)

a large gallinaceous bird, a native of America, originally confused with the guinea fowl supposed to have come from Turkey. *–n.* **turk'ey-buzz'ard**, an American vulture.

ديك تركيّ أو روميّ

نوع من الدواجن التركية (أكبر حجماً من الدجاج).

Turki [toor'ke] (n.)

The group of languages to which the chief language of Turkey belongs.

التركيّ أو التركيّة

لغة ساكني تركية.

Turkoman [turk'o-man] (n.)

a member of a group of tribes, speaking a Turki language, found in Asiatic Russia north-east of Persia. [Persian *Turkman*, Turk-like].

تركمان

قبائل تتكلم التركيّه، وتقطن آسية الروسيّة، شمال شرق بلاد فارِس.

turmeric [tur'mer-ik] (n.)

the rootstock or rhizome of a herbaceous plant cultivated all over India, used as a yellow dye, in curry-powder, and as a chemical test for the presence of alkalis. [compare with French *terre-*

تمريّ

أصفر بلون التمر وبشكل أصابع التمر، وهو تمرك جذور التوابل في الهند تُطحن وتستخدم في طبخ الكاري الهندي.

merite –as if from Latin *terra*, earth, and *merita*, deserved; both probably corruption from an Oriental name Arabic *tamri* date-coloured (yellow), and finger-like in shape as dates].

turmoil [tur'moil] (n.)

physical or mental agitation: disturbance, confusion. [obscure etymology. Arabic *taram'ul*, acute situation when a person loses his beloved (thus becoming a widow) or becomes poor. *Ramal*, to throw sand in the food or to smear cloths with blood (in agony)].

ترمّل

أزمة حادّة عند فقدان الشخص لحبيبه (فيُصبح أرملاً) أو عندما يفتقر. رَمَلَ الطعام: جعل فيه الرمل، ورَمَلَ الثوب: لطخه بالدّم (من شدة الأزمة).

turquoise[tur'koiz, or tur'kwoiz] (n.)

an opaque greenish-blue mineral, a phosphate of aluminium and copper, valued as a gem. [Old French; because first brought through *Turkey* or from *Turkestan*. Arabic *fairoz*, turquoise].

فيروز

حجر كريم أزرق مائل للخضرة (يحوي فوسفات الألمنيوم والنحاس).

turtle [tur'tl],**tortoise** [tor'tus], **turtoise** (n.)

sometimes synonymous with tortoise, but usually restricted to aquatic (especially marine) species: the flesh of certain turtles, as the green turtle, used for making soup; **turn turtle,** to capsize as a boat. [A corruption of tortoise, or of Spanish *tortuga*, or Portuguese *tartaruga*, a tortoise. Arabic *–n. tatarrus*, hiding behind shield (*turs*); *–adj. mutarrasah*, the shielded one i.e. tortoise because of its shell].

تترّس

أي التستر بالترس، فهي مُترسة. والمترسة: السُلحفاة البحرية.

tutti, tutty [tutti] (adj.)

(*music*) for all voices or instruments playing together. *–n.* a passage so sung or played. [Italian. Arabic *suat*, loud voice; (*colloquial*) *taw'at,* to play music with an instrument. Also *colloquial toot, teet, tat* for noisy music].

طوّط

تحريف عاميّ لِصَوّتَ (بجميع الأصوات والآلات الموسيقيّة)، والوصف بالعاميّة للموسيقى الصاخبة هو: طوط وطيط وطاط.

twilight [twi'lit] (n.)

the faint light after sunset and before sunrise: partial darkness: *(figuratively)* a period of decay following a period of success, greatness, and circa. *–adj.* of twilight: faintly illuminated, obscure. –**twi'light sleep**, partial anaesthesia sometimes used in childbirth. [Literally "tween light" (tween, abbreviation for between), Old English *twi –twa*, two and light. Arabic*(colloquial) twali-allail,* end of the night, derived from either *twal-allail,* during the night or night-long; or *awal-allail,* beginning of the night].

توالي الليل (بالعاميّة)

نهاية الليل، مُشتقة من طوالَ الليل أو أول الليل.

twin [twin] (n.)
one of a pair: one of two born at a birth: one very like another. *–ns.* **twin'-bed,** one of a matching pair of single beds. [Old English *getwinn, twinn,* double *–twi,* two. Arabic *taw'am,* twin].

توءم
أحد اثنين مُتشابهين، أو أحد اثنين بالولادة.

tymbal [tim'bal] (n.)

See **timbal.**

طبل
نقاريّة ُو طبلة (موسيقا).

tympanum [tim'pan-um] (n.)
the membrane that separates the external from the internal ear – the drum of the ear; *–plural* **tym'pana.** *–adj.* **tym'panic,** pertaining to the tympanum. *–n.* **tympani'tis,** inflammation of the membrane of the ear. [Latin, -Greek *tympanon, typanon,* a kettledrum *–typtein,* to strike. Arabic *tabla,* ear-drum].

طبلة
طبلة لأذن (تفصل قناة الأذن الخارجيّة عن الأذن الداخليّة).

type [tip] (n.)
a mark or figure struck or stamped upon something: an exemplar, pattern: (*botany, zoology*) that which combines best the characteristics of a group: a particular kind, sort (of anything): a rectangular piece of metal or wood on one end of which is cast or engraved a character, sign and circa, used in printing: the general effect of printing in one set of types chosen. *–ns.* **type'-writer,** a machine for producing legible characters on paper by mechanical means; **typist,** one who uses a typewriter; **typog'rapher,** a printer; **typog'raphy,** the art of printing: the general appearance of printed matter. *–adj.* **typ'ical,** pertaining to, or constituting a type: emblematic. *–adv.* **typ'ically.** *–v.t.* **typ'ify,** to serve as a type of: to represent by an image or resemblance. [French *type* –Latin *typus* –Greek *typos –typtein,* to strike. Arabic *tab'a,* to type a book, *tabb'a,* type-writer, *tab'e (n.),* a character or behaviour].

طبَعَ (لكتاب)
طبّاع: الذي يطبع الكتاب، طبْعٌ: إحدى الشمائل (الخصائص) أو التصرفات السلوكية.

typhoon [ti-foon] (n.)
a violent cyclone that occurs in the Chinese seas. *–adj.* **typhon'ic.** [Arabic, Persian, Hindustani *tufan,* a cyclone –Greek *typhon, typhos,* a whirlwind; or Chinese *t'ai fung,* a great wind, *pao fung,* fierce wind].

تيفون أي طوفان
زوبعة أو ريح الدوّامة، وتطلق الكلمة على إعصار إستوائي (في منطقة الفيليبين أو بحر الصين).

tyre or tire [tir] (n.)
a rubber band, cushion or tube round a wheel rim: the hoop of iron that ties or binds the fellies of a wheel. [Probably attire from Old French *atirer,* put in order. Arabic *itar,* pertaining to a frame].

إطار
ما يُحيط بالدولاب من أنبوب مطاطيّ.



udder [ud'er] (n.)

the organ in which cows and some other female animals accumulate milk and from which they yield it. [Old English *uder*; cognate with German *euter*; Latin *uber*, Greek *outhar*. Arabic *adder'a*, pertaining to animal female lactating breast].

الضَرع

ثديّ الحيوان اللبون، كثدي البقرة.

ujamaa [oo-ja-ma'] (n.)

in Tanzania, a form of village community based on collective ownership and work-sharing, resembling the Israeli kibbutz: a policy of collectivism followed in Tanzania in the mid-20 century. Swahili from Arabic brotherhood or companionship and community].

الجماعة

في تنزانيا يعني مجتمع القرية المتكاتف والمُعتمد على التملك الجماعي والعمل المشترك بما يُشابه المستعمرات الإسرائيليّة: سياسة التكاتف في تنزانيا أواسط القرن العشرين. مُشتقّ من العربيّة الجماعة: الأخوّة والصُحبة والمجتمع.

ulama or ulema [oo la ma] (n.)

Muslim scholars [Arabic, Turkish, and Persian *ula'ma*, religious leaders].

علماء

أئمة وقادة الدين (الإسلامي)، جمع عالِم.

ultimate [ul'ti-mat] (adj.)

final: maximus. *–adv.* **ul'timately**. *–n. ultima'tum*, the final proposition or terms whose rejection will end a negotiation. [Latin *ultimus*, the last – *ultra*, beyond. Arabic *al-tamm*, the final complete form; *–n. al-tamam*].

التامّ

الأخير وأقصى أشكال الكمال، ومنه التمام: أي الكمال.

ululate [ulu-late] (v.i.)

to hoot or screech: to wail in lamentation. –n. **ululation**, howling, wailing [Latin *ululate*, to hoot –Arabic *u'wal'wil*, to ululate].

يوَلوِل

يدعو بالويل والعويل.

Umar

See under **Omar**

عمر

اسم علم.

unable [un-abl] (adj.)

not able. See **able**.

غير قابل

Urdu [oor doo] (n.)

Hindustani language of the elite military camp introduced by Shah Jehan and spoken by Moslems in India: it contains admixture of Arabic,

أردو

اللغة الهندوستانيّة لعِلية الجيش، ابتدعها الشاه جيهان، ويتكلمها مُسلِمو الهند، وهي مزيج من: العربيّة،

Persian, Turkish and Indian [From Turkish *urdu*, army].

والفارسيّة، والتركيّة، والهنديّة. وكلمة "الأُردو" أصلها تركيّ وتعني: الجيش.

urge [urj] (v.t.)

to drive forward., make to move faster. –v.i. to insist: to press. –n. urgency, quality of being urgent. [Latin *urgere,* to press –Arabic *urgo*, to request or to kindly instigate someone to do something due to urgency].

يرجو

يطلب أو يستحثّ (أحداً) لعمل شيء (مُستعجل).

usher [ush'er] (n.)

one whose business is to introduce and direct strangers, or to walk before a person of rank: (*history*) an under-teacher. *–v.t.* to introduce or conduct: to escort. *–n.* **usherrette'**, a female usher in a cinema (the male is cinema *usher*). [Old French *ussier* (French huissier) –Latin *ostiarius*, a door-keeper *–ostium*, a door. Arabic *ashara, ash'ara, sha'wara, shawara* (to someone), to direct someone with hand, eye, or eye-brow: to escort and guide someone; *–adjs. mu'ash'ir, musheer, musta'shar*, a guide, mentor].

أشارَ وأشّرَ وشوّرَ إليه وشاور إليه

أومأ إيماءً، ويكون بالكفّ والعين والحاجب، فهو مؤشر ومُشير أي موجه مُرشِد ودليل (كالذي يرشد المتفرجين إلى مقاعدهم في السينما والمسرح). وأشار عليه: أمَرَه أو وجهه، فهو مُستشار.

Utopian [u-to'pi-an](adj.)

ideally perfect. *–n.* one who advocates impracticable reforms or who expects an impossible state of perfection in society. [From *Utopia*, literally 'nowhere' (Greek *ou*, not, *topos*, place), an imaginary island represented by Sir T. More (1478-1535) as enjoying perfection in politics, laws, & circa. Arabic *at-tuba*, the good person and the *plural* of *at-taiba*, and the feminine of *at'yab*; it also means the good deed, and the good-doer (for male and female), and also denotes a beautiful tree in the gardens of Eden; indeed in the Indian language, it means the Garden of Eden itself].

طوباوي

مشتق من طوبى، والطوبى: الطيب، وجمع الطيّبة، وتأنيث الأطيب؛ والحسنى؛ والخيِّر والخيّرة؛ وهي شجرة في الجنة، وتعني الجنة بالهندية.

utter [ut'er] (v.t.)

to speak, give voice to: to emit: to put into circulation. *–adj.* **utt'erable,** that may be uttered or expressed. *–n.* **utt'erance**, act of uttering: manner of speaking: expression in speech, or in other sound, of a thought or emotion: words spoken, a saying; **utt'erer**. [Old English *utian*, to put out – *ut*, out. Arabic *hathara*, to speak out incorrect words; *–n. hathar*, an incorrect speech].

هذرَ كلامه

كثُرَ فيه الخطأ والباطل، والهَذَرُ: سَقَطُ الكلام.

❧❋❧



Vagina [va-ji'na] (n.)
the canal or passage which leads from external orifice to the uterus [Latin *vagina*, a sheath; Arabic *fagwa*, opening widened to form a canal].

فجوه أو فجوة المهبل
فتحــة تتوســع لتكــوّن قنــاة، (كقنــاة المهبــل المؤديــة للرحم).

vagabond [vaga'bond] (adj.)
wandering: having no settled home: unsettled. – *n.* one who has no settled abode: a vagrant: a rascal. –*n.* **vagabondage**. [French, – Late Latin, Latin *vagari,* to wonder –*vagus*, wandering. Arabic *badi-fakha*, clearly poor wanderer or *fakhir*, wandering poor man].

فاقة أو بادي فاقة
مسكينٌ مُعدَم، فقير.

vagary [va'ga-ri, va-ga'ri] (n.)
a wandering of the thoughts: a whim: an aberration: –*plural* **vagaries** [Probably Latin *vagari*, to stray. Arabic *fakh'ry* (colloquial *fog'ri*), pertaining to poverty and/or wandering].

فقري
(بالعاميّة فقري أو فكري): صفة للشرود والفقر.

valley [val'i] (n.)
low land between hills or mountains: a low extended plain usually watered by a river [Old French-*val,* a vale. Arabic *wady*, valley]. See **wadi, wady.**

وادي

vain [van] (adj.)
fruitless, unavailing, ineffectual: empty, worthless (e.g. threats, boasts, promises): conceited: showy. – *adv.* **vain'ly.** –*ns.* **vain'ness; van'ity,** worthlessness, futility: empty pride or ostentation: idle show, or empty pleasure. –**in vain,** ineffectually, to no end [French, –Latin *vanus*, empty. Arabic *fan* or *fani* worthless, no value] **vanity**. See **vain.**

فان أو فاني
شيء فانٍ أي دون قيمة.

vanquish [vangk'wish] (v.t.)
to conquer, to defeat in any contest (*literally* and *figuratively*). –*n.* **vanq'uisher**. [Late Old French *vainquir* (French *vaincre*, pa.t. *vainquis*) –Latin *vincere*, to conquer. Arabic *fandash*, to conquer; –*adj.* *fandash* (used with man), officer].

فندَشه
أي: غلبه، وغلامٌ فندَشٌ: أي ضابط.

vaquero [va-ka'ro] (n.)
(US) a herdsman: cowboy. –*plural* **vaque'ros**. [Spanish from Latin *vacca*, a cow. Arabic *faqir*, poor man whose profession is usually a herdsman; *muf'qir*, trained horse to be ridden; *faiqar*, a cleverman in keeping his work orderly].

فقير
البسيط بعمله كراعي الماشية. مُفقر: المهر الذي حان له أن يُركبَ. فيقر: داهية ضابطٌ للأمر.

Vega [ve'ga] (n.)
landing eagle (*Astrology*). [Late Latin *Vega*, from Arabic *al-nasr al-waqi'*, landing eagle].

النسر الواقع (فلك)

verge [vurj] (v.i.) (n.)
to slop: to approach closely to: aperture [Latin *vergere*, to incline -Arabic *ferge*, a hole or genital area for male or female; *furja*, opening; *farej* (*figuratively*) window of hope].

فرج

فتحة للعضو التناسلي للمرأة والرجل. فرجة: فتحة، فَرَج: نافذة الأمل.

veto [ve to] (n.)
power to reject: any authoritative prohibition: the power of rejecting or forbidding, specifically the right of any of one of the 5 permanent members of the Security Council of the United Nations to prevent the Council taking action on any matter other than purely procedural: *–plural* **vetoes** (*ve'toz*). *–v.t.* to reject by a veto: to withhold assent to. [Latin *vetare*, to forbid – Arabic *fawat*, to reject or to make it faulty: *–n. fawt* or *tafa'wit*: See Verse 67:3 of Surat Al-Mulk (Dominion) of Qur'an: "you can see no fault (tafa'wit) in the creation of the Most Gracious". Also *fatta fi sa'idih*, to weaken his power].

فتّ في ساعده

أضعفه، فوّتَ على غيره الفرصة: حرمه اغتنامها، تفاوت: تباعد ما بينهما، كما قال الله تعالى: ﴿مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ﴾ [الملك: ٣].

vice [vis] (n.)
a blemish or fault: immoral conduct, depravity. –*adj.* **vicious** (vish'us), having a vice or defect: faulty, incorrect (e.g. of style): unsound (e.g. of argument): fierce, refractory (e.g. of a horse): malicious (e.g. vicious remarks). *–adv.* **vic'iously.** *–n.* **vic'iousness**. **–vicious circle**, reciprocal aggravation. [French – Latin *vitium*, a blemish. Arabic *fadh'* (*–adj.*) , tough, manner-less (improper conduct), merciless, and vulgar in speech; *–n. fadhadh, fadhadhah*].

فظظ وفظاظة

الاسم من فظّ، والفظّ هو الغليظ الجانب، السيئ الخلق القاسي، الخشن الكلام. قال النبي ﷺ: «إن الله يبغض كلَّ جعظري جوّاظ، سخاب في الأسواق، جيفة بالليل، حمار بالنهار، عالم بأمر الدنيا، جاهل بأمر الآخرة». رواه أحمد والبيهقي وابن حبان، وقال الألباني: صحيح. والجعظري: هو الفظُّ الغليظ المتكبر الجافي، والجواظ: الجموع المنوع الأكول الشروب البطِر الكفور. السخاب كالصخاب: كثير الضجيج والخصام في الأسواق. جيفة: أي: كالجيفة؛ لأنه يعمل كالحمار البليد المنهمك طوال النهار في دنياه وعمله، لا يلتفت إلى سواه من الطاعة والعبادة، يستلقي على فراشه وينام طول ليله حتى الصباح لا يتحرك كالجيفة؛ بسبب كثرة نومه وخموله وعدم قيامه لصلاة الليل. وهو –مع هذا– عالم بأمور دنياه، ولكنه جاهل أمر دينه وآخرته، لا يهتم بالدين ولا يسأل عنه.

vicious [vish'us] (adj.)
see under **vice**

فظّ

غليظ الجانب، سيء الخلق، قاسٍ، خشن الكلام.

vie [vi] (v.i.)

to strive for superiority (followed by with). *–pr.p.* **vying.** [Middle English *vien*, by aphaeresis from *envien* to vie, through French from Latin *invitare*, to invite. Arabic *fak*, to compete; *fa'ik*, vying].

فاق أصحابه فوقاً وفواقاً

علاهم بالشرف، فهو فائق.

vigour [vig'or] (n.)

active strength: strength of mind: energy. [French -Latin *vigor-vigere*, to be strong. Arabic *fakhar*, pride and strength].

فخر

التمدّح بالخِصال.

vindicate [vin'di-kait] (v.t.)

to clear from blame: to justify, to defend with success. *–n.* **vindica'tion,** act of vindicating: defence: justification. *–adjs.* **vin'dicatory,** tending to vindicate: (of laws) justifying and inflicting punishment; hence **vindic'tive,** revengeful. *–adv.* **vindic'tvely**. *–n.* **vindic'tiveness**. [Latin *vindicare, -atum*. Arabic *infakkat*, to be cleared; *fakak*, vindication].

انفكت

خلصت، فكاك: عتق وخلاص.

vine [vin] (n.)

a grape-vine, any plant of either two genera of woody, climbing plants, whose smooth, juicy berries (fruits) are used to make wine: any climbing or trailing plant, or its stem. – n. **vine-yard** (vin'yard), a plantation of grapes vines. –adj. **vi'nous**, pertaining to wine: wine-coloured: caused by wine [Old French, –Latin *vinea*, vine – *vinum*, wine; Greek *oinos*. Arabic *fan* or *fanan* (plural *afnan*), climbing plant of grapes used for making wine. See Verses 55:46-48 of Surat Ar-Rahman (Allah, Most Gracious) of Qur'an: "But for such as fear the time when they will stand before their Lord, there will be two Gardens – Then which of the favours of your Lord will ye deny? – Abounding in branches (having *Afnan*)."] See also under **wine.**

فنّ وفنن وأُفنون

الغصن الملتفّ لشجرة العنب المتسلق، وجمعها: أفنان.

قال الله تعالى: ﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ۞ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۞ ذَوَاتَآ أَفْنَانٍ ﴾ [الرحمن: ٤٦–٤٨]. انظر تحت كلمة الوَيْن: العنب الأسود.

vizir or vizier [vi-zer] (n.)

an oriental *minister* or councillor of state [Arabic *wazir* a special aid of the king: a porter].

وَزير

الجليس الخاصّ للملِك، الذي يحملُ ثِقله ويعينه بالرأي.

void [void] (adj.)

not valid: nullified. [Old French *voide*, void – Arabic *fa'it (n.)* from *fawat (verb),* to deny or deprive someone the opportunity to do something. Also *ab'ada*, avoid or to shun; *mub'ad*, avoidable] Also see under **avoid.**

فائِت

باطل، ذاهِبٌ أوانه، من فاته وفوّتَ عليه الفرصة: حرمه اغتنامها. أبعدَه: نحاه، فهو مُبعد.

volant [vo'lant] (adj.)
flying, able to fly: nimble. *–adj.* **vol'atile,** evaporating very quickly: gay or capricious in emotion. *–ns.* **vol'atileness, volatil'ity,** quality of being volatile: tendency to evaporate rapidly: sprightliness: fickleness. *–v.t.* **vol'atilise,** to make volatile: to cause to evaporate. *–n.* **volatilisa'tion.** **–volatile oils,** essential oils contained in many plants and flowers giving them characteristic. **–volley,** is etymologically a 'flight' of something, such as missiles; the use of *volley* as sporting term for a 'shot hit before the ball bounces' dates from the 19th century. [French – Latin *volans, -antis,* pr.p. of *volare,* to fly. Arabic *falla, falata,* to get away and to disappear suddenly; *falatan,* a bird flying and hunting for insects].

فلّ وفلتَ
خرجَ فجأةً، والفَلتان: طائر يصيد القِردَة (الحشرات).

volcano [vol-ka'no] (n.)
a conical hill or mountain with a crater on the summit, from which issue hot vapours and gases, and streams of molten rock: (*figuratively*) a state suggestive of a volcano because an upheaval or outburst seems imminent. –adj. volcanic [Italian *volcano* –Latin *Volcanus, Vulcanus,* god of fire. Arabic *bircan,* volcano. The Messenger of Allah (Muhammad) said: my ummah is mercifully forgiven; it has no punishment in the life hereafter, [but] its punishment is in this life [include]: tests (fitan), earthquakes, and volcanoes].

بركان
قمة تل أو جبل يلفظ أبخرةً حارّةً وصخوراً مُذابة، ومعنوياً تعني: حالة غضب بركانيّ أو فوضى عارمة. قال رسول الله ﷺ: «**أمتي أمة مرحومة؛ ليس عليها عذاب في الآخرة، عذابها في الدنيا: الفتن والزلازل والبراكين**» (سلسلة الأحاديث الصحيحة للألباني رقم ٢٥٣٦).

voodoo, voudou [voo'doo] (n.)
in the southern U.S. one who practises witchcraft, especially when tinctured with African rites or superstitions: the supreme evil spirit of the voodoos. –n. voo'dooism, voodoo superstitions. [Creole – French *vaudoux,* a Negro sorcerer. Arabic *fattah, fattah fal,* sorcerer who uses superstitious objects (such as *tama'em* to influence people or their intimate relationship]. See under **totem** and **talisman.**

فتاحُ فال
عرّاف، كاهن، ساحِر، يستخدم التمائم للتأثير على الناس وعلى حياتهم الخاصة.

vote [vot] (n., v.i.)
to express choice by a vote, as a ballot. [Latin *votum,* a vow, wish – *vovere, votum,* to vow. Arabic *fata,* made a decision leading to a verdict: *fatwa,* the verdict of voting].

فتا وأفتاه في الأمر
أبانه له. والفتيا والفتوى: ما أفتى به الفقيه.

vying [vi'ing]
(pr.p.) of **vie.**

الاسم
مُشتقّ من فاق أصحابه فوقاً وفواقاً.



wadi or wady [wa'di] (n.)

the dry bed of a torrent. [Arabic *wadi*, a ravine (Spanish *guadi-*, first syllable of many river names e.g. *guadi alkabir*, big wadi)]. See **valley.**

وادٍ

مَفـرَجٌ بـين الجبـال والـتلال والآكـام. والـوادي: نهـر أو جدول، كما في الإسبانية عن العربيّة: الـوادي الـكبير الذي يحوّط النهر الكبير.

wage [waj] (v.t.)

to carry on (especially war): to pledge. [Arabic *wahag*, to ignite (e.g. war) -Old French *wager* (French *gager*) to pledge].

وَهجَ النار

وقدَها وأشعلها.

wail [wal] (v.i.)

to lament or sorrow audibly. *–v.t.* to bemoan, to grieve over. *–n.* a cry of woe: loud weeping. *–n.* **wailing.** *–adv.* **wailingly**. [Middle English *weilen* - Old Norse *vaaela, vaala,* to wail *–vaae, vei,* woe. Arabic *wal'wala, wailah,* to wail; *aweel,* wailing and crying].

ولوَلَ

صَوّتَ. وَيلاه: بكـاء الفجيعـة. والعويل: بكـاء الثكلى مع الولولة.

waist [wast] (n.)

the middle part of human trunk between the ribs and the hips: the middle part, as of a ship [Middle English *wast*; connected with Old English *waestm*, growth, *weaxan*, to grow - Arabic *wast*, the middle part].

وسط (الإنسان) أو خصْره

wait [wat] (v.i.)

to stay, or to be in expectation for: to remain. – v.t. to stay for, to await [Old French *waiter* (French *guetter*)], to wait, to attend – Old High German *wahta* (German *wacht*), a watchman – Arabic *wa'ad, wa'eed,* to wait].

وئيد، وأد

رزانة مع تأني، وقد اتأدَ وتوأدَ.

wake [wak] (v.i.)

to cease from sleep: to be awake: to be roused up, active, or vigilant. – *v.t.* to rouse from sleep: to revive: to reanimate. – *pa.t.* **waked** (*wakt*) or woke (*wok*), *pa.p.* **waked**. [Old English has verbs *wacan*, to be born, *wacian, waecnan, waecnian*, to waken – Arabic *fak*, to rouse from sleep: *afaqa* (from illness), to recover from illness; *yaqathah*, wakening up; *yaqoth*, woken up]

فاقَ

صحا من نومٍ أو غيبوبة. أفاقَ من مرضه: رجعت الصِحّة إليـه، أو رجـع إلى الصِحّة. يَقظـة: صـحوة مـن نـومٍ أو غيبوبة، فهو يَقظ.

walk [wok] (v.i.)

to move along on foot with alternate steps: to travel on foot. [Old English *wealcan*, to roll, trn - Arabic *walaka*, to move quickly. Also *walaqa*, quick movement of camels: speedy camel].

وَلَقَ

أسرَعَ، والوَلقى: عَدوٌ للناقة فيه شدّة، والناقة السريعة.

wall [wol] (n.)

an erection of brick, stone and circa for a fence or security: the side of a building: (figuratively) a defence, means of security: (plural) fortifications [Old English *weall, wall*; German *wall*, both from Latin *vallum*, a rampart – Arabic *wa'il, maw'il,* secured place (sheltered), surrounded by *hawel*, surrounding wall, and *ha'il*, fortified defence, from *hala*, to separate from. Also *hawl, hail,* strength].

وَأَلَ

مَوئِل، وهو مكان الخلاص والنجاة، ويُحاط بالحويل: أي الحاجز. وكلُّ ما حجز بين شيئين فقد حالَ بينهما فهو حائِل: دفاع مُقوّى بالحول والحَيْل: القوّة.

wallah [wol'a] (n.) (often in combination)

one employed in, or concerned with, a specific type of work: one who occupies an eminent position in an organisation. [Hindi-*wala* -Arabic *wall'e* or *mawla,* somebody employed as a servant: work-mate or –associate: the allied person].

وليّ ومولى

العبد والحليف وشريك العمل.

wan [won] (adj)

faint, wanting colour, dark, pale and sickly: (*archaic*) gloomy. –adv. **Wan'ly**. –*n.* **wan'ness.** [Old English *wann,* dark, lurid – Arabic *wana,* to faint, to become tired and weak (sickly); *–adj. wanat, anat, aniyat* (for woman), slow tired in standing, sitting and walking (see **wane** below)].

وَنى

تعبَ وفترَ، والأناة: الحلم، وامرأةٌ وناة وأناة وأنيّة: أي حليمة، بطيئةُ القيام والقعود والمشي.

wane [wan] (v.i.)

to decrease, especially of the moon – opposite to wax (see below): to decline, to fail. *–n.* decline, decrease [Old English *wanian* (Old Norse *vana*), to decrease *–wan*, deficient, lacking. Arabic *wana* to be weaker (and fade away) (see **wan** above)].

وَنى

فترَ، وقلّ، واختفى.

waqf or **wakf** [wakf] (n.)

(*Islam*) the donation of land, property or money for charitable or pious purposes: such as endowment: (with capital) in Jerusalem the authority administering the holy sites. [Arabic *waqf*].

وَقف

الوقف في الإسلام يعني: التبرّع بالأرض والممتلكات والمال لأعمال الخير والإحسان في سبيل الله. وفي القدس: سُلطة الوقف المشرفة على إدارة المواقع المقدّسة.

war [wor] (n.)

a contest between states carried on by arms: open

الحرب

مشتقّ اسمها من وَرَى النار: أي وَقدَ النار (كناية عن

hostility. –*v.i.* to make war: to fight against. –*pr.p.* **warring**: *pa.t.* and *pa.p.* **warred**. –*ns.* **war-crime** crime associated with war [Old English *were,* influenced by Old French *were* (French *guerre*), which is from Old High German *werra,* quarrel. Arabic *wara, wari,* to ignite the fire (*figurative* of igniting war); *waryat*: the substance that feed the fire e.g. a piece of cloth or wood (log). Also *irah*, fire].

الحرب)، وَرْيةُ النار: ما تورى به من خِرقةٍ أو حَطبَةٍ، الإرَة أو إرَةٌ: النار.

ward [word] (n.)

act of warding: state of being guarded: means of guarding: a room with several beds in a hospital: guard, prison. –*v.t.* to guard or take care of: to keep away, fend off. –*ns.* **ward'en**, one who wards or guards: the head of certain institutions, as colleges, hostels and circa: a keeper, especially a public officer appointed for the naval or military protection of some particular district of country; **ward'er**, one who guards especially (formerly) one in charge of prisoners. –*feminine* **ward'ress; ward'robe**, a cupboard or piece of furniture for clothes. [Old English *weardian*; German *warten*, to watch in order to protect; doublet of **guard**. Arabic wird, entrance; warada, to enter into; mutarrad, guarded protected area; maw'ridah, coming to water source. See Verse 11:98 of Surat Hud (The Prophet Hud) of Qur'an: " He (Pharaoh) will go before his people on the Day of Judgment, and lead them into fire but woeful indeed will be the place to which they are led"].

وِرْد

أي مدخل، من وَرَدَ: أي دَخَلَ، والمُتورّد: الحِصْن، والمورِدة: مأتاة الماء. قال تعالى: ﴿يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَـٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ﴾ [هود: ٩٨].

warran [wor'an] (n.)
a 170 cm-long amphibian with long nose and tail, similar to lizard (Dabb-Lizard) and lives usually in the river Nile, biologically *called varanus niloticus* [Arabic *waral al-Neel*, Nile warran with nice meat to eat, also called *sakankoor*].

وَرَل

دابّةٌ كالضبّ أو العظيم من أشكال الوَزَغ، طويل الذنب صغير الرأس. يسمّى أيضاً وَرَل النيل والسّقنقور: لحمها جيد.

wary [wa'ri] (adj.)

warding or guarding, against deception, and circa: cautious. –*adv.* **wa'rily.** –*n.* **wa'riness.** [Old English *waer*, cautious. Arabic *war'e*, cautious against committing sins (out of piety)].

وَرِع

مُتحرّجٌ تقيّ مُتخوّف.

wash [wosh] (v.t.)

to cleanse with water or other liquid: to overflow: to waste (away), or to sweep (along and circa), by the action of water: in mining, to separate from earth by means of water. –*v.i.* to be

رشّ

نفضُ الماء والدم والدمع، ثمّ تغيّر معناها لتعني الغسل.

engaged in cleansing with water. *–n.* **wash'-bowl, -ba'sin,** a bowl, basin, in which to wash dishes and circa; **wash'ing,** the act of cleansing by water: clothes washed, or to be washed; **wash'ing-machine.** Wash up, to wash the dishes and cutlery after a meal. [Old English *wascan;* Old Norse *vaska,* German *waschen.* Arabic, *rash,* to wash].

watch [woch] (n.)

فاقَ

act of looking out: close observation: guard: one who watches or those who watch: time of watching, especially in a ship: a small time-piece for carrying in a pocket, wearing on the wrist and circa. *–v.i.* to be awake, to keep vigil: to look with attention. *–v.t.* to keep one's eyes fixed on: to observe closely: to follow and note the movements of (a person): to wait for. *–n.* **watch'er.** *–adj.* **watch'ful,** careful to watch or observe: on the alert to further or to prevent (with *for*): circumspect, cautious. *–adv.* **watch'fully.** *–ns.* **watch'fulness; watch'man,** a man who watches or guards, especially premises: **watch'-tower,** a tower on which a sentinel keeps watch; **watch over,** to keep guard over, care for and protect; **watch out,** to look out, be careful. [Old English has verbs *wacan,* to be born, *wacian, waecnan, waecnian,* to waken – Arabic *fak,* to rouse from sleep; *afaqa* (from illness), to recover from illness; *yaqathah,* wakening up; *yaqoth,* woken up].

صحا من نومٍ أو غيبوبة. أفاقَ من مرضه: رجعت الصِحّة إليه أو رجع إلى الصِحّة. واليَقَظة: صحوة من نومٍ أو غيبوبة فهو يَقِظ.

water [wo'ter] (n.)

مَطر أو ماء

clean transparent fluid, perfectly neutral in its reaction, and devoid of taste or smell: any collection of it, as the ocean, lake, river and circa. *–v.t.* to wet, overflow, or supply with water: to dilute with water. *–v.i.* to shed water. *–ns.* **wa'ter-bed,** an india-rubber mattress filled with water, sometimes used by invalids to prevent bed-sores and now more generally used; **wa'ter-cannon,** a high-pressure hose pipe used to disperse crowds; **wa'ter-clock or –wa'ter-mill,** a working clock or mill driven by the fall of water; **wa'ter-clos'et,** a closet used as a lavatory, in which the discharges are carried off by water; **wa'ter-cress,** a small plant growing in watery places, much esteemed as salad; **wa'ter-fall,** a fall or perpendicular descent of a body of water – a cataract or cascade; **wa'ter-lily,** any of a genus of aquatic plants, with showy flowers and floating leaves; **wa'ter-logged,** rendered unmanageable

المطر (الماء في أنقى حالة). والهدير: الماء المُنحدر من علوّ كماء المطر وماء الشلال. أيضاً وَدْق: مطر.

from being filled with water; **wa'ter-melon,** large round or oval fruit with dark green rind, red flesh, and much juice. [Old English *waeter*; Dutch *water*, German *wasser*; Greek *hydor*, Laten *udus*, wet, *unda,* a wave, Sanskrit *undan,* water. Arabic *mater* or *ma' al mater,* rain water (water in its purest form); *hadeer*, falling water from a height such as rain water or water of the falls; *wadaq*, rain water or water].

wax [waks] (v.i.)

wax as a n. means beeswax which is not included here] to grow or increase, especially of the moon, as opposed to wane [Old English *weaxan;* Old Norse *vaxa;* German *wachsen;* Latin *augere*, to increase, Greek *auxanein.* Arabic *wakas*, moon position when it is either partially concealed *(khasaf)* or completely concealed *(kasaf)*].

وَكس

مَنـزِل القمـر الـذي يُكسَف فيـه، جُزئيّـاً (خسـف)، أو كليّـاً (كسـف). (والاسـم واكـس بمعنـى الشـمع غـير مشمولٌ هنا).

way [wai] (n.)

passage: road: length of space, distance: room to advance: direction: condition, state (e.g. he is in a bad way): general manner of acting (e.g. as his way; also in plural): means. [Old English *weg*; German/Dutch *weg*; Swedish *vag*, and Danish *vej*; Latin *via*, Sanskrit *vaha*, akin to Latin *vehere*, to carry, draw. Arabic *fajj*, a passage between two mountains; *wajj*, a valley in Taif (Hijaz, Arabia); also *wahi*, the split of anything; *Ohiyan*, a passage for free air between two mountains. Also *wakhi,* intended direction, recommended road, derived from verb *wakha*, to go in specific direction. Also *wasilah*, position, derived from the verb *wassal; taw'seel*, act done to be nearer to Allah; *–adj. wasil*].

فجّ

الطريق الواسع بين جبلين، جمعه: فِجاج (والفاء تقلب بالإنكليزية إلى «واو» مثل: ڤاين تصبح واين)؛ وَجّ: وادٍ بالطائف (في الحجاز). أيضاً وَهي: الشق في الشيء، أوهيه: النفنف أي الهواء، وكلّ مَهوى بين جبلين (مَنفس لتنفس الهواء). كذلك وَخيٌ: القصد، والطريق المعتمَد، والسير القصْدُ. وَخاه للأمر توخيةً: وجّهَهُ له. أيضاً وسيلة: المنزلة، وتوسّل إلى اللّه توسيلاً: عَمِلَ عملاً تقرّبَ به إليه، فهو واسِل.

weak [wek] (adj.)

wanting strength: frail. [Old English *wac,* pliant *–wican*, to yield; Dutch *week*, *veikr*; German *weich*. Arabic *wa'ika,* to become weak due to illness or tiredness; *–adjs. wa'k, wa'ik, maw'ook*].

وَعكَ

مَرضَ من أذى الحُمّى ووجعها، ومَغثها في البدن، وألم من شِدّة التعب، فهو رجلٌ وَعكٌ ووعِكٌ وموعوك.

wedge [wej] (n.)

a piece of wood or metal, thick at one end and slopping to aa thin edge at the other, used in splitting or in fixing tightly: anything shaped like a wedge. [Old English *wecg*; Old Norse *veggr*; German *eck*, a wedge, probably from the root of

وَتد

ما رُزّ في الأرض أو الحائِط من خشب (للتثبيت).

weigh. Arabic *wet'ad*, wedge or a wooden tool for fixation to the ground or to the wall].

weird [werd] (n.)

odd, very queer: unearthly, mysterious: fate. –n. **weirdie** (colloquial) an eccentric: someone unconventional in dress [Old English *wyrd*, fate – *weorthan*, to become: German *werden*. Arabic *fareed*, unique or odd].

فريد

مَن لا نظيرَ له.

whale [hwal] (n.)

(*slang*) something very large or impressive of its kind: any of numerous cetaceous mammals, especially the larger kinds as opposed to dolphins and porpoises. –*ns.* **whaler**, a ship or a person employed in whale-fishing: (*slang*) something very large of its kind. –**bull,cow, whale**, an adult male, female, whale. [Old English *hwael* (Old Norse *hvalr*, German *walfisch*); origin unknown. Arabic *ha'il*, very large; *hut ha'il*, very large fish].

هائل

الحوت: السمك الهائِل.

wheeze [hwez] (v.i.)

to breathe with a hissing sound: to breathe audibly or with difficulty. –n. the act of wheezing. –*adj.* **wheezy**. [Old English *hwesan*; Old Norse *hvaesa,* to heeeze, to hiss. Arabic *azza*, to wheeze, to produce an audible sound of wheezing, *azzez (n.)*].

أزَّ أزيزاً

أحدثَ صوتاً، كأزيز القدر حين (يغلي).

whiff [hwif] (n.)

a sudden puff of air or smoke from the mouth: a puff of smell. –*v.t.* to throw out in whiffs: to puff away. –Also *v.i.* **whiff'le**, to veer about, blow in gusts: to be fickle (indecisive): to prevaricate [Imitative; Arabic *haff,* puff of air, *haffaf, yahfof,* stupid and coward].

هفت

الريحُ هَفّاً وهفيفاً: هَبت فسُمِعَ صوت هبوبها. والهَفاف واليهفوف: الأحمق الجبان.

whim [hwim] (n.)

a caprice, a fancy. –adj. **Whim'sical**, full of whims, odd, fantastical [Old Norse *hvima,* to have the eyes wandering. Arabic *waham,* caprice or fantasy].

وَهَم

نزوة القلب أو خيال أو غلط.

whine [hwin] (v.i.)

To utter a plaintive cry: to complain in an unmanly way. –*n.* a plaintive cry: an affected nasal tone of utterance. –*n.* **whi'ner.** –*adv.* **whi'ningly** [Old English *hwinan*, to whine; Old Norse *hvina,* to whistle through the air. Arabic *anna,* to utter a

أنّ أناً وأنيناً

تأوّهَ (من البُكاء)، ورجل أنان: كثير الأنين. والوَنّ: الضعف بالعاميّة وَنّ يونونُ: أنّ يَئِنّ.

plaintive cry or uttering a cry with pain, *wanna,* weakness; *wanna* (*colloquial*) for uttering a plaintive cry].

whisper [hwis'per] (v.i.)

وَسوَسَ وَسوَسة

To speak with a low sound: to speak covertly, speak rumours: to make a sound like soft speech. *–v.t.* to utter in a low voice. *–n.* a low hissing voice or sound: cautious or timorous speaking: a secret hint. *–n.* **whis'perer** [Old English *hwisprian*; German *wispern*; Old Norse *hviskra*; allied to whistle. Arabic *waswas*, speak with a low cautious voice].

هَمَسَ بصوتٍ خافِت.

whiz, whizz [hwiz] (v.t.)

أزَّ أزيزاً

to make a hissing sound: to move rapidly. *–n.* **whizzing**, a hissing sound. [compare with **wheeze**].

أحدثَ صوتاً.

who [hoo]

هوَ (للمذكر) وهي (للمؤنّث)

what person? which person [Old English *hwa*, cognate with Old Norse *hver*; German *wer*; also with Sanskrit *ka*, Latin *quis*. Arabic *howa,* who (for masculine); *heya*, who (feminine)].

whom [hoom]

هم (جمع هوَ)

objective case of who [Old English *hwam*, which was originally dative of *hwa*, who, and replaced as accusative the older accusative *hwone*. Arabic *hum* plural of *howa,* who].

whore [hor] (n.)

عاهِرَة

a prostitute: any unchaste woman [Old Norse *hora,* an adulteress; Arabic *ahira*, prostitute].

امرأةٌ فاجرَة.

wicked [wik'id] (adj.)

وَغد

evil, nefarious, deviating from morality, ungodly: mischievous, spiteful, very bad [Middle English *wicked*, *wikked*; perhaps connected with Old English *wicca*, wizard. Arabic *wakhed*, bad devious spiteful].

الرّذل الدّنيء.

wine [win] (n.)

وَيْن

the fermented juice of grapes. [Old English *win*, French *vin*, Italian *vino*, German *wein* –Latin *vinum*; cognate with Greek *oinos*. Arabic *fan* (plural *afnan*), climbing plant of grapes used for making wine; Arabic/Persian *wain*, black grapes]. See also **vine.**

العنب الأسود (كلمة فارسيّة مُعرّبة)، ومنه خمر الوَين الأسود.

wire [wir] (n.)

the string of an instrument: a thread of metal: the metal thread sed in telegraphy. [Old English *wir*; Old Norse *virr*; perhaps connected with Latin viriae, bracelets. Arabic *wat'ar*, wire of the bow or a string of an instrument such as musical instrument].

وَتر

شِرعَة القوس ومُعَلقها، جمعها: أوتار، (كما في الآلات الموسيقية).

wisdom tooth [wiz'dom tooth] (n.)

wisdom is the quality of being wise (see below under **wise**). –*n.* **wisdom tooth**, any of the 4 doubtful back teeth extracted after childhood, usually from the late teens. [wisdom tooth is a Latinized version of the medieval translation (Latin calque) on Arabic name *dhirsul' himah,* literally wisdom tooth].

ضِرس الحكمة

أحد أضراس الأسنان الأربعة الأخيرة التي تقلع بعد مدة الطفولة، واعتيادياً أواخر سنوات المراهقة، والكلمة هي الترجمة اللاتينيّة الحرفيّة للتسميّة العربيّة.

wise [wiz] (adj.)

learned: able to use knowledge well, judging rightly, discreet: skillful, dictated by wisdom. – adv. **wisely**. [Old English *wis*; German *weise*; from root of wit. Arabic *wa'idh, wa'iz*, wise; also *ka'yis*, wise].

واعِظ

كيّس، حكيمٌ، عاقِل، الذي يَعِظ الناس موعِظةً لتذكيرهم بما يليّن القلب من الثواب والعِقاب. وتُلفظ كلمة "واعِظ" بالإنكليزية: "وايز" (لأن العين لا تُلفظ باللسان الإنكليزي).

wrack [rak] (n.)
doublet of **wreck** (See below).

wreck [rek] (n.)

destruction: remains of anything ruined: destruction of a ship: person ruined mentally or physically. –*v.t.* to destroy or disable: to ruin. –*ns.* **wreckage**, the act of wrecking: **wrecked material** [Old English *wraec*, expulsion – *wrecan*, to drive. Low German *wrak*; Dutch *wrak*; Old Norse *reki*, a thing drifted ashore; a doublet of *wrack*. Arabic *rakk*, severely shaken, weakened, or destroyed into pieces]; derived from the verb *rakka,* to severely shake as in *rakka* (used with woman), to have violent sex with her to extent of exhausting her].

رَكه رَكاً

طرَحَ بعضه على بعض وارتكّ: ارتجَ (فهو الارتجاج الشديد الذي يُحطم الشيء إلى قِطعٍ وحطام، كحطام السفينة). وأيضاً رَكّ المرأةَ: جامَعها فجَهَدَها.

wrist [rist] (n.)

the joint by which the hand is united to the arm [Old English *wrist* – *writhan*, to twist. Arabic *ros'gh* (pronounced colloquially as *ris'gh*), wrist].

رُسغ

(يُلفظ بالعاميّة رِسغ): مَفصِل ما بين الساعِد والكفّ.

woe [wo] (n.)

grief, an exclamation of grief: a heavy calamity: a curse: misery. [Old English (interjection) *wa*; German *weh*; Latin *vae*; compare with wail. Arabic *wah*, exclamation of excitement or anxiety; *owah*, exclamation of grief and pain; *wail*, as a curse or said in calamity and disaster].

واه

كلمة تعجب. أوْه أوْهاً: كلمة تقال عند الشكاية أو التوجّع. أو ويل: للعنة والتفجيع وحلول الشرّ والفضيحة.

work [wurk] (n.)

effort directed to an end: employment: the product of work, anything made or done (e.g. money): deed: doings: a literary composition: a book: management, manager of working (as good, skilful, bad and circa). *–v.i.* to make efforts (to achieve or attain anything): to be occupied in business or labour: to produce efforts. *–v.t.* to make by labour: to solve e.g. an equation in algebra. [Old English *weorc*; Old Norse *verk*, German *werk*; further connection with Greek *ergon* Old English *sceoppa*, a treasury, perhaps booth. Arabic *wariq*, money; *waraq*, papers, – *plural aw'raq*, symbol of business with paperwork and book-keeping].

وَرِق ووَرَق

الدراهم المضروبة، وَرَق: ما يُكتب عليه، جمعه: أوراق. والـوَرّاق: الكـثيرُ الـدراهم، ومُـوَرِّق الكـتـب. والـوَرِق والـوَرَق هما كِناية عن المال من إبلٍ ودراهم وغيرها (كما أنهما كِناية عن محصول العمل والاشتِغال، وكناية عن العمل نفسه).

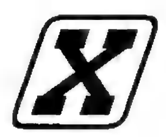
work-shop [wurk-shop] (n.)

a work-room or a shop where work is done. [Old English *weorc*; Old Norse *verk*, German *werk*; Old English *sceoppa*, a treasury, perhaps booth. Arabic *warsha*, a place for taking food; *farsha*, a furnished or paved place for making furniture (and beds), and/or used for sharpening swords: a place for furnishing camels or horses with houdahs or saddles respectively; *arsha, areesh*, a place taken in the shadows of trees or in a tent and designed as a working place or as a headquarter e.g. for military command).

وَرَشَ الطعام

تناوله، وأكله بشديدة وحريص. والفرْش: المفروش من متاع البيت أو الفضاء الواسع (للجلوس لعمل الأثاث أو حدّ السيوف): أيضاً موضع مُشجر للبَثّ والبقر والغنم والإبل (ولعمل الهودج وسرج الخيل) والعَرشة والعَريش: رُكنٌ مفروش كالهودج، وما عُرشَ للكرْم؛ يُستخدم كمركز سيطرة عسكريّة. فالوَرشة إذن هي: موضِعٌ مُشجر ورُكنٌ مفروش للصناعة أو مركز القيادة.

❦



xebec [ze'bek] (n.)
a small three-masted pirate (Muslim) ship used in the Mediterranean Sea (against Spanish and Portuguese ships). Xebec (or Chebeck) is a small, sharp-built three-masted vessel usually with lateen sails (or *thulathi,* meaning triangular sails; the ship is sometimes called lateener , invented by Arabs) originated in the western Mediterranean during 17th century, after Iberian Inquisition Tribunals and unjust Spanish expulsion of Muslims from their Andalusian home (after 8 centuriies of Muslim rule). They were used for coasting voyages in the Mediterranean and on the Atlantic Ocean coasts of Spain and Purtugal, and were often armed and used to raid Spanish and Portuguese military and merchant ships. It differs from the Felucca in possessing square and lateen sails, the felucca having only lateen sails. The Xebec was formerly much used by Algerian pirates. [French *chebec*; Italian *sciabecco*; Arabic *chebbak*].

شبّاك أو شبّاكة

سفينة صغيرة ثلاثيّة الصواري، كان من عادة القراصنة (المُسلمون) استخدامها في البحر الأبيض المتوسط (ضد سُفن إسبانية والبرتغال): القرصانيّة. والشبّاكة سفينة حادّة صغيرة ثلاثيّة الصواري، كل صارٍ (سارية) يُركّب له علاوةً شراعٌ مثلث الشكل (والشراع المثلث يسرّع السفينة أكثر من الشراع المربع، صنَعه المسلمون) نشأت غربي البحر الأبيض المتوسط في القرن السابع عشر، بعد محاكم التفتيش الآيبيرية (الأسبانية والبرتغالية) وطرد أسبانية الظالم للمسلمين من موطنهم في الأندلس (بعد ثمانية قرون من الحياة فيه). وقد استُخدِمت سفن الشبّاكة لرحلات البحر المتوسط، وللإغارة على سواحل المحيط الأطلسي لأسبانية والبرتغال. وسفن الشبّاكة هي عادة سفن مُسلّحة لشنّ الهجمات القراصنية (الإسلامية) على سفن العدو الأسبانية والبرتغالية الحربية منها والتجارية. وتختلف الشبّاكة عن سفن الفلك (أو فِلّوكة) بأنها تحوي أشرعة مربعة ومثلثة (لاتينية)، في حين إن سفينة فلك ترفع الأشرعة المثلثة فقط. وكانت الشبّاك والشبّاكة تستخدم كثيراً من قبل قراصنة الجزائر الأبطال.

Xenia [zeenia]
This is the full form of a name more often found as Xena, Zena or Zina. It comes from the Greek word for 'hospitable'. Arabic zena, decoration during the feast and for hospitality.

زينة

ما يُتزين به في العيد، أو لاستقبال الضيوف. وتعني كلمة زينة باليونانية: المضيفة.



yacht [yot] (n.)
a light vessel fitted for pleasure-trips or racing. – *v.i.* to sail in a yacht [Dutch jacht (formerly *jaght*) from *jagen*, to chase; German *jagen*, to hunt. Arabic *tacht*, a vessel for simple purposes, e.g. keeping and protecting cloths].

يخت

سفينة صغيرة للمتعة والسباق، مُشتقة من تخت: حيث تُصانُ الثياب.

yansoon [yansoon] (n.)
Arabic *anisoon* or sweet cumin.

يانسون

كمّون حلو، ويُسميه العراقيون حبّة حلوة (انظر: أنيسون anise, anisee).

yard [yard] (n.)
English measure of 3 feet or 36 inches: a piece of material this length: a long beam on a mast for spreading sails. [Old English *gyrd, gierd*, a rod measure; Dutch *garde*; German *gerte;* further connection with Latin *hasta*, a spear. Arabic *jarda*, to survey a place, possibly using *jareda* (broken leave of a date-palm) as a measure].

جَرَدَ

مَسَحَ المكان، واحتمال استعمال الجريدة (وهي السعفة الطويلة المكسورة من قمة النخل) كوحدة للقياس.

yashmak [yash'mak] (n.)
the veil worn by Muslim men (not women as mistakenly written in some dictionaries) to cover the head. [Arabic *yashmagh*, head cover].

يشماغ أو يشمق

غطاء الرأس للرجال (دون النساء كما ورد خطأً في بعض المعاجم).

Yasmin
see under **Jasmine**

ياسمين

yea [ya] (adv.)
yes: verily. [Old English *gea*; Dutch and German *ja*; Old Norse ja. Arabic *ai* or *aa* or *aiwa,* yes].

أي، آ، أيوه

صوت استجابة بالموافقة، نحو: نعم، بلى.

yearn [yurn] (v.i.)
to feel earnest desire (for): to feel uneasiness, from longing or pity. *–n.* **yean'ing,** earnest desire, tenderness, or pity. *–adj.* longing. *–adv.* **yearn'ingly**. [Old English *giernan, giernian*, to desire *–georn*, desirous, eager. Arabic *yernu*, to desire and to long for better].

يرنو إلى حديثها

يعجب به، ومنه الترنية: التطريب والحنين والغناء.

yield [yeld] (v.t.)
to give out, to produce. *–n.* amount yielded: the return on a financial investment. [Old English *gieldan, gildan*, to pay; German *elten*; Old Norse

يَلِد ويولد

يُنتِج ويؤدي إلى.

gjalda. Arabic *yalid, yowlled,* to produce, to result in].

yoghourt, yoghurt, yaourt [yog'oort, yog'ert] (n.)
a semi-liquid food made from fermented milk. [Arabic-Turkish *yoghurt* produced in a confined place of 'kowat' or tent (where milk is kept and fermented to produce yoghurt)].

يوغورت

كلمة تركيّة مُعرّبة تعني: اللبن أو الحليب المخمّر داخل مكان الخيمة المُغلق (بالتركي كوات أو كوّة).

yowl [yowl] (v.i.)
to cry mournfully *–n.* distressed cry. [Middle English *yowlen*. Arabic (see **ululate**)].

يُولول ويعوي

ଓ ✵ ୨



Zac [zak] (n.)

See under **Zachariah.**

زكريّا

(انظر تحت).

Zachariah [zak'ar-ya] (n.)

a proper name. **Zachary** is the English form of the Hebrew name **Zachariah** (**Zacharias** is Greek), meaning *'God has remembered'*. It is probably the most used of the masculine **'Z'** names, particularly in its short forms: **Zac, Zach, Zack, Zacky** and **Zaz.** It is the name of the father of John the Baptist. In Arabic **Zakariya** (probably derived from his remembrance of God). See Verse 19:6 of Surat Maryam (Mary) of Qur'an: "O Zakariya! We give you good news of a son: His name shall be Yahya (John): on none by that name have We conferred distinction before".

زكريّا

اسم علم. و"زكري" هو الشكل الإنجليزيّ للاسم العبري "زاكرايا" (زاكراياس إغريقيّة) وتعني: "تذكرة الربّ". ربما هو أكثر الأسماء الذكرية تحت حرف الزاي لاسيما في أشكاله المختصرة: زاك، زاكي، زاز. وهو اسم زكريّا أبو يحيى المعمدان (عليهما السلام). ولعل اسمه جاء من ذكر الله. وقد ذُكر في القرآن الكريم: ﴿ يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسۡمُهُۥ يَحۡيَىٰ لَمۡ نَجۡعَل لَّهُۥ مِن قَبۡلُ سَمِيّٗا ﴾ [مريم: ٧].

zaffer or zaffre [zaf'ar] (n.)

mixture of Cobalt Oxide and Silica used for colouring glassware and pottery [Italian zaffera; Old French safre; Arabic *saf'r* (nuhas asfar, yellow copper) or *safron*].

زَعفر

مزيج من أكسيد الكوبالت وسيليكا، يُستخدم لتلوين الزجاج والخزف باللون الأزرق. عن العربية: صفر (نحاس أصفر) أو زعفران.

Zanzibar [zanzi-bar] (n.)

country in Eastern Africa used as a port of slavery. [Arabic *Zangi-bar*, (*literally*) 'the country of the Blacks'. The name consist of *Zanzi-* (*Zangi*, black) and *–bar*, a continent, slope, or coast applied by Arab or Arabo-Persian navigators of the Gulf to other regions which they visited besides Western India].

زَنزيبار أو زنجبار

مُشتقة من "زُنجي برّ أو برّ الزُنج" كما سمّى ساحلها البحّارةُ المسلمون من العرب والفرس المتجوّلون في الخليج والهند الغربية.

Zara [za'ra] (n.)

This name is either of Arabic origin, from Zahrah, a flower (plural zahr), or else represents a rarish variant of Sarah. It became popular after Royal birth of Zara Philips (on 1981), daughter of Princess Anne (the daughter of Queen Elizabeth II).

زاره

هو من الاسم العربيّ زهرة، (جمعها: زهر)، أو هو تسمية نادرة مُغلظة للاسم سارة. وقد اكتسب الاسم شهرةً بعد الولادة الملكية لـ زاره فيليبس (في ١٩٨١م) ابنةً للأميرة آن (بنت ملكة بريطانية).

zareba or zariba [za-re'ba] (n.)

a stockade: a camp protected by a stockade. [Arabic *zaribah*].

زريبة

حظيرة مُرتجلة تقام من بعض النباتات الشائكة في السودان وغيره من البلدان الإفريقيّة.

zeal [zeel] (n.)

intense or passionate ardour, enthusiasm. –adj. Zealous, full of zeal, warmly engaged or ardent in anything. –adv. Zealously. [Old French *zele* – Latin *zelus* – Greek *zelos- zeein*, to boil. Arabic *za'al (or nashat)*, enthusiasm with intense passion or anger].

زعَل

النشاط وهو الحماس بمشاعر قويّة أو بغضب.

zebra [ze'bra] (n.)

any of beautifully striped African horses –**zebra crossing**: street-crossing marked with stripes, where pedestrians have priority [African origin; Arabic *zobor*, *plural* of strong and wild; also *zaw'bar*, name of a horse belonging to *matir bin ashiam, jumaih bjn mun'qith*, and his brother *orfotah*].

زيبرا

حمار الوحش المخطط من أصل إفريقيّ، وعربيّاً زُبُر جمع القوى الشديد، زَوْبر: فرس مطير بن الأشيم، وفرس الجُميح ابن مُنقد بن الطماح، وفرس أخيه عُرفطة.

Zelma

see under **Selma**

سلمى

Zena

See **Xenia.**

زينة

(انظر فوق).

zenana [ze-na'na] (n.)

woman or womanly in behaviour: apartments secluded for women [Arabic adaptation from Persian *zanana - zan*, a woman; *zananah*, behaving like women and became apartment of harem] see **Gynaecology.**

زَنّ أو زانّ

امرأة، زنانة: مُتخلق بأخلاق النساء (فارسيّ معرّب) وتعني كلمة "الزنانة" بالإنجليزية: مخدع الحريم.

zend [zend] (n.)

ancient Aryan language of Persia, closely related to Sanskrit – **Zend-Avesta,** the ancient sacred writings of the Parsees (or Parsis –Magian Zoroastrians), the so-called 'Wise Men of the East' who visited infant Christ - as mentioned in the Gospels. [Persian *zend, zand*, commentary – Arabic *sanad*, commentary].

زِند أو زَند

لغة إيران القديمة الموثقة. والسَّنَد: توثيق الحديث. و"زند أفيستا": الكتاب المقدس القديم للفارسيين الزرادشتيين المجوس الذين يُسمّون "رجال الشرق الحكماء" الذين زاروا عيسى (عليه السلام) في طفولته (كما جاء في الإنجيل).

zenith [zen'ith] (n.)

that point of the heavens which is exactly overhead: greatest height, summit of ambition. [French through Spanish *zenit*, from Arabic *samt,* short for *samt-ar-ras*, literally 'way, direction, of the head'].

سَمْت

سَمْتُ الرأس (فلك)، من العربية سَمْت الرأس: الطريق فوق الرأس. وأيضاً أعلى القمة، وكذلك قِمّة الطموح.

Zenobia

زنوبيا أو الزباء

This is claimed to a *Greek* name, in origin a feminine form of zenobios, from Zeus, poetic genitive Zenos 'Zeus' (the greatest of the Greek gods) and bios 'life', so 'life of Zeus'. It is occasionally found in English-speaking use from the late 19th century. Historically, Zenobia (Arabic Ziba'a daughter of Amr bin Dharib bin Hassan bin sumaida', one of great tribal chiefs of Furat region) became the Syrian Queen of Palmyra (datepalm-rich area in Syria) following the death of her husband Odaenathus in 267 and led a famous revolt against the Roman Empire in the 3rd century AD. By 269 AD, Zenobia expanded her Palmyrene Empire, conquering Egypt and expelling the Roman governor, who was beheaded after he led an attempt to recapture the territory. She ruled over Egypt until 274, when she was defeated and taken as a hostage to Rome where she was executed. The name is most likely derived from the modified Arabic name Zainab, meaning 'a beautiful tree with nice fragrance'. It may also be derived from zanba, meaning a 'woman'.

يُقال إنه اسم يوناني الأصل، وهو مؤنث زنوبيوس، مشتق من زينوس تحوير زيوس (كبير آلهة الإغريق)، مع مقطع بيوس، أي: حياة؛ لتعني الكلمة: "حياة زيوس". ويوجد الاسم في الاستعمال اللغوي الإنكليزي منذ نهاية القرن التاسع عشر. وتاريخياً، أصبحت زنوبيا بعد موت زوجها أودناثوس سنة ٢٦٧م ملكة تدمر (تدمر بالإنكليزية: بالميرا، أي: منطقة ذات نخيل في سورية). وزنوبيا بالعربية: هي الزباء السورية العربية بنت الزعيم العربي عمرو بن ضارب بن حسان بن أذينة بن السميدع أحد رؤساء عشائر الفرات الأوسط، وهي التي قادت التمرد الشهير ضد الإمبراطورية الرومانية في القرن الثالث بعد الميلاد. ووسعت إمبراطوريتها بالاستيلاء على مصر، وطرد حاكمها الروماني الذي حاول استعادة مصر فقبضت عليه وقطعت رأسه. حكمت مصر حتى ٢٧٤م، ثم هُزمت وأخِذت أسيرة إلى روما حيث قتِلت سنة ٢٧٤م. والاسم زنوبيا أو الزباء هو تحوير للاسم العربي "زينب" ويعني "شجر حسن المنظر طيب الرائحة"، أو من زنبة، أي: امرأة.

zephyr [zefir] (n.)

صفير

the west wind: a soft gentle breeze. [Greek *zephyros* – *zophos*, darkness, the west- Arabic *safeer* 'wind's sound' or *zapheer* 'outward breeze'].

صوت الريح. وزفير: إخراج النفس.

zero [ze'ro] (n.)

صِفر

cipher: nothing: the point from which the reckoning begins in scales, such as those of barometer and zero hour. -**zero hour**, exact time (hour, minute, and second) fixed for launching an attack or beginning an operation. [French – Arabic *sifr*; its symbol is (0) like a circle, because the Arabic numerals were invented based on the number of angles, and the circle has no angles. Doublet *cipher*] Also see under **cipher.**

(في الرياضيّات) عن العربية: صِفر. والصِّفر في الأصل صفة معناها: فارغ، ورمزها (٠) كالدائرة، استحدثها العرب ضمن الأرقام العربيّة المبنيّة على عدد الزوايا، ولأن الدائرة لا تحتوي على زوايا كانت رمزاً للصفر.

zibet or zibeth [zib'it] (n.)

زَباد الهند

an animal under which tail, a special odour is extracted [Italian *zibetto*; Latin *zibethum*; –

سِنور الزّباد الهندي (حيوان). عن العربية زَباد: طيب

Arabic *zabad*, an animal].

سنور الزّباد، وهو نوع من الطيوب، يُجلب من دابّة كالسنور يُقال لها: قِطّ الزّباد.

zigzag [zig'zag] (n.)

a sharp turning: a line or road with sharp angles. *–adj.* having sharp turns. *–v.i.* to proceed in sharp turns: *–pr.p.* **zig'zagging**; *pa.p.* **zig'zagged**. –*adv.* with frequent sharp turns. [French *zigzag* – German *zickzack*. Arabic *zagha*, drifted from the straight path. *–ns. zough* and *zoughan*; thus it is *zagha zoughan*. Also Arabic *shaqa*, to tear into two pieces; *shiqshaqa, shaqa'eq*, things (e.g. land or cloths) cut into pieces with sharp angles.

زاغ

مالَ عن الطريق المستقيم، والاسم منه: زوغٌ وزَوَغان: أي زاغ زوغاً. شقّ وشَقشَق: مزّق إلى نصفين (كلّ منها شقيق أو شِقة) وجمعها: شقائق وشِقشِقة (مُمزّقة بزوايا حادّة).

Zilla

This is a Hebrew name meaning 'Shadow'. Arabic *dhill*, shadow (*-feminine dhillah*, and *dhullah*).

ظِلة (بالكسرة)

مؤنث الظلّ، أي: الفيء. قال تعالى: ﴿عَذَابُ يَوْمِ ٱلظُّلَّةِ﴾ [الشعراء: ١٨٩]، و(بالضمّة) أي: غيمٌ تحته سَموم.

Zilpha

a proper name. More correctly spelt **Zilpa**, Zilpha is a biblical name for the slave girl whose name means in Arabic 'with the little nose.

زلفة أو زلبة (أي: حلوة)

اسم علم جاء في الإنجيل للجارية "زلفة". ويعني اسمها بالعربية: ذات الأنف الصغير (كما يدّعون).

zion [zi'on] (n.)

a hill in Jerusalem: Jersalem: Judaism. *–ns.* **Zi'onism** (before 1948) a movement for securing national homeland for Jews; **Zi'onist**. [Hebrew *Tsiyon*; Arabic *sahion*, a mountain in Jerusalem].

صَهيون

جبل صهيون في القدس.

zircon [zer-ko'n] (n.)

a tetragonal mineral: **zirconium silicate**, of which *jacinth* and *jargoon* are varieties. Also *ns.* **zir'caloy** (also **Zir'coloy**) an alloy of zirconium with tin, chromium and nickel, widely used (especially in nuclear power industry) for its heat- and corrosion resistant properties. **–zirco'nia**, oxide of zirconium. **–zirconic** *adj.* of zirconium. [Arabic *zarqun*, vermilion (any beautiful red colour) – Persian *zargun*, gold-coloured].

زَرجُون

بالأصل الخمرة، والمطر الصّافي المُستنقع في الصخرة. وتعني ضمنياً اللون الأحمر الجميل أو اللون الذهبيّ (فارسيّ مُعرّب ومركب من زَر: أي ذهب، ومن كون: أي لون). من المعادن التي جزيئاتها رباعية الأوجه: سليكات الزرجون، ومنها حجر الجاسينث الأزرق (يشبه الصفير أو السافاير)، وحجر الجارجون اللامع وعديم اللون أو زرجونيّ شاحب. إلّ الزرجون: سبيكته مع القصدير، الكروميوم، والنيكل. زرجونيّ: أوكسيد الزرجون (أو بالعاميّة مزرجن). والزركونيّ أيضاً ذو صلة بالزرجون.

zirconium [zer-ko'ni-um] (n.)

a rare metallic element (symbol Zr; atomic number 40) highly resistant to corrosion. [Arabic

زَرجُونيوم

مُشتقّ من زَرجُون: عنصر معدني نادر مقاوم للتأكل.

zarqur, vermilion (any beautiful red colour) – Persian *zargun*, gold-coloured] See above.

Zoe

a proper name the Greek word for 'life', Zoe was used by Greek-speakers for the Hebrew Eve. It was introduced to U.K. in the 19th century and has become rather popular, and has developed a phonetic spelling, Zowie.

زو، زوي (بالعربية: ضوء، ضوئي)

أي: ضوء الحياة، وهو اسم علم لـ "حواء"، انتشر بكثرة في بريطانية في القرن التاسع عشر.

zone [zon] (n.)

a girdle, a belt: any continuous area of belt-like form: a region. *–v.t.* to assign to a zone. *–adj.* **Zoned**, wearing a zone. [Latin *zona* – Greek zone, a girdle – *zonnynai*, to gird – Arabic *zonar*, a belt]

زُنار

الحزام، أو هو ما يضعه النصارى والمجوس على وسطهم.

Zoroastrianism [zor-o-as'tri-an-izm] (**n.**)

Ancient Persian religion founded by Zoroaster and still adhered to by the Parsees in India. –adj. **Zoroas'trian** (also called **Zarathustrian**), a follower of Zoroaster or pertaining to Zoroastrianism. [Arabic *Zoradishtia* and *Zoradisht*] See under **zend.**

زرادشتيّه

دين الفرس القدماء، وما زال يمارسها الفارسيون في الهند.

Zorro

Zorro is the Spanish for "fox", and Slavonic for 'Golden dawn', and Arabic for **zawro**, a night visitor and the champion or the chief the people. Islamic culture a tribute is taken (by Prophet Muhammad peace be upon him, and his following Caliphs) from the rich and distributed among the poor and needy people. In English literature, a fictional charcter was created of Robin Hood, who became famous for ***"stealing from the rich and giving to the poor"***. The Robin Hood legend, one of a skilled fighter who strives to overcome the unfair oppression of the people by a tyrant, is followed by the Spanish character of **Zorro** another fictional character created in 1919 by ***Johnson McCulley***, and was featured in several books, films, television series, and other media. **Zorro,** is the story of a masked rider who battles the unjust rulers of the **pueblo** of Los Angeles during the days of Spanish rule. His real identity is that of Don Diego de la Vega, the son of a wealthy landowner. Diego returns from his studies in Spain and discovers that Los Angeles is under the command of Capitan Monastario, a cruel man who relishes in the misuse of his pow-

زورو (وبالعربية زَوْرٌ)

البطل الخرافي الإسباني. ابتكر شخصيته الكاتب "جونسون مكولي" عام ١٩١٩م، وظهر في العديد من الكتب والأفلام والمسلسلات المتلفزة كفارس مقنّع اسمه الحقيقي "دون دياجو (أي يعقوب) لا فيجا"، وهو ابنٌ لمالكٍ غنيّ، وكان يقف دوماً إلى جانب سكان أمريكة الأصليين (البابلو) ضد حكامهم الظالمين في كاليفورنيا ولوس أنجليس والمكسيك. كان زورو البطل الإسباني هذا يقابل البطل الخرافي الإنكليزي "روبن هود"، الفارس الذي كان يسرق من الأغنياء ليعطيه للفقراء. والقصة أصلاً مستوحاة من الثقافة الإسلامية، حيث كان النبي محمد ﷺ وخلفاؤه الراشدون يأخذون الزكاة من الأغنياء ويوزعونها على الفقراء (حيث لا توجد فريضة الزكاة في الثقافة الأوروبية، مما يشرح إقدام هؤلاء الفرسان على السرقة وتوزيعها على الفقراء). وقد كتب ما لا يقل عن ٦٥ كتاباً وقصةً قصيرة عن زورو، قرأها قرابة ٥٠٠ مليون قارئ حول العالم، وظهرت روايات زورو الخيالية في ٢٦

er for personal gain. Knowing that he cannot hope to single-handedly defeat Monastario and his troops, Diego resorts to subterfuge. He adopts the secret identity of Zorro, a sinister figure dressed in black, and rides to fight Monastario's injustice. Zorro comes as a black-clad masked outlaw who defends the people of the land against tyrannical officials and other villains. More than 65 Zorro books and short stories were to follow, with an estimated 500 million readers around the world following in the masked avenger's exploits in 26 languages before McCulley's death on November 22, 1958 at age 75. It was inevitable that the Zorro story be made into a film in the 1920 as a silent production *The Mark of Zorro*. Tyrone Power scored a huge hit with a 1940 remake of that film, and several other Zorro films and serials were also produced over the years. In 1950, Johnston McCulley assigned the film and television rights of Zorro to Mitchell Gertz, a Hollywood agent. In 1952, Walt Disney became involved in the Zorro legend when he was looking for a source of financing for his new theme park. He used his private research company, WED Enterprises, to license the rights to the Zorro stories from Gertz, planning to produce a number of episodes and use the resulting profits for developing the Park.

لغة، قبل موت مكولي في ٢٢ تشرين الثاني ١٩٥٨م وعمره ٧٥ سنة. وظهر أول فيلم سينمائي في ١٩٢٠ بعنوان "علامة زورو"، ثم أعيد إنتاج الفيلم عام ١٩٤٠م ببطولة تيرون باور. في ١٩٥٠م أعطى المؤلف مكولي حقوق القصة إلى هوليوود، وفي ١٩٥٢م تولى "والت ديزني" تبني أسطورة زورو سينمائياً.

وإن كلمة زورو بالإسبانية تعني: الثعلب، وفي اللغة السلافونية تعني: الفجر الذهبي، لكن اسم زورو هو عربيّ حقيقة؛ لأنه يعني زائر الليل (قبيل الفجر، حيث كانت مغامرات زورو).

بالعربية: زورٌ (بالضمّ) أي زائر أو زائر الليل. والزورُ: اسم للجمع ويكون للواحد والجميع والمذكر والمؤنث بلفظ واحد؛ لأنه مصدر. والزور: مصدر من زاره يزوره زوراً، أي: لقيه بزوره، أو قصد زوره، أي: وجهته كالزيارة، والزُوار، والمَزار.

وفي الصحيحين عن عبد الله بن عمرو رضي الله عنهما، أن النبي ﷺ قال له: «إن لربك عليك حقاً، وإن لبدنك عليك حقاً، وإن لأهلك عليك حقاً، وإن لزورك عليك حقاً، فأعطِ كلَّ ذي حقٍ حقَّه». أيضاً زور القوم، أو زوير (كأمير، أو كزبير) القوم، أي: رئيسهم وزعيمهم. والزوير: صاحب أمر القوم.

قال الشاعر:

بأيدي رجال لا هوادة بينهم
يسوقون للموت الزوير اليلنددا

Zouave [zoo'av] (n.)

One of French infantry wearing a quasi-Moorish dress [From *Zwawa*, an Algerian tribe].

زواويّ

قبيلة جزائريّة ترتدي ملابس شرقيّة مُزركشة. وهو أيضاً جندي من جنود فرقة مُشاة فرنسيّة تتألف أصلاً من الزواوة.

zucchini [zoo-ke'ne] (n.)

(especially North American and Australian) (*plural* **zucchi'ni** or **zucchi'nis**) a courgette, also called summer squash. [Italian. Arabic *yaq'teen,* climber vegetable with long coloured (golden or green) fruit. See Verse 37:146 of Surat As-Saffat (Those Ranged in Ranks) of Qur'an: "And We caused to grow, over him, a spreading plant of the *yaq'teen* (Gourd kind)"].

يقطين

نوعٌ من الكوساء (الكوسة) الصغيرة (فصيلة القرَع) (بإنجليزية أمريكة الشمالية وأسترالية: زوكين)، وهو ما لا ساق له من النبات، وهو مُلوّن (كالذهبيّ والأخضر). قال الله تعالى: ﴿ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴾ [الصافات: ١٤٦].

Zuleika [zu'lai'kha] (n.)

a proper Persian name meaning 'brilliant beauty'. It is traditionally the name of Prophet Joseph's wife (used to be married to his master when she harassed him for sex). **Suleika** is a variant.

زُليخا

اسم علم فارسيّ يعني: جمالٌ أخاذ. وهو الاسم التقليديّ لزوجة النبيّ يوسف (عليه السلام)، (وكانت قبل ذلك امرأة سيّده العزيز الذي راودته عن نفسه). وسُليخا شكلٌ آخر للاسم.

Zulhijjah [thul'hijjah]

the 12th month in the Islamic Hijri calendar. **Hajj**, Muslim Pilgrimage to Makkah occurs during 8-12 of Zulhijjah. **Arafat** is the 9th day of Zulhijjah and staying at the ascenting site of Arafat in Makkah (so-named for being the introducing place of Adam with Eve for the first time after their expulsion from Paradise). Thus Arafat is fixed both in place and time, and is the most blessed day in the life of Muslims (during which pilgrims stay then and there praying to Allah for repentance, while non-pilgrims fast that day at home and also pray for repentance). **Eid al-Adha (Id al-Adha)** represents 10-12 of Zulhijjah; it is the Muslim 'Feast of Sacrifice', celebrating Abraham's sacrifice of his son Ishmael (peace be upon them), when Allah replaced his son's sacrifice with a ram instead.

ذو الحِجة

الشهر الثاني عشر في التقويم الإسلامي الهجريّ. ويحدث حجّ المسلمين إلى مكة في ٨–١٢ من ذي الحجة. وعرفة هو اليوم التاسع من ذي الحجّة، والوقوف على صعيد عرفات في مكة (سُمّي عرفات؛ لأنه موضع تعارف آدم مع حوّاء أول مرة بعد إخراجهما من الجنة). عرفات إذاً ثابت في موضعه ويومه، وهو أعظم الأيّام بركةً في حياة المسلمين (وفيه يقف الحجيج على صعيده داعين الله تائبين، بينما يصومه غير الحجيج في أوطانهم، ويدعون الله تائبين). ويمثل عيد الأضحى ١٠–١٣ من ذي الحجة؛ وهو عيد الأضاحي احتفاءً بتضحية إبراهيم بولده إسماعيل (عليهما السلام) فأبدله الله بكبش للفداء.

Zulkada [thul'qi'dah]

the 11th month in the Islamic Hijri calendar (*qi'dah*, staying home).

ذو القَعدة

الشهر الحادي عشر في التقويم الإسلامي الهجريّ (قعدة: القعود في البيت).

Zul-kifl [zul-kif'l] (n.)

a proper name. See under **Ezekiel.**

ذو الكِفِل

Zun-nun [zun-noon] (n.)

a proper name. See under **Jonah, Jonas.**

ذو النون

نبيّ الله يونس.

zygo- [zi-go] as in **zygote** (zi-got) (n.)

product of union of two gametes or the individual developing from that product [Greek *zygotos*, yoked –Arabic *zawg*, pertaining to couples or marriage].

زوج أو زوجيّ

زوجية اللقاح (بويضة مُخصبة من اتحاد خليّة ذكريّة بخليّة أنثويّة).

Anatomy

Sella Turisca

Body

Buccinator

pancreas

pancreatic duct

Pancreas

Coccyx

Nucha

Cheek

Animals

Horse

Cat

Lion

Bug

Jerboa

Giraffe

Elephant

Camel

Arabic Numerals

One Two Three Four

Five Six Seven eight

Nine Ten (1 + zero)

Astrology

Famalhaut

Betelgues

Deneb

Aldebaran

Altair

Bathroom, Beauty and Toiletries

Soap

Lufa

Mascara

Henna

Deodorant

Chemistry

Alchemy

Alum

Ammonia

Amber

Natrium

Odour

NaOH

Alkali

Kalium

Colours

ALNIL

Aniline

Azure

Alizarin red

Lilac

Carmine

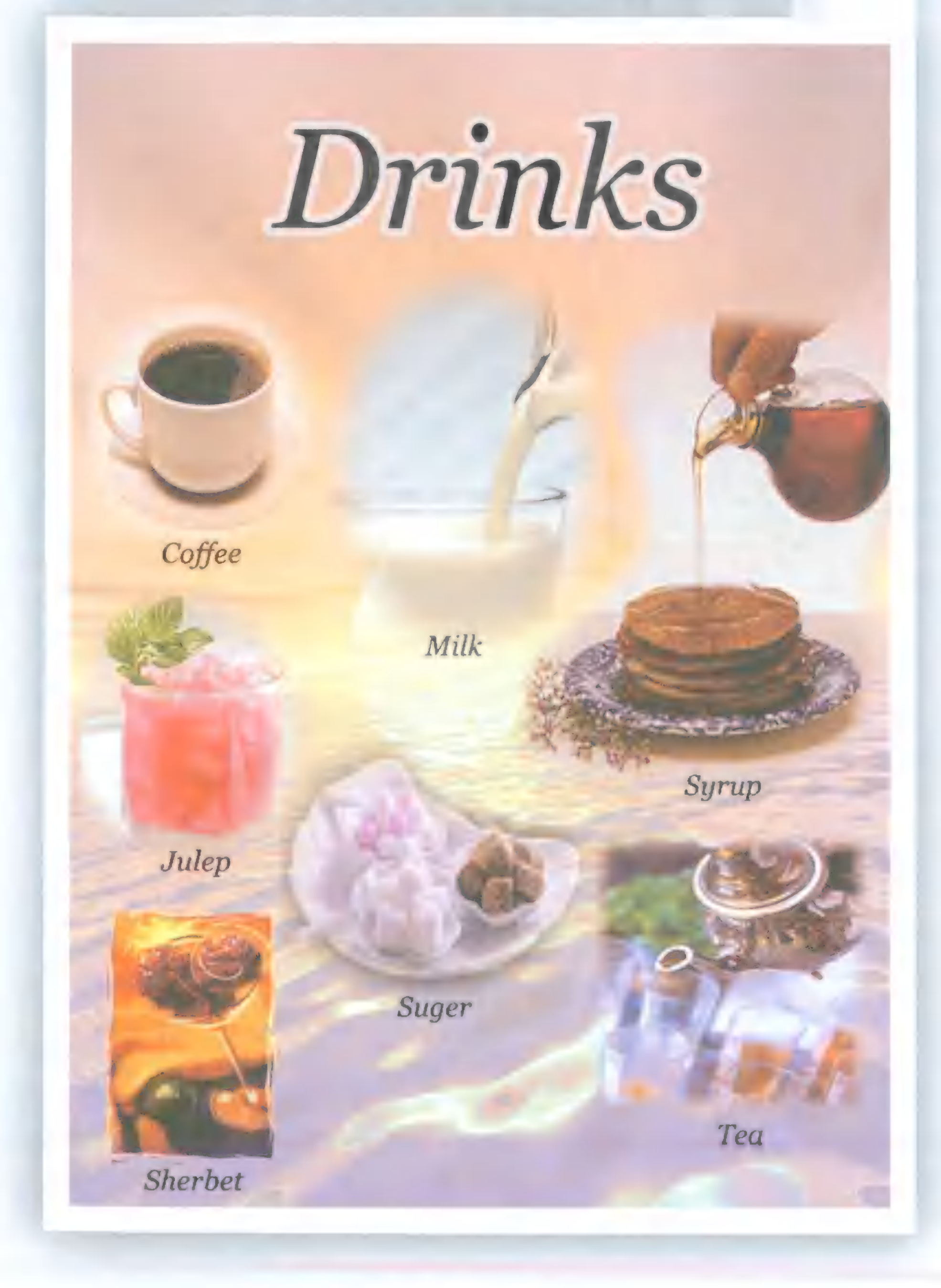
Continents

America

Africa

Europ

Asia


Drinks
Coffee
Milk
Syrup
Julep
Suger
Sherbet
Tea
Earth and Buildings
Arabesque
Cave
Alcazar
Earth
House
Alcove
Aegis
Terrace
Adobe

Fruits

Orange

Chestnut

Banana

Apricot

Dates

Cherries

Guava

Lemon

Games

Chek Mate future PDA

Chekmate

Chess

Herbs , Spices and Condiments

Cumin

Yansoon

Caraway

Carob

Saffron

GROUND SUMAC

Human Caracters

Beauty

Blind

Tall

Age

In the Sea

Astrolabe

Admiral

Albacore

Carrack

Albatross

Law

Justice

Inheritance

Fatwa

Kill

Evidence

Alibi

Act

Mathematics

Algebra

Cipher

Algorithm

Add

Zero

Sine

Medicine

Medicine

Clot

Cascara

Senna

Gauze

Ileus

Colic

Porphyria

Sickman

Military

Caliph

Ammunition

Admiral

Arsenal

Vazir

Music and Entertainment

Music

Piano

Table

Lute

Adufe

Guitar

Corno

Tabour

Nacaire

Atabal

Sonajas

Office

Calamus

Cards

Ream of paper

Administer

Pharmacy, Chemistry and Hospital

Alcohol

Syringe

Drug

Syrup

Alembic

Elixir

Places Names

Baghdad

Ba'albeck

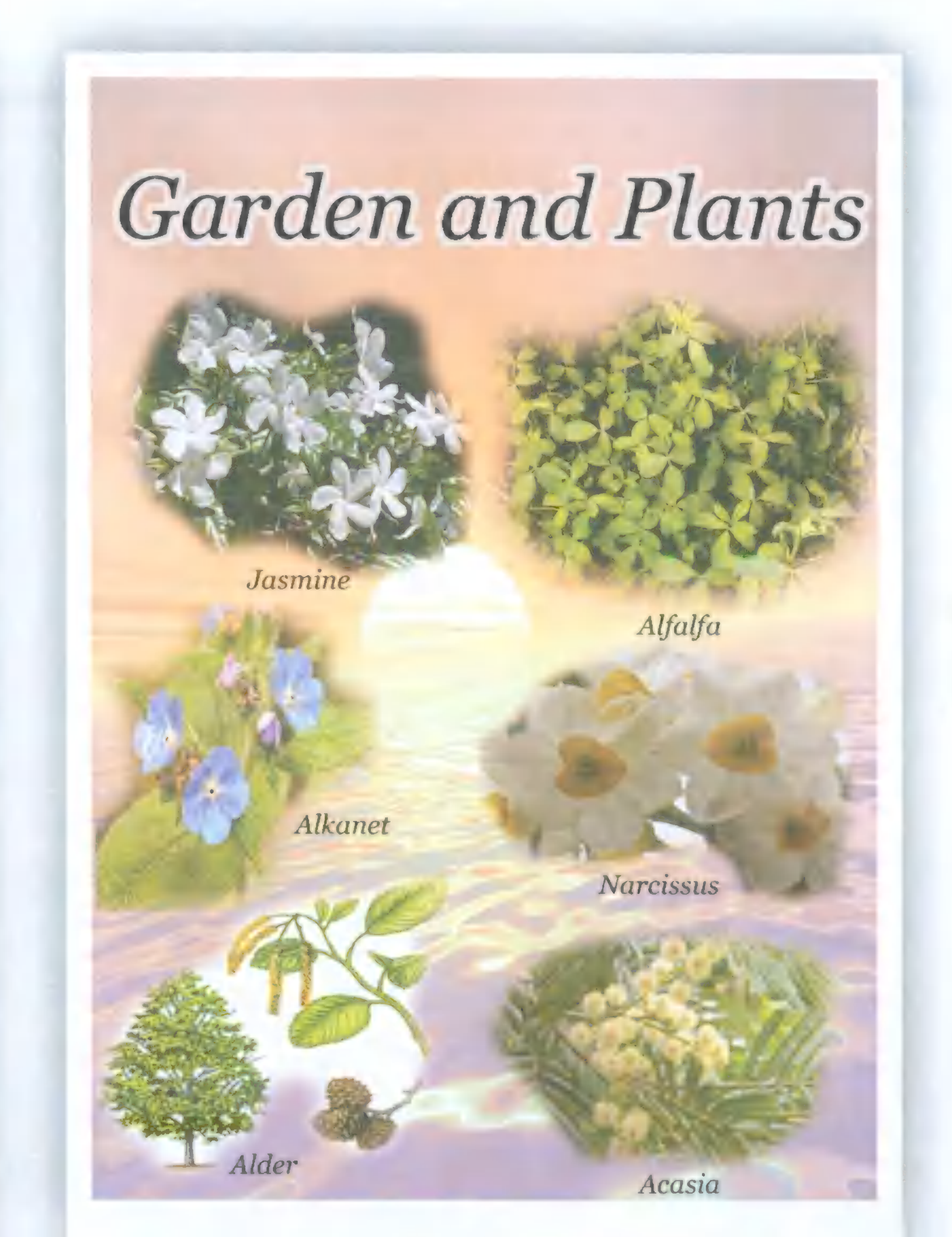
Cairo

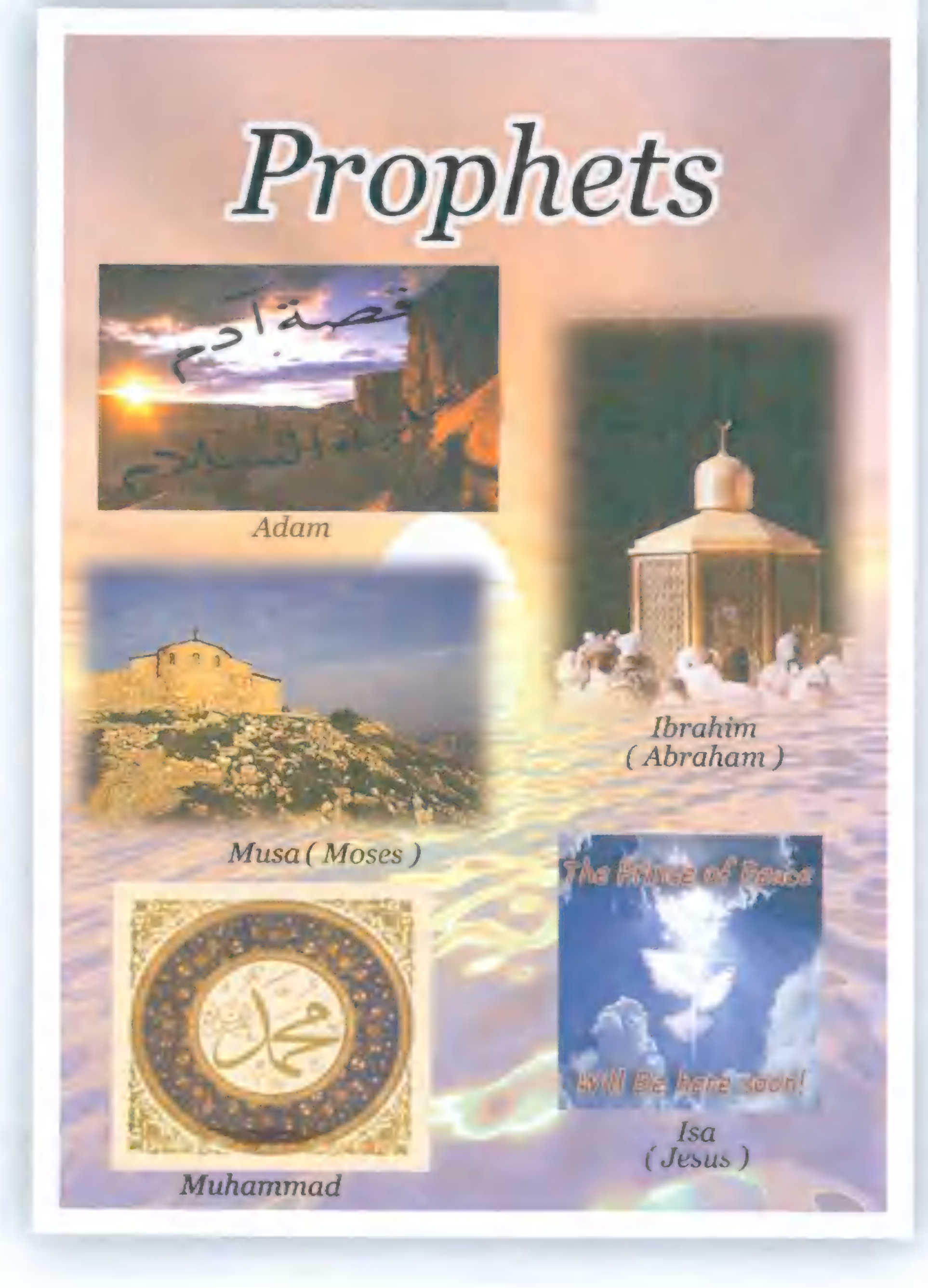
Damascus

Hawaii

Manila

Honolulu





Adam

Ibrahim (Abraham)

Musa (Moses)

Muhammad

Isa (Jesus)

Religion

Allah

Halleluiah

Alkoran (Qur'an)

Christ

THE MESSIAH

HE CAME TO SET US FREE!

Messiah

Restaurants and Cafes

Kebab

Jar

Baba ghanogh

Karafe

spinach

Cup

Rice

Stones

Gems

Emerald

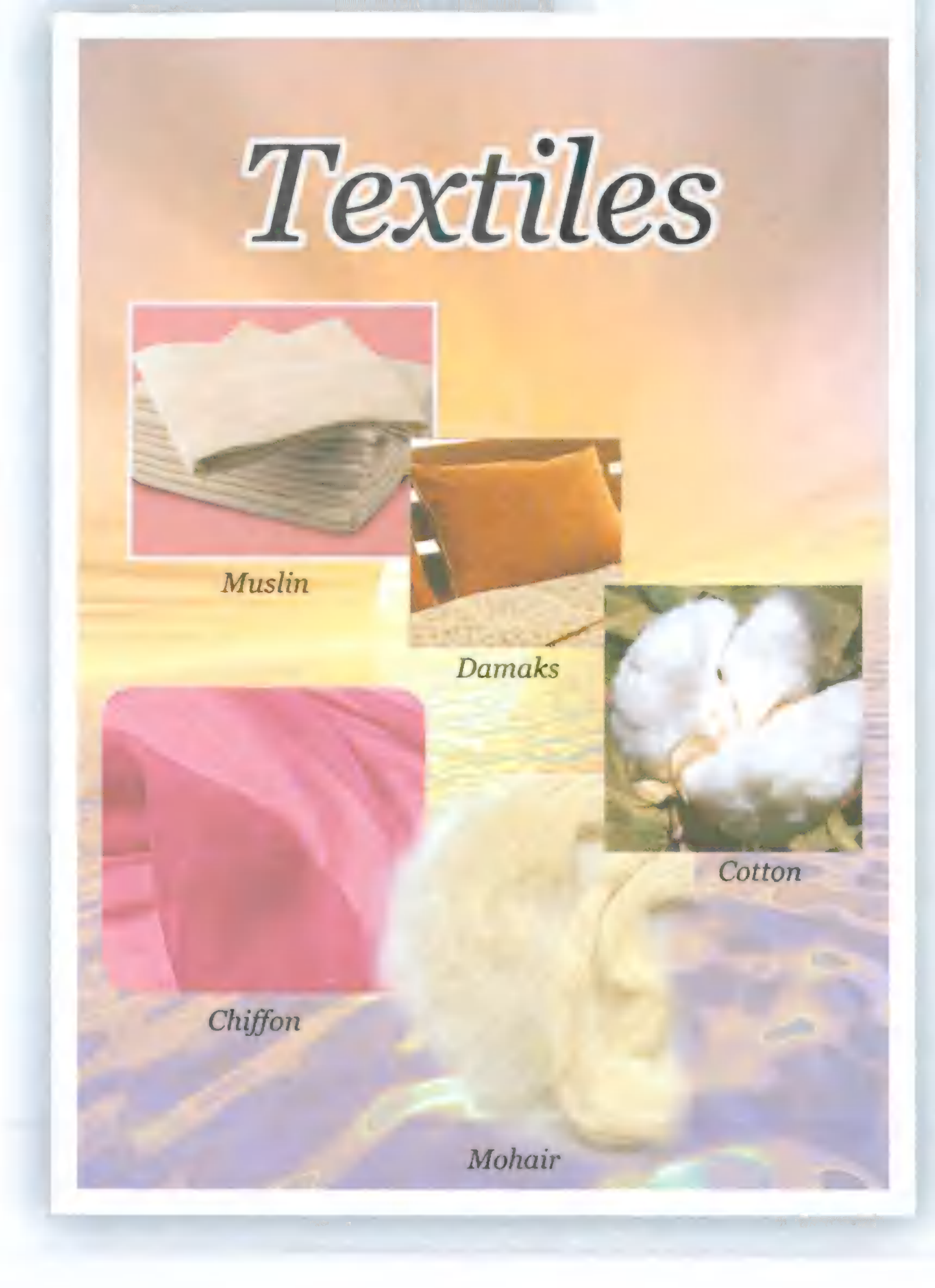
Turquoise

Lapis lazuri

Agat (ruby)

Amulet

Sapphire



Trade\Commerce

Chemise

Amber

Candy

Musk

Antimony

Souk

Camphor

Burnoose

Tobacco

Vegetables

Spinach

Aubergine

Allium

Rice

Artichoke

Couget

Weights and Measures

Kilo

Kilo

Carat

250gm

Arroba

٢٩. عبد الله بن حسين بن عاصم الثقفي: الأنواء والأزمنة ومعرفة أعيان الكواكب في النجوم، دار الجيل، بيروت، ط عام ١٩٦٦.

٣٠. دكتور حسن بن محمد باصرّة: أجرام مضيئة في سماء الدولة الإسلامية، عمّان، دار الفتح للدراسات والنشر ٢٠٠٤.

31. **Fauvel J and Gray J. The History of Mathematics.** London: MacMillan Press, 1988.

English words of Greek origin or mythology were also checked in:

32. The Newnes Concise Dictionary: Greek and Roman Mythology. **By Michael Stapleton (introduction by Stewart Perowne). Newnes Books. England. 1985.**

English words of Religious nature were also checked in:

33. **The Glorious Qur"an-Text & Explanatory Translation. By Marmaduke Pickthall.** Karachi: Taj company Ltd, (undated).

34. **The Holy Qur"an-Text, Translation and Commentary. By Yusuf Ali.** Compliments of Al Rajhi Company For Currency exchange and Commerce. Published by Amana Corporation, Maryland USA. 1983

35. **The Holy Qur"an-English Translation of the meanings and Commentary**. The Custodian of The Two Holy Mosques King Fahd Complex For The Printing of The Holy Qur-an. **Mushaf Al-Madinah An-Nabawiyah.** Revised and Edited by The Presidency of Islamic Researches, IFTA, Call and Guidance.

٣٦. محمد فؤاد عبد الباقي: المعجم المفهرس لألفاظ القرآن الكريم، الطبعة الأولى، دار الحديث، القاهرة، ط ١٩٩٦.

37. Mukhtasar Sahih Al-Bukhari (2 volumes) or **Synopsis of Hadiths of The Arabic Prophet, collected by Al-Bukhari (810-870A.D.)** collated by Zain Al-Din Al-Zubaidi. Beyrouth: recently edited by Dar Al-Nafa"is, 1985.

٣٨. دكتورة سارة بنت حامد محمد العبادي، التحريف والتناقض في الأناجيل الأربعة، دار طيبة الخضراء، مكة المكرمة، ط ٢٠٠٣. (الكتاب في الأصل رسالة ماجستير في كلية الشريعة والدراسات الإسلامية بجامعة أم القرى).

39. **The Plain Truth about Chritmas. By Herbert W. Armstrong. Worldwide Church of God publication. 1974.**

English words of Musical nature were also checked in:

40. **Jean Jenkins and Poul Rovsing Olsen. Music and Musical Instruments in the World of Islam.** Horniman Museum. World of Islam Festival 1976.

٢٦. الوزير أبوالمطرف عبد الرحمن بن محمد بن وافد الأندلسي (المتوفى ٤٦٠ هجري): كتاب الأدوية المفردة، ضبطه ووضع حواشيه أحمد حسن بسج، دار الكتب العلمية، بيروت، الطبعة الأولى ٢٠٠٠.

27. **Al-Fallouji M A R, Publications (The Author):**
    a. Al-Fallouji M: **Notes on the early history of Medicine** (Arabic Medicine, Arabic Surgery, The Arabic Legacy, The Greek Medical Legacy). In **"POSTGRADUATE SRUGERY-The Candidate"s Guide".** By MAR Al-Fallouji. Butterworth Heinemann Medical Books. Oxford. Second Edition (March 1998). Pp 616-620
    b. Al-Fallouji M: **Review of Literature**-Milestones, Pebbles and Grains of Sand (Chapter Two). In **"COLORECTAL VASCULAR PATTERNS IN HEALTH AND DISEASE-** An applied Anatomy, Physiology and Pharmacology at the Microcirculation Level **". PhD Thesis.** By Dr MAR Al-Fallouji. December 1988. Royal Postgraduate Medical School/Hammersmith Hospital (UNIVERSITY OF LONDON). Pages 32-70.
    c. Al-Fallouji: **History of Surgery of the Abdominal Cavity: Arabic Contributions.** (The First Large Bowel Anastomosis in the Literature) **International Surgery** September 1993; 78:3:236-8
    d. Al-Fallouji: **Arabic Caesarian Section: Islamic History and Current Practice Scottish Medical Journal** February 1993; 38:3-4
    e. Al-Fallouji: **Arabs were skilled in anesthesia. British Medical Journal** April 1997; 314:1128
    f. Al-Fallouji: **History of Arab Surgery. Part I: General Considerations Emirates Medical Journal** August 1992; 10:174-7
    g. Al-Fallouji: **History of Arab Surgery Part II: Arab-Islamic influence on EuropeEmirates Medical Journal** December 1992;10:250-4
    h. Al-Fallouji: **History of Arab Surgery Part III: Basic Applied Sciences in Surgery. Emirates Medical Journal** August 1993; 11:132-6
    i. Al-Fallouji: **History of Arab Surgery Parts IV and V: Clinical Methods and Operative Innovations. Emirates Medical Journal** August 1998; 16:129-34
    j. Al-Fallouji: Surgery (general) Item no. 537 **Current Work in the History of Medicine** April-June 1997, 174 An international Bibliographical Journal of references The Wellcome Institute for the History of Medicine.
    k. Al-Fallouji: **History of Laparotomy for Military Trauma according to the Original Arabic Manuscripts.** In «Proceedings of 34th International Congress of the History of Medicine» held at Glasgow, Scotland 4-8 September 1994 (published in September 1995). British Society of the History of Medicine
    l. Al-Fallouji: **Arabic Influence on English Language in Medicine and Routes of such Linguistic Transfer.** In «Proceedings of 36th International Congress of the History of Medicine» held at Tunis-Carthage, 6-11 September 1998.
    m. Al-Fallouji: **Arabic Influence on European Medicine** (Invited Lecture delivered on 7th July 2004) **Thackray Museum Lectures 2004** Yorkshire Medical & Dental History Society Leeds (Great Britain)
    n. Al-Fallouji: **History of Surgery in the Arab World** (Invited Lecture delivered on 11 Nov 1992) (Won the Prize for the best lecture) **3rd CONGRESS OF ARAB SURGEONS 10-13 Nov 1992** Tripoli, LIBYA

English words of Astrological and Mathematical nature were also checked in:

28. **Taylor W. Etymological List of Arabic Words in English**. Cairo: The Egyptian University, 1933.

١٤. أبو الحسن بن علي المسعودي: مروج الذهب ومعادن الجوهر، (في ٤ أجزاء)، المكتبة العصرية، صيدا وبيروت، ٢٠٠٥، الجزء الأول، صفحة ٩٣.

١٥. الشريف الإدريسي: نزهة المشتاق في اختراق الآفاق، دراسة د. إبراهيم خوري، مركز زايد للتراث والتاريخ، العين (الإمارات العربية المتحدة)، الطبعة الأولى ٢٠٠٠، صفحة ٢٤٣-٢٤٤.

16. **Sicily by Paula Hardy. Lonely Planet publications. Web site: www.lonelyplanet.com**

English words of Persian origin were also checked in:

١٧. السيّد أدّي شير (رئيس أساقفة «سعرد» الكلداني): كتاب الألفاظ الفارسية المعرّبة، الطبعة الثانية ١٩٨٧-١٩٨٨، دار العرب للبستاني ٢٨ ش الفجالة – القاهرة، طبع في المطبعة الكاثوليكية للآباء اليسوعيين في بيروت سنة ١٩٠٨.

١٨. الجواليقي: المُعرّب من الكلام الأعجميّ على حروف المعجَم، الطبعة الأولى ١٩٩٨، دار الكتب العلميّة. بيروت.

English words of Indian origin were also checked in:

19. **Hobson-Jobson The Anglo-Indian Dictionary**. By Henry Yule and A. C. Burnell. First published 1886 reprinted 1996. Wordsworth Reference (Wordsworth Editions).

20. Judd D. **The British Raj** (The Documented History Series). England: Wayland (publishers) Ltd, 1987.

English Proper Names were also checked in:

21. (a) **Bloomsbury Dictionary of FIRST NAMES.** By Julia Cresswell. Bloomsbury Publishers 1990.
    (b) **The Oxford Dictionary of English Christian Names.** By E G Withycombe. Oxford University Press. Oxford at the Clarendon Press. 1977 (3rd Edition).
    (c) **Cassell"s Dictionary of first Names.** By Adrian room. Cassell Wellington House. London. 2002 (2nd Edition).

English words of Medical nature were also checked in:

22. **Henry Alan Skinner. The Origin of Medical Terms.** Second Edition 1961. The Williams & Wilkins Company, Baltimore (USA).

23. **Dorland"s Illustrated Medical Dictionary**. International Edition (30th Edition) 2003. Chief Lexicographer Elsevier: Douglas Anderson. Saunders (An Imprint of Elsevier) , Philadelphia (USA).

٢٤. المعجم الطبيّ الموحّد (إنجليزي – عربي – فرنسي). الطبعة الثالثة ١٩٨٣، مجلس وزراء الصحة العرب، منظمة الصحة العالمية، اتحاد الأطباء العرب، المنظمة العربية للتربية والثقافة والعلوم، ميدليفانت – سويسرا.

The United Medical Dictionary (English-Arabic-French). Third Edition 1983. Council of Arab Ministers of Health, W.H.O. , Arab Medical Union, ALESCO. Medlevant AG, Switzerland.

25. **Ullmann M. Islamic Medicine**. Islamic Surveys 11. Edinburgh Paperbacks. Edinburgh at the University Press. First edition 1978.

مصادر الكلمات الإنجليزية ذوات الأصول العربية

All English words of Arabic (or potential Arabic) origin were checked in:

1. **The Chambers Dictionary** (New Ninth Edition). Editor-in-chief: Ian Brookes, Editorial Consultant: Catherine Schwarz, Editors: Christina Gleeson, Michael Munro, Megan Thompson. Chambers Publishers, Edinburgh 2005.

2. **Chambers Etymological Dictionary** and its revised version: **Chambers Students' Dictionary**. Editors: A M Macdonald and E M Kirkpatrick. Both by Chambers Publishers, Edinburgh 1977.

3. **The Oxford Dictionary of Word Histories**. Editor: Glynnis Chantrell. Oxford University Press 2002.

4. **Shorter Oxford English Dictionary on Historical Principles (2 volumes).** Sixth Edition. Produced by Oxford Corpus (600,000 words, phrases, and definitions). Oxford University Press, 2007.

5. **Bloomsbury Dictionary of Word Origins**. By John Ayto. Bloomsbury Publishers 1990.

٦. الفيروزآبادي: **القاموس المحيط** (كتب قبل ٧٠٠ سنة)، الطبعة السادسة، ١٩٩٨، تحقيق: مكتب تحقيق التراث في مؤسسة الرسالة، بإشراف: محمد نعيم العرقسوسي، مؤسسة الرسالة.

Al-Fairozabadi. Al Qamoos Al Muheet (The Surrounding Sea). Beirut. Mu"assasat Al-Risala, written before 700A.D. and edited in 1998.

٧. ابن منظور: **لسان العرب**، بيروت، دار لسان العرب، حققه: يوسف خيّاط، (غير مؤرّخ).

Ibn Mandhoor. Lisan Al-Arab (Arab Tongue). Beyrouth: Dar Lisan Al-Arab, written just before 1300A.D. and edited recently by Youssef Khayat (undated).

٨. منير البعلبكي: **المورد** (قاموس إنجليزي – عربي). الطبعة الثامنة والثلاثون ٢٠٠٤، دار العلم للملايين – بيروت.

Al-Mawrid (A Modern English-Arabic Dictionary) by Munir Ba"albaki. Dar El-Ilm Lil-Malayen. Beirut 2004

٩. الدكتور سليمان أبوغوش: **عشرة آلاف كلمة إنجليزية من أصل عربي**، ط عام ١٩٧٧، شركة كاظمة للنشر والترجمة والتوزيع.

10. **Montgomery Watt W. The Influence Of Islam On Medieval Europe**. Islamic Surveys 9. Edinburgh Paperbacks. Edinburgh at the University Press. First edition 1972, Reprinted 1987.

11. **Brewer E C. The Dictionary of Phrase and Fable.** Cassell. Millennium edition revised by A Room, 2002.

Arabic Travels and Tourist Books:

١٢. **رحلة ابن بطوطة** Travels of Ibn Battuta: **تحفة النظار في غرائب الأمصار وعجائب الأسفار**، تحقيق: محمد عبد المنعم العريان، مراجعة: مصطفى القصّاص، بيروت ١٩٨٧.

١٣. **رحلة ابن جبير**، وهي الرسالة المعروفة باسم: **اعتبار الناسك في ذكر الآثار الكريمة والمناسك**، لأبي الحسن محمد بن أحمد بن جبير الكناني الأندلسي، دار الكتب العلمية. ٢٠٠٣.

الاختصارات المُستعملة في «معجم الفردوس»

adj.	Adjective	(صفة أو نعت)
adv	Adverb	(ظرف، حال)
e.g.	(Latin exempli gratia)	(مثلاً)
i.e.	(Latin id est)	(بمعنى، هذا يعني)
infin.	Infinitive	(صيغة المصدر؛ أي: الفعل المُضارع)
	e.g. in irregular verbs	(فمثلاً في الأفعال غير القياسيّة):
	(infinitive or verb in present tense)	(صيغة المصدر أو الفعل في صيغة الزمن الحاضر؛ أي: المُضارع)
	awake, wake	أفاق
	(past tense)	(صيغة الماضي للفعل
	awoke, woke	يُفيق)
	(past participle)	(اسم المفعول)
	awaked, awoken	مُفاق
n(s).	noun(s)	(اسم أو أسماء)
p.	Participle	(الفاعل)
p.adj.	participial adjective	(صفة الفاعل)
pa.p.	past participle	(اسم المفعول)
pa.t.	past tense	(صيغة "الفعل" الماضي)
pr.p.	present participle e.g. cutting	(اسم الفاعل حاضراً مثلاً: قاطِع)
vb.	Verb	(فعل – اعتيادياً فعل مُضارع)
v.i.	verb intransitive	(فعل لازم؛ أي: غير مُتعدٍّ)
v.t.	verb transitive	(فعل مُتعدٍّ – انتقاليّ)

Examples:

agree [a-gre"] (v.i.)

to get on with one another: to come to an understanding: to contest (to): to assent (to): to concur (with): to be consistent, to harmonise (with): to suit (with with –e.g. *heat does not agree with him*): (*grammar*) to be in concord with –taking the same gender, number, case, or person:. *–pr.p.* **agree"ing;** *pa.p.* **agreed"**. –agreed", used loosely, as if *pa.p.* of *v.t.* for agreed upon, accepted (e.g. *agreed syllabus*). *–adj.* **agree"able,** pleasant: pleasing (to): in favour of (with *to*): willing: consistent with (with *to*). *–n.* **agree"ableness**. *–adv.* **agree"ably**. *–n.* **agree"ment,** concord: conformity: a bargain or contract. [Old French *agreer*, to accept kindly –Latin *ad*, to, *gratus*, pleasing. Arabic *qarra, aqarra*, to admit the truth:*–n. iqrar*, admission; *musta"qarr*, the final settlement]

camise [ka-mes"] (n.)

أمثلة:

قرّ وأقرّ

أذعنَ للحق. والاسم منه الإقرار: الإذعان للحق. مُستقرّ: آخر القرار.

قميص

قال الله تعالى: ﴿وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾﴾

[يوسف: ١٨]

إرشادات عن استعمال «معجم الفردوس»

١. الكلمات المطبوعة باللون «الأحمر» هي ابتداءً كلمات إنجليزية مُصنفة على أنها ذوات أصول عربيّة، بناءً على توثيق المعجمات الكبيرة، مثل: أُكسفورد، وشامبرز، وويبستر، وغيرها.

والكلمات المطبوعة باللون «الأسود» هي كلمات إنجليزية غير مُصنفة على أنها ذوات أصول عربيّة لكنها عربية، بناءً على دلائل التوثيق اللغويّ صوتاً، ومعنًى، وشكلاً، وإعراباً مع التاريخ قدر الإمكان.

٢. كلّ كلمة متبوعة باللفظ الموضوع بين [] والمختصر النحويّ الموضوع بين (). ثم تتبعها معاني الكلمة بـ للغتين الإنجليزية والعربيّة، واشتقاقات الكلمة الرئيسة مكتوبة بالأسود الثخين بعد المختصر النحويّ – بالطباعة المائلة.

٣. لذا فكلّ كلمة مذكورة في هذا المعجم (أي: الكلمة الإنجليزية ذات الأصل العربيّ) لها جانب النصّ الإنجليزي، وجانب مقابل للنصّ العربيّ. وجميع أصول الكلمة مكتوبة بالطباعة المائلة في نهاية النصّ الإنجليزي فيما بين []. لكنه في النصّ العربيّ المقابل قد ذُكرَ الأصل العربيّ فقط، ووثق بالتفصيل حياناً؛ ذلك لأن القارئ العربيّ سيجد الأصل العربيّ أكثر من كافٍ لإعطاء المعنى الأصليّ، واستعماله ومقارنته بالمعنى المعاصر المستعمَل لعين تلك الكلمة (ذات الأصل العربيّ). ومما لا شكّ فيه أنّ الأكاديميين (الجـ معيين) هم ثنائيُو اللغة (العربيّة والإنجليزية)؛ ولذلك يستطيعون قراءة جميع أصول الكلمة الموضوعة في نهاية النصّ الإنجليزي.

٤. استعمِل النقل الحَرفي اعتيادياً، كما جاء في الكتاب المرجعيّ الذي نقِلَ منه؛ ولكن عندما كان اللفظ مختلفاً كثيراً عن لفظ الكلمة العربيّة الأصلي، فقد وضِعَ الشكل الحرفي الأكثر تطابقاً (مع الأصل العربي) في هذا المعجَم.

k. k. Al-Fallouji: **History of Laparotomy for Military Trauma according to the Original Arabic Manuscripts**. In «Proceedings of 34th International Congress of the History of Medicine» held at Glasgow, Scotland 4-8 September 1994 (published in September 1995). British Society of the History of Medicine

l. l. Al-Fallouji: **Arabic Influence on English Language in Medicine and Routes of such Linguistic Transfer.** In «Proceedings of 36th International Congress of the History of Medicine» held at Tunis-Carthage, 6-11 September 1998.

m. m. Al-Fallouji: **Arabic Influcnce on European Medicine** (Invited Lecture delivered on 7th July 2004) **Thackray Museum Lectures 2004** Yorkshire Medical & Dental History Society Leeds (Great Britain)

n. n. Al-Fallouji: **History of Surgery in the Arab World** (Invited Lecture delivered on 11 Nov 1992) (Won the Prize for the best lecture) **3rd CONGRESS OF ARAB SURGEONS 10-13 Nov 1992** Tripoli, LIBYA

12. Skinner H. **The Origin of Medical Terms.** (2nd Edition). Baltimore: The Williams & Wilkins Company, 1961. P 38-39.

13. Ullmann M. **Islamic Medicine. Islamic Surveys 11.** Edinburgh Paperbacks. Edinburgh at the University Press. First edition 1978.

14. **Hobson-Jobson The Anglo-Indian Dictionary**. By Henry Yule and A. C. Burnell. First published 1886 reprinted 1996. Wordsworth Reference (Wordsworth Editions).

15. John R Hayes (Editor). **The Genius of Arab Civilization-Source of Renaissance.** Phaidon Press Ltd. Oxford 1976, pages 2, 12-13, 201-205.

١٦. مغمرات لغوية (ملكة اللغات): للدكتور عبد الحق فاضل، دار العلم للملايين، بيروت (غير مؤرخ لكنه ربما نشر قبيل ١٩٦٨).

Linguistic Adventures-Queen of Languages (Mughamarat Lughawe"ya-malikat al-Lughat) by Dr Abdul Haqq Fadhil, published by Dar Al-Elm Lilmala"yeen, Beirut (undated, but most likely prior to 1968).

17. (In Arabic) **Ten Thousand English Words from Arabic** (ashrat alaf kalimat injiliziyah min asl arabi) by Sulayman Abu Ghush, published in 1977 (Kuwait).

18. Habeeb Salloum and James Peters. **Arabic Contributions to the English Vocabulary.** First edition 1996. Libraire du Liban Publishers. Beirut, Lebanon.

19. Fromkin V and Rodman R. **An Introduction to Language.** Japan: Holt-Saunders, 1983.

20. **Mukhtasar Sahih Al-Bukhari (2 volumes)** or Synopsis of Hadiths of The Prophet, collected by Al-Bukhari (810-870A.D.) collated by Zain Al-Din Al-Zubaidi Beyrouth: recently edited by Dar Al-Nafa"is, 1985. (In Arabic).

21. Ibn Mandhoor. **Lisan Al-Arab** (Arab Tongue). Beyrouth: Dar Lisan Al-Arab, written just before 1300 A.D. and edited recently by Youssef Khayat (undated). (In Arabic).

22. Al-Fairozabadi. **Al Qamoos Al Muheet** (The Surrounding Sea). Beyrouth: Mu"assasat Al-Risala, written before 1400A.D. and edited recently in 1987. (In Arabic).

المراجع

1. Claiborne R. **The Life and Times of the English Language**. London: Bloomsbury, 1990. Pp. 1 and 3.

2. Strang B M H. **A History of English**. London and New York: Routledge, 1989.

3. Little W, Fowler H W and Coulson J (Revised by C T Onions). **Shorter Oxford English Dictionary on Historical Principles (2 volumes).** Oxford: Clarendon Press, 1934.

4. Macdonald A M and Kirkpatrick E M. **Chambers Etymological (Students") Dictionary.** Edinburgh: Chambers Ltd, 1977.

5. Brewer E C. **The Dictionary of Phrase and Fable**. Cassell. Millennium edition revised by A Room, 2002.

6. Taylor W. **Etymological List of Arabic Words in English**. Cairo: The Egyptian University, 1933.

7. **The Glorious Qur"an-Text & Explanatory Translation**. By Marmaduke Pickthall. Karachi: Taj company Ltd, (undated).

8. Fauvel J and Gray J. **The History of Mathematics**. London: MacMillan Press, 1988.

9. Ayto J. **Bloomsbury Dictionary of Word Origins**. London: Bloomsbury Publishing Ltd, 1991.

10. Montgomery Watt W. **The Influence Of Islam On Medieval Europe**. Islamic Surveys **9**. Edinburgh Paperbacks. Edinburgh at the University Press. First edition 1972, Reprinted 1987.

11. **Al-Fallouji M A R, Publications (The Author):**

   a. Al-Fallouji M: **Notes on the early history of Medicine** (Arabic Medicine, Arabic Surgery, The Arabic Legacy, The Greek Medical Legacy). In **"POSTGRADUATE SRUGERY-The Candidate"s Guide".** By MAR Al-Fallouji. Butterworth Heinemann Medical Books. Oxford. Second Edition (March 1998). Pp 616-620

   b. Al-Fallouji M: **Review of Literature**-Milestones, Pebbles and Grains of Sand(Chapter Two). In **"COLORECTAL VASCULAR PATTERNS IN HEALTH AND DISEASE**-An applied Anatomy, Physiology and Pharmacology at the Microcirculation Level **". PhD Thesis.** By Dr MAR Al-Fallouji. December 1988. Royal Postgraduate Medical School/Hammersmith Hospital (UNIVERSITY OF LONDON). Pages 32-70

   c. c. Al-Fallouji: **History of Surgery of the Abdominal Cavity: Arabic Contributions.** (The First Large Bowel Anastomosis in the Literature) **International Surgery** September 1993; 78:3:236-8

   d. d. Al-Fallouji: **Arabic Caesarian Section: Islamic History and Current Practice Scottish Medical Journal** February 1993; 38:3-4

   e. e Al-Fallouji: **Arabs were skilled in anesthesia. British Medical Journal** April 1997; 314:1128

   f. f. Al-Fallouji: **History of Arab Surgery. Part I: General Considerations Emirates Medical Journal** August 1992; 10:174-7

   g. g. Al-Fallouji: **History of Arab Surgery Part II: Arab-Islamic influence on Europe Emirates Medical Journal** December 1992;10:250-4

   h. h. Al-Fallouji: **History of Arab Surgery Part III: Basic Applied Sciences in Surgery. Emirates Medical Journal** August 1993; 11:132-6

   i. i. Al-Fallouji: **History of Arab Surgery Parts IV and V: Clinical Methods and Operative Innovations. Emirates Medical Journal** August 1998; 16:129-34

   j. j. Al-Fallouji: Surgery (general) Item no. 537 **Current Work in the History of Medicine** April-June 1997, 174 An international Bibliographical Journal of references The Wellcome Institute for the History of Medicine.

الأبوة، والكلمات ذوات الأصول المتنوعة المُشَعَّبة تمثل حقلاً خصباً للبحث (انظر تحت الكلمات غير المصنّفة في المعجمات التقليدية).

ج. أدوات العمل المناسبة (المصادر الصحيحة):

- بعد التوثق من التشابه اللغوي صوتاً، ومعنًى، وشكلاً (تركيب حروف الكلمة) وإعراباً، ومن بعد التوثق من الخلفية التاريخية (إن كانت موجودة)، فإن الأصل العربي يتعزّز، إذا استُعملت هذه الكلمة في القرآن[٧] أو في الأحاديث (أقوال النبي محمد)[٢٠]، اللذين يمثلان أهم المصادر الموثوقة (نحو ٦٢٣م)، وأقصى مراجع الإبداع اللغوي في العربية؛ لأنهما الوسط الحافظ للغة العربية عبر الـ ١٤ قرناً الماضية، والمستعملة في شكلها المعاصر.
- وذلك الأصل العربي للاشتقاق يمكن توكيده أيضاً، إذا ظهرت الكلمة في أقدم المعجمات العربية وأكثرها اعتماداً وهما (لسان العرب لابن منظور المكتوب قبيل ١٣٠٠ ميلادي)[٢١]، و(القاموس المحيط للفيروز آبادي المكتوب قبيل ١٤٠٠ ميلادي)[٢٢]. هذان المعجمان يمثلان أهم الوثائق المعتمدة للكلمات العربية المستعملة، عندما كانت العربية هي (لغة التداول) للعصور الوسطى وفي أنحاء العالم الإسلامي.
- الدراسة الدقيقة للكلمات التي جمّعها وبمشقّة المستشرقون والغربيون (انظر فوق تحت الكلمات غير المصنفة). استخراج هذه الكلمات وتجميعها في هذا المعجم هو بذاته عمل لا يقل مشقة عن سابقيه.

الكلمات الآتية هي فقط نماذج يسيرة – أيضاً انظر[١٠][١٤]:

«حبشة» (أبيسينيا)، «الطوّب» (أدوب)، «حلفاً» (ألفا)، «الحِنّة» (الكانيت)، «إثمد» (أنتيموني)، «البرقوق» (أبريكوت)، «الباذنجان» (أوبرجين)، «ميمون» (بابون)، «بلخانه» (بالكوني)، «بغدادي» (بلاداكو)، «بنان موز» (بنانا) «بُرقه» (باروك)، «بارجه» (بارك)، «بيك آرموتي» (بيرغَموت)، «بادزهر» (بيزور)، «بقّ» (بَغ)، «قفص» (كَباص – تُلفَظ كَبا)، «جَمَل» (كاميل)، «جمال» (كاميليا)؛ «صَك» (شيك)، «شِفّ» (شيفون)، «قُفّة» (كوفِر)، «قُبّة» (كوبيلا)، «دِمَشق» (داماسك)، «دِمشقيّ» (داماسين – نوع من الإجاص)، «عِلية» (إليت)، «زرافة» (جيراف)، «قِطّ» (كات)، «الفيل» (إليفانت)، هُدهُد (هوبو)، «كهف» (كَيْف)، «أرض» (إيرث)، «فردوس» (باراديس)، «صِراط» (ستريت)، قِسْط (جَسْت)، «كوب» (كَب)، «قَطَع» (كَت)، «داتيل أو دَقل» (ديَت)، «قبالة» (كَبال)، «زربيّة» (كاربيت)، «آمين» (آمين)، «عاطِل» (آيدل)، «قيثار» (كيتار)، «جُبّة» (جامب أو جامبر)، «لوفة أو ليفة» (لوفا)، «العود» (لوت)، «لوزة» (لوزينج)، «ميل» (مايل)، «مرآة» (ميرور)، «مَسخَرة» (ماسك أو مسكاريد)، «مومياء» (مومي)، «نبيل» (نويل)، نُقطة (نوت)، «رُز» (رايس)، «رَسّ» (رَيس)، «راحة في اليد» (راكيت)، «ذيل» (تيل)، «طول» (تول)، «أداة» (كاجيت).

ولكم دُهِشت بالتشابه اللغوي الأنجلو عربي؛ لذا في أثناء ٢٠ سنة تقريباً أو يزيد من بحثي المتواصل في تاريخ طب القرون الوسطى حداني إلى بحث أصول الكلمات. فلقد تمكّنتُ من تجميع مخزون معلوماتي هائل يحوي آلاف الكلمات الإنجليزية ذوات الأصول العربية من حيث النطق صوتياً، ومن حيث المعنى المتشابه الواحد، ومن حيث التركيب المورفولوجي للكلمة وحروفها، ومن حيث الإعراب واستخدام الكلمات في جُمل صحيحة. هذا المخزون المعلوماتي أصبح بعد ذلك نواةً لمشروع هذا المعجم الكبير.

تعقب الدليل للكلمات الإنجليزية ذوات الأصول العربية:

البحث عن الكلمات الإنجليزية ذوات الاشتقاق عربي الأصول، ليس دوماً بالعمل اليسير. لمثل هذا البحث فلا بد من عامل صحيح مناسب (الكاتب)، وعمل صحيح بمواصفات منهجية، وأدوات مناسبة (مصادر لهذا العمل):

أ. العامل الصحيح المناسب (الكاتب):

لا بد للباحث في مشروع كهذا أن يكون:

- مؤلفاً أو كاتباً ثنائي اللغة، مع تحكّم وسلاسة في اللغتين: (الإنجليزية والعربية) (فهماً وقراءةً وكتابةً ونحواً، وتذوّقاً للقصص الأدبية والأشعار). ويجب عليه أن يدرك معاني الكلمات العربية المُعبر عنها في القرآن الكريم، وفي أقوال النبي محمد ﷺ (الأحاديث النبوية)؛ لكونها الأعمدة الأساسية للغة العربية.
- من الأفضل أن يكون أيضاً مهنياً مفكراً ضليعاً بمناحي الحياة المختلفة. والطبيب قد يمتاز بأفضليته بوصفه كاتباً حتى يستطيع فهم المصطلحات الطبية والصيدلانية مع مُصطلحات الغذاء الوصفية على وجه الخصوص، بالإضافة إلى معلوماته اللغوية بوجه عام.
- قارئاً عاماً مُطّلِعاً مع معرفة عميقة بالتاريخ الإسلامي، وتاريخ القرون الوسطى، إضافة إلى معرفة عامة جيدة في أصل المصطلحات الطبية وأصول الكلمات الإنجليزية.
- رحّالة جيداً للعالم؛ لأن الترحال الكثير إلى البلاد يصنع أحياناً دراسة ميدانية، ويقوي ملكة الكاتب اللغوية المفيدة جداً في صيد الكلمات ذوات الأصل العربي ويوسعها.

والمؤلف لهذا المُعجم يُطابق محققاً أغلب، إنْ لم يكن جميع المواصفات هذه (انظر «عن المؤلف»).

ب. العمل الصحيح بالمواصفات المنهجية:

الدليل المعتمد عليه في الكشف اللغوي عن أصل الكلمات العربي يمكن أن يشمل:

- المواصفات الموضوعية الأربع (عند فحص الكلمات الدقيق)[١٩]:
  ١. الدراسة الصوتية (فونَتيك): صوت تلفظ الكلمة.
  ٢. دراسة المعنى (سيمانتِك): معنى الكلمة.
  ٣. دراسة الشكل (مورفولوجي): تركيب حروف الكلمة.
  ٤. الإعراب (سينتاكس): الاستعمال الصحيح للكلمة في جملة صحيحة نحوياً.
- تاريخ اللغة، وتطوّر العلوم، ومعرفة أصول المصطلحات الطبية، والجغرافيا والترحال، كلها تسهم في معرفة الأصل الحقيقي للكلمة، وتؤدي عملاً خطِراً في فاعلية هذا البحث اللغوي. الكلمات اللقيطة غير المعروفة

- هنري سكينر، اكتشف الأصل العربي للعديد من المصطلحات الطبية في كتابه الممتاز «أصل المصطلحات الطبية»[١٣].
- هوبسون – جوبسون، المعجم الإنجلو هندي. لمؤلفه هنري يول وأبيورنيل. طبع أولاً العام ١٨٨٦، وأعيد طبعه العام ١٩٩٦. مرجع وردز ورث (طبعات وردزورث)[١٤].
- عبقرية الحضارة العربية – مصدر النهضة (المحرر جون هايز) فايدون – أكسفورد ١٩٧٦، يحوي فصلاً رائعاً بعنوان: «الحِرف والتجارة» لـ رجائي الملاخ، ودورثيا الملاخ، يحتوي على العديد من الكلمات الإنجليزية ذوات الأصول العربية في التجارة والصناعات العديدة، وقد أفدت منه[١٥].
- (بالعربية) «مغامرات لغوية – ملكة اللُغات» للدكتور عبد الحق فاضل، المطبوع بدار العلم للملايين. بيروت (غير مؤرخ لكنه رُبما نُشر قبيل ١٩٦٨)[١٦]. هذا الكتاب هو بداية ممتازة على الطريق الصحيح؛ ولكنّ الكلمات المكتشفة محدودة والكتاب قد كُتب خاصة للقراء العرب.
- (بالعربية) «عشرة آلاف كلمة إنجليزية من أصل عربي» للدكتور سليمان أبو غوش، المطبوع العام ١٩٧٧ في الكويت. استخدم أبو غوش طرائق الحذف والقلب والإبدال والإضافة، وبهذا قام بليّ عُنق الكثير من الكلمات الإنجليزية لاستخراج عدد كبير من الكلمات العربية، ومع هذا فقد فاته عددٌ من الكلمات عربية الأصل الواضحة جداً أو الموثّقة لتسجيلها في كتابه[١٧]. أيضاً هذا الكتاب كتب خاصة للقراء العرب.
- حبيب سلّوم وجيمس بيتر، جدولا عام ١٩٩٦ الكثير من الكلمات الإنجليزية من الأصل العربي في كتابهم: «الإسهامات العربية لمفردات الكلمات الإنجليزية»[١٨]. المفردات الإنجليزية من الأصل العربي محدودة جداً في هذا الكتاب.
- كتب الدكتور علي فهمي خشيم في ١٩٨٦ كتاباً نفيساً جداً بعنوان: «رحلة الكلمات»، وكتب أيضاً في ٢٠٠٢، كتاباً بعنوان: «هؤلاء الأباطرة وألقابهم العربية ودراسات أخرى»، والكتابان مخصصان للقرّاء العرب فقط.
- (بالعربية) قدّم الدكتور نبيل الجنابي مسلسلاً تلفازياً بعنوان: «الجذور العربية للغة الإنجليزية» في بدايات ٢٠٠٠، ولكن، ويا للأسف، دون كتاب مُصاحب للرجوع إليه.

ومع ذلك فهؤلاء الكُتاب (باستثناء الخمسة الأخيرين) هم مستشرقون أو غربيون اكتشفوا الكلمات الإنجليزية ذوات الأصول العربية، على الرغم من أنهم يتواصلون بالعربية بوصفها لغةً ثانية؟!؟!

- ولكن الأصل يمكن اكتشافه عن طريق مؤلف مهنيّ يتكلم الإنجلو عربي ثنائي اللغة (ولكن لسانه الأم عربي)؛ لأنه يستطيع اكتشاف هذه الكلمات بسهولة، على الرغم من التحريف الإنجليزي. إن مؤلف هذا «المعجم» وعَبْرَ سنواتٍ عديدة قد اكتشف عدة كلمات إنجليزية من الأصل العربي. وهذه الكلمات ثُمِّنت كالنفائس؛ وكل واحدة بُحثت بعناية، ضُبطت وكُرِّر ضبطها دون تحيز قبل إدخالها النهائي في هذا المعجم. وهذا الأصل العربي قد قُيِّد مع الاعتراف بجذور التأصيل الأخرى، ولا سيّما في الكلمات ذوات الأصل للتنوع المتعدد.

الكلمات المحرَّفة المستعملة في الإنجليزية قد تُقابل أحياناً كلمات عربية مختلفة تستعمل مع المعنى نفسه، أو تُقابل واحداً من عدة معانٍ مختلفة لكلمة عربية واحدة؛ بسبب أن اللغة العربية هي مخزون هائل جداً وكبير من الألفاظ البديلة أكبر من مخزون أية لغة معروفة أخرى.

- دخلت بعض الكلمات إلى العربية من لغات أخرى، ولا سيّما الإغريقية؛ ومن ثمّ تبنّاها العرب وحفظها كِتّابُ المسلمين المُقدَّس (القرآن المنزل بالعربية) أو تحدَّث بها نبي الإسلام العربي نحو ٦٢٢ م، وكلاهما يصنعان مصدرَي اللغة العربية الأكثر توثيقاً. وهذه الكلمات شاعت وتوثّقت في المعجمات العربية الأولى منذ ذلك الحين، وحفظت عبر الـ ١٤٠٠ سنة، حتى التاريخ الحاضر (قبل تطور اللغة الإنجليزية الحديث) مثلاً: درهم (بالإغريقية دراخما أو درام)، ودينار (من اللاتينية ديناريوس)، وستريت (بالعربية صراط وباللاتينية ستراتا).
- كلمات أو أجزاء كلمات في الكلمات المركّبة مثلاً: جاينيكولوجي (حرفياً: لغة القين؛ أي علم النسائية)، ودايكوتومي (حرفياً: ثنائي القِضَم؛ أي: افتراق ثنائي)، وأسترولوجي (حرفياً: لغة عشتار؛ أي: علم النجوم والتنجيم)، وأسترونومي (علم الفلك)، وهنا أصل كل جزء من الكلمة خضع إلى دراسة مستقلة عن الجزء الثاني لتكوين المعنى المركب.
- كلمات بالنظر إلى معناها الأصلي، بغضّ النظر عن المعنى المتداول عصرياً؛ فالمعنى الأصلي قد يكون مختلفاً عندما يفحص المرء الكلمة وأصل اشتقاقها؛ لذا نكرِّر هنا أن المعنى الأصلي (وليس المتداول عصرياً) هو الذي أُخذ به في التأصيل العربي في هذا المعجم، فمثلاً:

روغ (بالعربية: مُحتال، من راغ). وأقرباء هذه الكلمة أعطتنا: إنتروغيت (مراوغة بينية – مقابلة)، وأروغانت (بالعربية: غرير؛ مغرور)، وبريروغاتيف (مراوغة أولية – حق المساءلة).

- كثيرٌ من الكلمات قد تكون مجموعة، وعلى الرغم من اختلاف معانيها، إلا أنها جميعاً جاءت من أصل واحد، فمثلاً:

(جينيرال)، (جين)، (جونوريا)، هي كلمات ذوات معان مختلفة، إلا أنها اشتُقّت من أصلٍ واحد: جينوس (بالعربية جنس). كذلك كلمات مثل (أستر)، (أستريسك)، (أسترولوجي)، (أسترونومي)، (ديز آستر)، (إيستر)، (إستيرلنج) هي كلها كلمات من أصل الكلمة: ستار (بالعربية عشتار؛ أي: نجمة). كذلك كلمة (ماجيستريال)، (ماستر/ميستريس) هي أسرة واحدة تنتمي إلى الكلمة الأصل: ماستر (بالعربية مسيطر).

- كلمات الجلَفَطة اللاتينية (كالك أو كوك) أو الترجمة المستعارة من الأسماء العربية، فمثلاً:

بيا ماتر؛ أي: الأم الحنون، هي الصيغة اللاتينية لترجمة القرون الوسطى للاسم العربي، أم رقيقة (أو أم حنون) أي: الأم حميمة الالتصاق (لغلاف الدماغ الرقيق اللاصق)؛ كذلك الكلمات بيانو، سايتوس (الجيب)، ويزدوم توث (سن العقل أو الرشد) هي جلفطة إنجليزية مستعارة من الكلمات العربية عَبْرَ اللاتينية.

- كلمات اكتشفت، ووُثّقت، وأُشير إليها في عدة كتب (لا معجمات) مثل كتب تاريخ تطور اللغة[1][2] والعلم[8][9]، تأثير الإسلام على أوروبا القرون الوسطى[10][11]، وكتب على أصل المصطلحات الطبية[12][13]:
  - والت تايلور، العام ١٩٣٣، حاول أن يستكشف هذه الكلمات في كُتَيِّب متواضع سمّاه: «قائمة بأصل الكلمات العربية في الإنجليزية»[6].
  - مونتغمري واط، أيضاً حاول تقييد الكلمات الإنجليزية المشتقة من العربية في ملحق كتابه المعنون: «تأثير الإسلام على أوروبا القرون الوسطى» (١٩٧٢ أعيد طبعه ١٩٨٧)[10]؛ ثم إنه أشار إلى مصدر شامل آخر لمؤلفه كارل لوكوتش الألماني «إيتمولوجيش» ورتربوش يوربياشن ورتر أورينتاليشن أورسبورنجس» (هايديلبرج، ١٩٢٧).

زودتنا الاتصالات التجارية بالعالم الإسلامي بـ «زعفران» (سافرون) الذي يُتبِّل ويلوِّن مطبخ أوروبا على البحر المتوسط (وأيضاً يُستعمل صبغة)، و«نارنج» (أورانج) الذي يولّد لنا عصير الإفطار، والأوراق الخضراء «إسفيناخ» (سبيناج)؛ و«الخرشوف» (أرتيشوك).

ءِكما يحوّر الأوروبيون الكلمات العربية، فكذلك العرب يحوّرون الأسماء الأوروبية. ففي فتح الأندلس (شبه الجزيرة الآيبيرية)، انتصر المسلمون الأمويون بقيادة طارق بن زياد انتصاراً ساحقاً على الإسبان القوط، في معركة وادي كه (قرب نهر لكه) في رمضان عام ٩٢هـ–٧١١م، وقتلوا الملك "رودريغو" ملك الدولة القوطية الآيبيرية، الذي يعرفه العرب ومؤرخو التاريخ الإسلامي باسم "لذريق". وكان العرب في عهد صلاح الدين الأيوبي يسمّون الأمير الصليبيّ "رينو" (أو رينالد دي شاتيون – حاكم الكرك والشوبك) باسم البرنس "أرناط".

ءِ"أرناط" هذا هو الذي هاجم قافلة الحجيج، وهم في طريقهم من القاهرة إلى مكة المكرمة، فقام بقتل حُجّاج بيت الله، وسبّ النبيّ محمداً ﷺ، ونقض الهدنة القائمة بين صلاح الدين والصليبيين، فحلفَ صلاح الدين ليقتلنه بيده. وبعد انتصار المسلمين الساحق في معركة حطين، مستهل جمادى الأولى عام ٥٨٣هـ–١١٨٧م، ظفر صلاحُ الدين بـ "أرناط" أسيراً، فعرَضَ عليه الإسلامَ فرفض، فقتله بالسيف بيده، وفاءً لنذره.

جلب الصليبيون مع التجار لأوروبا الأفكار العربية للراحة، ولا سيّما «مطرح» (ماتريس)، وعلى دِثاره يضطجع المرء براحة، وأحياناً المِخَدَّات تُكدَّس في «القبة» (ألكوف)، و«صُفّة» (سوفا)، و«ديوان» (فِراش ديفان).

كذلك جاءت من الصليبيين «أمير البحر» أو «أمير الماء» أو «أميرال» (أدميرال)؛ أي: القائد الأعلى[٣][٤][٥]. ثم إن العرب قد جهّزوا أسماء جميع النجوم في علم الفلك مثل آخر النهر، والدبران، والغول (رأس الغول)، والطائر (النسر الطائر)، وبيت الجوزاء، ورِجْل (رِجْل الجبار أو رجل الجوزاء اليسرى)، وفم الحوت[٦].

وهنا يستحضر المرءُ ما قاله بنو إسرائيل لأبيهم إسرائيل الله ليعقوب (جاكوب)]: ﴿وَلَمَّا فَتَحُوا۟ مَتَٰعَهُمْ وَجَدُوا۟ بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا۟ يَٰٓأَبَانَا مَا نَبْغِى ۖ هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ﴾ [يوسف: ٦٥].

واستخلاص هذه الكلمات الإنجليزية ذوات الأصول العربية من مختلف المعجمات، ومقارنتها (بالنص) وتجميعها في هذا الكتاب، هو بذاته عملٌ شاقّ لأي باحث يعمله.

٢. الكلمات غير المصنَّفة في المعجمات التقليدية (مطبوعة باللون الأسود):

لكن الأصل العربي يوجد أيضاً فيما بين العديد من الكلمات الأخرى، فمثلاً:

- الكلمات المصطلح عليها «الكلمات اللقيطة» غير معروفة الأبوة أو «الأصل غير المعيّن»؛ لكنها غير معروفة لكاتبي المعجم ذوي المعرفة المحدودة باللغة العربية أو/ مع الدراسة المقارنة لغوياً بين الإنجليزية والعربية، مثلاً: (كاجيت) «أداة»، و(تيل) «ذيل».
- الكلمات ذوات الأصول المتعددة أو ذوات الاشتقاقات المتنوّعة. إن الأصل العربي لهذه الكلمات عندما يقارن بالأصول الأخرى، سيُظهِر أنه من أكثر هذه الأصول ارتباطاً طبيعياً ولغوياً، مثلاً (إيليت) «علية»، و(وايز) «واعظ».

توطئة المعجم:

الدليل على الأصل العربي للكلمات الإنجليزية

مجموعات الكلمات في هذا المعجم

بالنظر إلى الأصل العربي، فإن هناك مجموعتين كبيرتين للكلمات وهي:

١. كلمات مصنفة في المعجمات التقليدية (مطبوعة باللون الأحمر)

الأصل العربي لهذه الكلمات موثّق توثيقاً كاملاً في المعجمات الكبيرة، مثل: أكسفورد، وشـ مبرز، ويبستر.. وغيرها. هذه المجموعة تحوي قرابة ٢٣٠ كلمة (طبعت هنا معلّمةً باللون الأحمر) من دون جدال حول أصولها العربية. لكن هذه المجموعة تمثّل فقط القمة من جبلٍ جليدٍ عائم؛ فالأصول العربية تعتمد كلها على معرفة اللغة العربية للكتّاب، أو لأعضاء المَجْمَع اللغوي المسؤول عن إصدار ذلك المعجم. وهنا الأصل العربي الموثق يكون معترفاً به اعتيادياً على أنه الأصل الأساس أو الوحيد لهذه الكلمات الإنجليزية، حتى لو كانت الكلمة ملتويةً عبر طرائق الفرنسية، واللاتينية أو الاغريقية (بمعنى أن العربية هنا هي الأصل الوحيد).

وخلافاً لأرض البحر المتوسط في العالم النصراني (مثل: فرنسا واليونان وإيطاليا) فإن اتصال إنكلترا المباشر بالعالم العربي ضئيل نسبياً؛ لذا فإنها استعارت كلمات عربية قليلة «من المصدر مباشرة». ولكن أكثر الاستعارة للكلمات كانت ثانوية عن طريق وسيط من الفرنسية أو اللاتينية؛ بمعنى أن هذه الكلمات عندما عبرت إلى الإنجليزية بعد زمنٍ استُوعِبت (أي: احتوتها الإنجليزية) صوتياً (وأحياناً إعراباً) لا مرةً واحدةً بل مرتين[1][2].

فالكلمة الإنجليزية نتيجة لذلك غالباً ما تكون مشابهةً للأصل العربي شبهاً طفيفاً، فالكلمة (زينيث) مشتقة من العربية «سمت الرأس»، و(زيرو) من «صفر»، و(كذلك سايفر)، و(كاليبر) من «قالب»، و(كر ت) من «قيراط»، و(ألجيبرا) من «الجبر» (أي: إعادة توحيد الكسور في حل المعادلات). والإسهام المختبري التقني العربي المهم كان «الإنبيق» (أي مِقْطَر) ولذلك (أليمبيك)، والخيميائي (كيميائي الكيمياء القديمة) وقام بها علماء العرب المسلمون بتقطير «الغول» (الكحول). فضلاً على أن أدوات أخرى أيضاً مشتقة من كلمات عربية «جرة» (جار)، و«غراف» (كراف)[1][2].

أحياناً ينطق الإنجليز والأوروبيون الكلمات العربية الأصيلة بالتواءٍ شديد إلى درجة لا يمكن معها تمييز الكلمة الأصلية من لفظهم، فمثلاً: يلفظون «القاهرة» (كايرو)، و«دمشق» (داماسكوس)، و«دجلة» (تايجريس)، و«فرات» (يوفراتيس)، و«دهلي» (دلهي) (ومن مدينة دهلي جاء الشيخ شاه ولي الله الدهلوي)، و«مومبي» (بومبي). ثم إنهم يلوون أسماء الأعلام فمثلاً: «يعقوب» ينطقونه (جيمس، أو سانت ياجو، أو جاكوب، أو شايموس)، و«يوسف» يصبح (جوزيف أو خوزيه)، والملك «قلاوون» ينطقونه (كافالون).

القسم الثاني

معجم الفردوس

قاموس الكلمات الإنجليزية ذوات الأصول العربية

ح مكتبة العبيكان، ١٤٣٠هـ

فهرسة مكتبة الملك فهد الوطنية أثناء النشر

الهاشمي، مهند عبدالرازق الفلوجي

معجم الفردوس / مهند عبدالرازق الفلوجي الهاشمي – ط١ – الرياض، ١٤٣٣هـ

٦٦٤ص، ٢٠×٢٨سم

ردمك: ٨–٧٨٤–٥٤–٩٩٦٠–٩٧٨

١– اللغة الإنجليزية – معاجم – اللغة العربية أ. العنوان

ديوي: ٤٢٣.١ ١٤٣٠/٤٥٨٩

رقم الإيداع: ١٤٣٠/٤٥٨٩

ردمك: ٨–٧٨٤–٥٤–٩٩٦٠–٩٧٨

الطبعة الأولى

١٤٣٣هـ/٢٠١٢م

الناشر: العبيكان Obeikan للنشر

الرياض – المحمدية

طريق الأمير تركي بن عبدالعزيز الأول

هاتف: ٤٨٠٨٦٥٤، فاكس: ٢٥٤٣٣١٤

ص.ب: ٦٧٦٢٢ الرمز ١١٥١٧

التوزيع: مكتبة العبيكان Obeikan

الرياض – العليا

تقاطع طريق الملك فهد مع العروبة

هاتف: ٤١٦٠٠١٨/٤٦٥٤٤٢٤ فاكس: ٤٦٥٠١٢٩

ص.ب: ٦٢٨٠٧ الرمز ١١٥٩٥

استغرق إنجاز معجم الفردوس ٢٠ عاماً، وسُمِّيَ بالفردوس؛ لأنّ هذه الكلمة الإنجليزية ذات أصل عربيّ، ولها المعنى نفسه عربياً وإنجليزياً. ثم إن الفردوس هي أعلى وأوسط وأفضل جنّات عدن، حيث العربية هي لُغة التواصل.

معجم الفردوس

قاموس الكلمات الإنجليزية ذوات الأصول العربية

مع

مُقَدّمة الفردوس

مُغامرات اللغة العربية وجهادها عَبْرَ التاريخ

(مقدمة شاملة للتأثير العربي في اللغة الإنجليزية)

الجزء الثاني

أ. د. مُهنّد عبد الرزّاق الفلوجيّ الحُسَينيّ الهاشِميّ

أستاذ في علوم الجراحة ودكتوراه في فلسفة الطبّ

دكتوراه في الطب من جامعة لندن وزميل كُلِّيات الجرّاحين الملكية البريطانيّة في أدنبرة وگلاسكگو

وايرلندة مع الشهادة العاليّة في القانون

